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# MAN

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ORNAMENTS OF THE WOMDEO PAGANS.

# MAN

## A MONTHLY RECORD OF ANTHROPOLOGICAL SCIENCE.

**PUBLISHED UNDER THE DIRECTION OF THE ROYAL ANTHROPOLOGICAL INSTITUTE OF GREAT BRITAIN AND IRELAND.**

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## ORIGINAL ARTICLES.

Africa : Nigeria. With Plate A. Alexander.

**Notes on Ornaments of the Womdeo Pagans, who are a Section of the Marghi Pagans (Females only).** *By D. Alexander, M.D.* 1

1. After the child has stopped suckling, *i.e.*, in about a year and a half, the lower lip is bored to receive the "pappal" or tin ornament; the lower lobe of the ear is also bored and gradually stretched so as eventually to receive a specially polished length of the "kurami" or "kemri" (Hausa), *i.e.*, the stalk of the grass that is used to make arrow shafts.

2. At the third year four strings of beads are worn suspended from the girdle in front, which are composed of seeds, ground down and polished, of the "Cheddia" (Hausa) tree, or of white beads or buttons of European manufacture.

3. At the sixth year the number of strings is increased to six (Pl. A., Fig. 1).

4. At the tenth year the number is increased to fifteen, and about this time the prospective husband proposes to the girl, and, if accepted, gives her, according to his wealth, eight to twenty peculiarly shaped iron rings with hooks (Pl. A., Figs. 2 and 3), whilst at the same time two goats are killed. After this stage of the proceedings if the girl marries another man, the mother has to pay back two goats. From the time of the betrothal the suitor brings every now and again dishes of food.

5. At the twelfth year, when puberty is reached, the strings are increased to twenty.

6. At marriage, from the fourteenth to the fifteenth year, the beads are removed and replaced by long strips of leather, sixteen to twenty in number (Pl. A., Fig. 4). On the day of marriage the husband, if wealthy, kills a cow, and must give at least one string of round iron beads, "miltidu," to be worn round the hips. Any number, however, of these strings may be given.

In addition to these adornments strings of blue and white beads are worn round the neck and hips—but these have no racial significance—and iron bangles on the forearm, upper arm, and above the ankles.

D. ALEXANDER.

Africa : Gold Coast. Parkinson.

## A Note on the Social Organisation of the Peoples of the Western Gold Coast. 2

*By John Parkinson.*

During a recent short visit to Appolonia, that portion of the Gold Coast Colony between the Ancobra River and the French Ivory Coast, I was able to gather together a few facts bearing on the social organisation of the natives, which, I trust, may be worthy of being placed on record.

In reference to the twelve families or totems under which Ellis records the "Tshi-speaking peoples" as being divided,* I find that certain of these are branches of, or are considered as being specially related to, one of the remainder.

Thus, the Odumina-fu,† representing the richest people or the aristocracy, are said to be "sisters" to the Annono-fu or Parrot-tribe. Intermarriage is forbidden between them.

The Abrutu-fu or Cornstalk-family and the Affiadi-fu (Servant-family) are both to be regarded as branches of the Parrot-family. The Affiadi-fu are the children of slaves of the Parrot-family, and are, in consequence, attached to the family group of their masters, but in a subordinate position. In the same way the Abbahdzi-fu, which Ellis translates doubtfully as the Cannibal-family, a translation my informant could not follow, had, I was told, the same slave relationship to the Kwonna-fu or Buffalo-family.

Both the Kwonna-fu and the Abbahdzi-fu have nine sub-divisions, the members of which are known as "sisters" and may not inter-marry. I was informed that the Abradzi-fu (Plantain family) have the right to choose kings.‡

The largest families are the Abrutu-fu, the Abradzi-fu, the Annono-fu, the Intchwa-fu (Dog-family), and the Kwonna-fu. My informant did not recognise that the first four of Ellis's families, viz., the Tchwiden-fu (Leopard-family) and Unsunna-fu (Bush-cat family), Kwonna-fu (Buffalo-family) and Intchwa-fu (Dog-family), were older than the remainder.

Endogamous marriage is not recognised in the coast towns, *i.e.*, those where the native has been most brought into contact with the white men, but still obtains in the country.

Each of the twelve families has a day set apart as a holiday or feast day, and I was informed that there were twelve days in the week, sixty days in the month; but Ellis does not bear this out. Children are named after the day on which they are born,§ even if several should happen to be born on the same day. Thus, five children, each born on a Friday, would be named Friday, Nos. 1 to 5, an extraordinary procedure which one would imagine must lead to confusion. The reason for naming a child after the day on which it was born appears to me singularly obscure, it can scarcely be attributed to a paucity of ideas, for the Fanti are a comparatively highly-developed race, nor can it have anything to do with tribal or totem identification, the mark of which is cut between the eye and the ear in the usual manner.

It may be worth recording that the distinctive totem marks are not made on an Ashanti under normal circumstances, nor was this the case in the last generation; but if a woman loses several children, the tribal mark will be made on the next born. Whatever was thought in the past, this is now said to be made for luck. These totem marks are very inconspicuous in the Appolonians.

In regard to the ordinary exogamous marriage, children belong to the mother's

* P. 206.

† Dumina-fo of Ellis. I have altered the spelling where I thought to detect a difference.

‡ The similarity of sound between Abradzi and Abbahdzi makes me doubtful now which of the two families was meant. The fact is interesting either way as shewing some monopoly of social function by certain totems.

§ Ellis, p. 219.

totem, but in cases of civil war they act in conjunction with their father's tribe. On the other hand, in time of trouble a man looks to his mother's tribe for assistance. It is said that the priest has a voice in the matter of determining the totem of a new-born child, and is open to a bribe if either parent is especially anxious to claim the new arrival into his or her totem.

In olden days a man travelling would stay with one of his own totem, and receive hospitality gratis. His obligations towards his totem animal are to treat it with care and kindness, and to show anger and resentment at the ill-treatment of it by others.

I can confirm Ellis's remark that a man is separated from his wife after she has borne ten children,* or that the tenth child is buried alive,† for I was informed, without question, that nine is the maximum number of children allowed in Appolonia, and if another is born, that, too, is killed. Efforts are often made to kill the child at birth, and the mother not infrequently at the same time, or the child may be hastily drowned directly after birth.

Many women pregnant with the tenth child will go to Cape Coast to escape, for the custom is confined to the Appolonians, and (on the authority of Ellis) to the Ahanta.

JOHN PARKINSON.

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Australia. Lang.

**Kabi Sub-class Names.** *By A. Lang.* 3

Writing in MAN for September (pp. 130–134), I tried to clear up "The Puzzle of Kaiabara Class Names." I have now read *Two Representative Tribes of Queensland*, by the Rev. John Mathew, and the result is new perplexity. According to Mr. Mathew, opposing Mr. Howitt, the Kaiabara were merely a small local community of the Kabi tribe. They used female, not, as Mr. Howitt says, male descent of the phratry and sub-class names. Phratry 1 was Dilbai, with sub-classes Dherwain, Bunda. Phratry 2 was Kupaithin, with sub-classes Baring, Bulkoin. Mr. Howitt gives male descent with Phratry 1, Dilebi, sub-classes Baring, Turowain. Phratry 2, Kubatine, with sub-classes Bulkoin, Bunda. There can be no doubt, I think, that Mr. Mathew is right about female descent. If we translated the sub-class names as I did in MAN, Dilbai would present, as sub-classes, Black Eagle Hawk and White Eagle Hawk, while Kupaithin would have Rock Carpet Snake and Scrub Carpet Snake, the animals being, in each phratry, contrasted in colour or in habitat. But Mr. Mathew (pp. 150, 151) gives but dubious renderings of the sub-class names; Baring is not Rock Carpet Snake but Emu; Dherwain is Emu, not Black Eagle Hawk; Bunda is not White Eagle Hawk but Kangaroo; and Bulkoin, according to one informant, is Native Bear, though Mr. Mathew conjectures that it is Kangaroo. If so, each phratry has a Kangaroo, and each has an Emu sub-class. Mr. Mathew does not say at what date, or from what informants, he got the translations, or remark on Mr. Howitt's different translations, which, at least, are of old standing.

It is now, I fear, too late in the day to clear up the truth as to the meanings of the sub-class names, and as to the sense of the phratry names Mr. Mathew can merely offer conjectures (p. 149).

A. LANG.

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Borneo. Beech.

**"The Swine of Delaga." A Borneo Fairy Story told the Author by one Penghulu Arsat, a Tutong Chief resident in Labuan.** *By M. W. H. Beech, M.A.* 4

In Delaga, in the Tutong country, many years ago, the people of the village were much troubled by the wild pigs, which devoured their gardens so soon as planted. Now the whole of the village folk after a while would keep watch over

* Ellis, p. 341. † Ellis, p. 234.

the gardens nightly. Now it fell on a day that a certain villager of the name of Jaisse was watching his father's garden, when he saw a large pig approaching, so he hurled his spear, which struck the animal in the side, but, breaking off, the beast carried away the head in its body. Thereat the father of Jaisse was greatly angered, and told his son that if he did not recover that spearhead he should surely die. Wherefore Jaisse set out on a journey to recover the lost head, and following the bloody tracks of the wounded animal he journeyed on for the space of two days. And at nightfall on the third day he arrived at the banks of a river, and seeing a large tree there lay down to rest under its shelter. Now the name of the river was Lobo, though he knew it not. And in the morning of the next day he would fain cross the river, and stepped into the water. On withdrawing his foot he was amazed and terrified to find it no longer as the foot of a man, but as the foot of a pig. But thinking that to retract now would be the work of a fool, he boldly plunged his whole body into the stream, and swam for the opposite shore. On emerging from the water he perceived his whole body had become the body of a pig, though his intellect remained that of a human being. Wherefore he did not cease to follow the blood tracks, nor did his mind cease from the desire of recovering the lost spear, and saving the honour of his house.

It may have been for the space of four days that he walked on until he arrived at the banks of a second river—the river we men of Tutong call "Miang." There, as before, he lay down to rest under the shelter of a tree until the morrow. Then, early in the morning, he essayed to cross the river, and to his delight found that on emerging on the opposite shore he had regained his natural human shape—for as there were bad spirits governing the River Lobo, so were there good ones governing these other waters. Now, as the blood tracks were still visible he followed them steadfastly, for never for a moment could he forget his quest, nor the honour of his father's house. Till at last he arrived at a large village, and many men saw he there. And these asked him whence he had come, and he answered, "I am a wanderer, and "I crave your hospitality for a few days." This they accorded him, not without looks askance. And when he had dwelt amongst them a few days, it fell that while walking in the village he heard moans—as of a body sick unto death—proceeding from one of the houses. And he asked them, "What is this?" And they replied, "Our comrade while hunting fell, and his side was grievously wounded by "a falling tree."

Now Jaisse was a man of no dull sense, and he pondered in his heart all that he had heard and all that had befallen him of late, nor had the bloodstains leading to that house escaped his notice. And the following plan he formed. He let it be known that he was a man well skilled in medicine, and willing to practise it withal. So after a few days—even as he had expected—an old man came running to him and said, "My daughter is sick unto death, I can do naught for her. If you can "cure her, gladly will I give her to you in marriage." So Jaisse followed the old man to his home, and within were many folks trying to aid the sick girl. And Jaisse said to them, "I can cure the girl, but all you must go outside and leave us alone." And when they were all without he approached the bed, and, even as he thought, saw in the maiden's side the very spear of which he was in search. So he took two pieces of bamboo and inserted them into the wound, the one above, the other below the spear head, and when the maiden would have cried out he silenced her by saying that to utter cries would be her death. Then using the two bamboos like pincers, with a sudden pull he extracted the head, which he hastily thrust into the pocket of his coat. He then formed a make-believe parcel, in the which he had wrapt a stick of wood, and called in those others from without, and bade them hastily throw into the river the parcel, as it contained a deadly and infectious disease. And after a

few more days the girl became stronger and desired to eat worms (*galang*),* and after a week she was well. And her father was overjoyed at the craft of the stranger, and gladly offered her in marriage to him, and he being not averse, the marriage was celebrated with much rejoicing. Now Jaisse told his wife that having been but recently sick unto death she must not walk but must remain quiet in the house. But towards dusk she would be always for leaving the house, saying that she must search for food albeit her husband supplied that in plenty, and frequently she desired to eat fruit. And he also noticed that about that time of day the village almost to a man would leave the place not returning until the next day. And while the sun was shining all would sit quiet or sleep within their houses, nor did work seem desirable or necessary to any of them.

So, as I said, Jaisse married the girl, and she became pregnant, and in due time brought forth three children, of whom two were boys and one a girl. And after a year or more he began to tire of so long an exile, and to yearn to see again his native land, his father, his mother, and his kindred all—for who could say who was still living or who was dead? And his wife wished to go too, but always she would say that she must return anon to her country, and that the desire was beyond her power to resist. And this was displeasing to her husband, for he wished her to return and live with him in his village until the day of her death, as is the custom for wives to leave their own surroundings and cleave to those of their husbands. So he, perhaps after forty days, devised a plan whereby he could deceive his wife for what he thought was her own good. So he took her, and his three children, and tightly bound their hands with rotan. Their feet he bound also, but lightly so that they could still walk. Nevertheless they started, and set out homewards. Now, after they had crossed the River Miang, and were approaching the River Lobo, daily did his wife grow more restless, and when they reached the banks of the latter river with difficulty could he restrain her. Now, remembering the effect of the water of the river he had no mind to enter again, and so arrive at his home in the likeness of a beast [for the river that was its antidote was, of course, now in their rear], he searched along the bank, and a little higher up he found a tree fallen across the water which would serve as a bridge. And first he placed the three children on the bridge, and was about to lead his wife thereto when she, with astonishing strength, burst asunder her bonds, and rushed headlong for the water. And her two sons seeing their mother would fain follow her, and struggling—"chelaka!"†—they both fell, and as their mother plunged into the water so at the same time fell her two male offspring. And all three, when the water embraced them, lost their human semblance, and their bodies became the bodies of swine, and their bonds being loosed they swam to the shore, and fled on four legs into the jungle, and Jaisse saw them no more. But the man and his daughter continued their way until they arrived at the village of Delaga. And his friends espied him from afar, and said, "Surely this cannot be Jaisse, who has long "been dead—it must be his spirit." So they called his father, who recognised him, gave him kisses, and said, "Bring forth golden "rice for my son." Then Jaisse took from his pocket the spear head, and his father greatly rejoiced for that the honour of his house was saved. Then he looked upon the child, and said, "My son, who is this?" And he answered, "'Tis a wandering "maiden I met with who seeks the shelter of our roof." And his father said, "In "truth she is welcome, and she is beautiful, and how fair is her skin—but her eyes "are not the eyes of a woman, they are more like the eyes of a pig, how is this?"

* *Galang*, obtained from rotten wood which has been lying in the water. The worms have a sour taste, and are considered to promote appetite.

† Malay, "Alas!"

But his son held his peace. And she lived and grew up there, and in due time married and had one child—a girl, and the villagers called her Si-Babi.*

This is the legend of the "Babi" tuam—an old one and true.

M. W. H. BEECH.

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Egypt: Archæology. Cowper.

## On a Series of Small Worked Flints from Hilwan, Egypt. 5

*By H. S. Cowper, F.S.A.*

These notes relate to a series of 204 small worked flints which I collected in February last, on the sandy plain just west of the modern town of Hilwan in Lower Egypt.

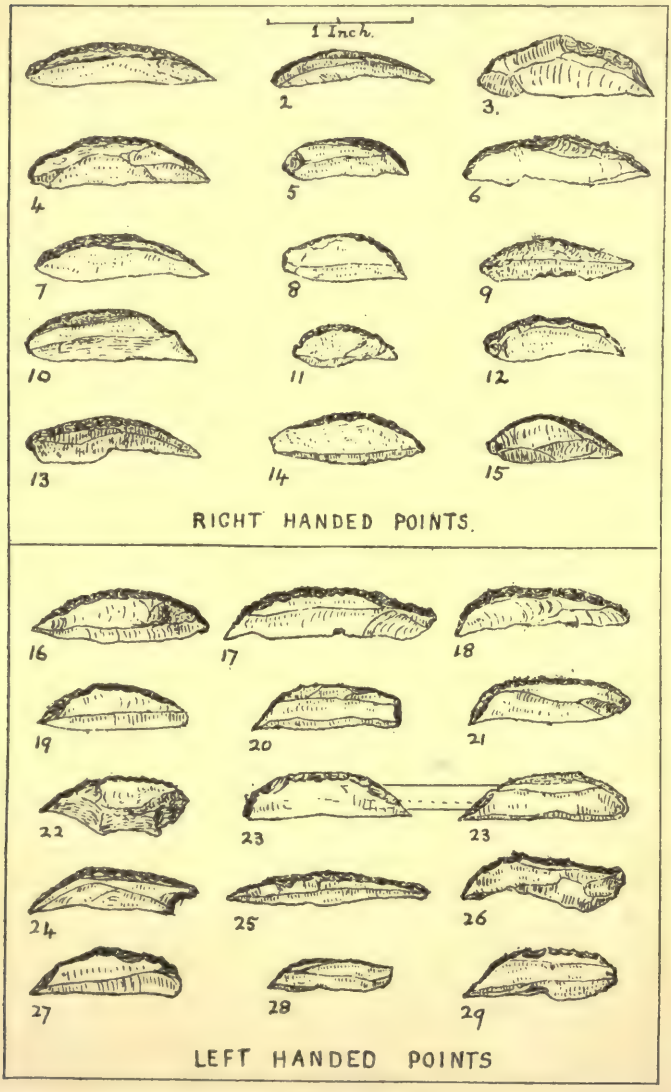


FIG. I.

The discovery at Hilwan of flints of the type now exhibited is not new; but though I was aware that implements had occurred in this vicinity, I was at the time unacquainted with any particulars, and the finding of a prolific site was quite accidental on my part, and it was only after returning to England that I was able to see any literature on the subject.

The two papers of Mr. A. J. Jukes Browne, published thirty-three years ago,* contain practically the same material slightly differently arranged. The description he gives of the physical geography and geological conditions of the Hilwan plateau is very clear, and it is unnecessary for me to describe these again. Thirty-three years, however, have seen great changes in Egypt, including the development of Hilwan

* As we might say, "Miss Piggie."

† *On the Flint Implements found at Helwan, near Cairo.* By A. J. Jukes Browne, Esq., B.A., F.G.S. Communicated by Professor Hughes. (Pub. Cambridge Antiquarian Soc. (Nov. 12th, 1877). IV, 85.) *On Some Flint Implements from Egypt*, by same author (Dec. 11th, 1877). (*Journ. Anthr. Inst.*, VII, 396–412.)

itself into a town of some size. Moreover, our knowledge of the Stone Age in Egypt has much increased; indeed, so little was then known, that any notes on stone implements from Egypt attracted a good deal of attention, and this makes it more singular that (as far as I know) no further account of the Hilwan flints has appeared in English.

The sites that I examined were three in number, but the distance separating them was so small, and the types found so uniform, that there can be no doubt that they belong to the same period and race. The house which I rented was on the extreme edge of the town and at the north-west corner of it, and from here my first site (Site I) was about one-third of a mile distant in a direction south of west, and near a sandy hummock. The second (Site II) was about 200 yards from my house in a direction south-west by south and near a larger rounded sandhill; and this site, I believe, corresponds with Mr. Jukes Browne's Site III. My third site (Site III) was only about 200 yards east of Site I, but at a higher level.

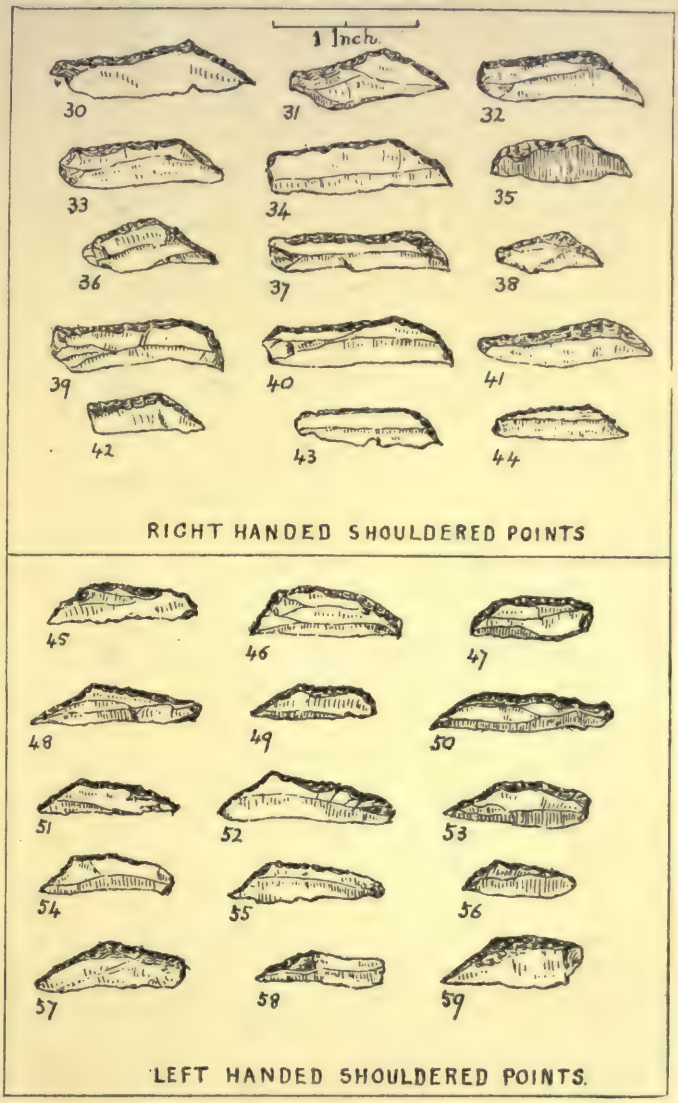


FIG. II.

The features of these sites are, that an overwhelming majority of the little instruments found are of one type, and as nearly as possible all these are complete, and that the type itself is one of which the use has never been determined.

These instruments may be described as pointed flakes; and it may be said that out of the 204 worked flints which I collected, there are not more than about a dozen which could be classed as of another type. The following is a summary:—

(A) *Right-handed Points.*—These are formed by carefully trimming off one side of a straight flake, until it is brought by a fairly even curve down to the straight untrimmed edge. Right-handed points are such as have the sharp point to the observer's right, when looked at on the ridged side of the flake.

(B) *Left-handed Points.*—Exactly the reverse of the above, the point being to the left when observed in same manner.

(C) *Right-handed Shouldered Points.*—These only differ from Class (A), in that there is a shoulder, or hump, on the chipped edge, instead of its being formed with an even curve.

(D) *Left-handed Shouldered Points.*—Exactly the reverse of Class (C). In all these classes one end is always unpointed.

(E) *Crescent-shaped Flints.*—In these the work is very similar, but the flaking is brought down in an even curve at both ends, until it meets the sharp, straight edge, resulting thus in a narrow crescent with two sharp points.

Beside these I found one finely worked leaf-shaped arrowhead on Site III ; three bigger worked flints on Site I, and of these two are of a more or less unpointed knife-like type (*see* Nos. 69 and 70), while the other distinctly belongs to Group A, but is of exceptional size (*see* No. 71).

The proportions in which these types occur are as follows :—

| | Class A. | B. | C. | D. | E. |
|---|---|---|---|---|---|
| Site I - - - | 19 | 21 | 11 | 13 | 7 |
| Site II - - - | 19 | 31 | 6 | 11 | 2 |
| Site III - - - | 11 | 12 | 9 | 4 | — |
| | 49 | 64 | 26 | 28 | 9 |

or, in all—

| | |
|---|---|
| Right-handed points, Classes A and C - - - - - | 75 |
| Left-handed points, Classes B and D - - - - - | 92 |
| Crescent-shape, Class E - - - - - - | 9 |
| | 176 |

To which add—

| | |
|---|---|
| Leaf-shaped arrowhead, Site III - - - - - | 1 |
| Broken specimens which, with the exception of two or three, all seem to have been Class A, B, C, or D - - - - | 25 |
| Two bigger worked flakes - - - - - - | 2 |
| | 204 |

Of course, on all three sites flakes and splinters were numerous, and these I did not collect. But nothing else which could be called a scraper, arrowhead, or knife, complete or broken, was found by myself, or my wife, or my little boy, in any of our searches. The fact is clear, therefore, that at these sites, about 190 out of 204 implements belong to the same type, and another nine to a type so like, that it is probable that they served some similar purpose.

These little instruments vary in length from little over $\frac{5}{8}$ths of an inch to $1\frac{1}{2}$ inches. No. 71, being $1\frac{5}{8}$ inches, is exceptional both in length and thickness. The crescents are between $\frac{7}{8}$ and $1\frac{1}{4}$ inches.

In Mr. Jukes Browne's paper in the *Journal* of the Anthropological Institute, a very impartial discussion is devoted to these remarkable flints and to their probable use, and the problem is considered whether the blunted side of the flake was produced intentionally by chipping, or simply by wear ; and also, whether the sharp untrimmed edge, or the worked edge, was the "business" edge ? In other words, whether the instruments were scrapers or knives ? And the conclusions he reached were, that the "general form points rather to the use of the cutting edge than that of the trimmed " or blunted back." He was, in fact, in favour of their being pointed knives.

Being practically ignorant of all theories, when I was in Egypt, and away from

all literature, I was compelled to examine my flints from an unbiassed standpoint. The opinion that I then formed, however, I have seen no reason yet to change; and that is, that these instruments are neither knives nor scrapers, but points, or, to speak more accurately, barbs, since the characteristic feature of the type is that the point is never in line with the axis of the flake, but to one side, so that properly mounted they would form barbs or hooks.

Although I have ventured to divide them into two classes, one with an even curve, and the other with a shoulder or hump, I do not think that this points to any different use, since it may be only a degree of finish, the less careful fabricator omitting to take off the last flake or two. Of the crescent form I shall have a word or two more to say; but, looking at the others with their sharp incurved points and their blunted butts, it seems to me that they must have been made for one of two purposes: either they were for arming the edge of serrated weapons, such as were used by the Kingsmill Islanders, and set with sharks' teeth, or they were simply the barbs of fishing spears or harpoons, or mounted separately were fish hooks themselves. The very position of the sites, only a short walk from the Nile, favours the supposition, and I trust that someone will collect and compare the various discoveries of flints of this character, and see if many or most are found in the area of important lakes or rivers which, like the Nile, teem with fish.

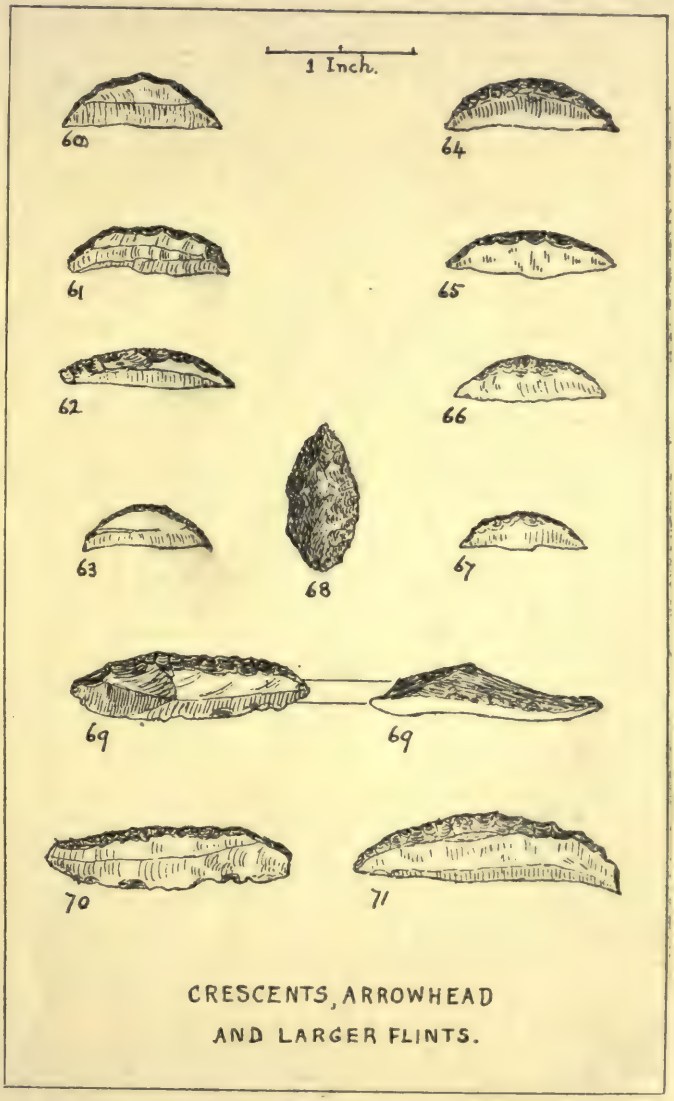


FIG. III.

Of the two suggestions, the one, that they were set along the edge of a serrated weapon seems to me the less likely, because the shark's tooth thus used is sharp on both edges as well as acutely pointed, whereas in these flint points there is practically no attempt to bring the convex-chipped side to an edge at all.

There are, indeed, only one or two examples in my series (*see* Nos. 3, 23) where the chipping is done from both faces; and there can be little doubt that this

chipping was done entirely with the object of producing a curved side, so as to get a point on one side, which then became practically a barb.

The little crescents are perhaps a distinct type, and their comparative rarity suggests some rather different use. A noticeable point is that four out of the eight crescents that I found are trimmed from both faces to the convex side of the instrument (Nos. 64, 65, 66, 67). The points of these crescents are in most cases extremely sharp, and it seems possible that they were mounted as arrow tips, in such a manner that one point was the arrow point, while the other projected slightly laterally and formed a barb. Nine specimens are, however, insufficient to theorise about.

The fish-hook theory seems to have been suggested before. Mr. W. L. Abbot, in his account of small flints from Hastings and Sevenoaks,* is inclined to regard the small crescents he found as fish-hooks or gorges, and he suggests that they were mounted directly on a line, which was tied round the centre, and kept in place by the characteristic hump on the convex back of the crescent. In the Hilwan crescents, however (at any rate those I have found), the hump is not characteristic.

Without going into the question of pigmy flints generally, it may be said that there is a considerable family likeness between Mr. Carlyle's flints from the Vindhya Hills, and from other parts of Central India, and also Mr. R. A. Gatty's Scunthorpe pigmies, and those from Hilwan ; but there is a much greater variety of shapes in both these series ; and in the Indian series, at any rate, a greater proportion pointed at both ends. I have not seen Mr. Carlyle's paper, published at Calcutta, but the districts in Central India in which these little instruments occur, appear to be in the vicinity of rivers and fisheries.

The conditions under which the Hilwan flints are found are accurately described by Mr. Jukes Browne as "an ancient surface compacted by the deposition of salts," from which surface sand is periodically cleared by the wind. It is very probable that these cleared spaces change, so that the exact areas examined in 1877 may now lie under a foot or two of sand, while the cleared places that I examined may have been only recently exposed. It is, therefore, possible that there is quite a large area covered with these little implements, but that only small portions are exposed at a time. It seems rather unlikely that the small areas which I examined could have been long exposed, since a search of an hour generally resulted in about twenty-five or thirty instruments, very few of which were broken, and after heavy showers the number visibly increased.

Concerning the antiquity of these flints probably the less said the better at present. A great deal more information about the distribution and types should be available before the theory of "particular race" making pigmy flints can be accepted. The only thing that is fairly certain is that they are not palæolithic, but whether they belong to a Stone Age at all, or to dynastic times, is an open question. There is a character about them which is quite different from the well-marked series of neolithic arrowheads, knives, saws, and celts which have been found in the desert of Lower Egypt in such large numbers in recent years.

It is true that an arrowhead occurred among the points on Site III, and there is, I think, no reason to doubt that it was the work of the people who made the "barbs," but the very delicacy and smallness of it differentiate it from the neolithic arrowheads above mentioned.

Looking at the number of spalls and flakes of flint about these sites I think we must conclude that we have on the Hilwan plateau the manufactory of these little barbs. But it is very curious that so few broken ones occur. Are we to conclude from this that the makers were sufficiently skilled to trim their flakes into barbs without

* *Notes on Some Specialised and Diminutive Forms of Flint Implements from Hastings Kitchen Midden and Sevenoaks.* By W. J. Lewis Abbot, F.G.S. (*Journ. Anthr. Inst.*, XXV., 141–143).

many breakages? It is a little difficult to suggest any other explanation. Of course, if the presence of the barbs only marks the site of a village, of which the inhabitants used them, one would not expect numerous broken points; but, as I have said, the number of spalls points to the site of a manufactory. H. S. COWPER.

KEY TO ILLUSTRATIONS.

| FIG. I. | FIG. II. | FIG. III. |
|---|---|---|
| Nos. 1–12, Site I. | Nos. 30–35, Site I. | Nos. 60–63, Site I. |
| „ 13–15, „ II. | „ 36–38, „ II. | „ 64–66, „ I. |
| „ 16–21, „ I. | „ 39–44, „ III. | „ 67, „ II. |
| „ 22–26, „ II. | „ 45–47, „ I. | „ 68, „ III. |
| „ 27–29, „ III. | „ 48–56, „ II. | „ 69–71, „ I. |
| | „ 57–59, „ III. | |

## REVIEW.

**Sociology.** **Frazer.**

*Totemism and Exogamy: A Treatise on certain Early Forms of Superstition and Society.* By J. G. Frazer, D.C.L., LL.D., Litt.D., F.B.A. 4 vols. London: Macmillan & Co., Ltd., 1910. Price 50*s.* net. **6**

More than forty years have elapsed since the late J. F. McLennan, who was the first to investigate systematically both totemism and exogamy, made public the first-fruits of his research. He died while engaged in preparing a more extended exposition, and for years even the materials he had collected were withheld from the world. In the meantime the late Professor Robertson Smith saw the importance of the study of totemism in its relations to religion, and endeavoured to apply it to the explanation of problems in the Semitic area. At his instance his friend, Professor Frazer, took up the enquiry; and the famous article on totemism in the *Encyclopædia Britannica*, reprinted with a large addition in 1887, became the text-book from which anthropological students worked. But the years since then have been years of unexampled activity in anthropological enquiry. Researches in the field on a wider scale and in a more severely scientific spirit, and critical discussions at home, have destroyed some of our first illusions; but they have added enormously to our positive knowledge of the range of totemism over the surface of the earth, and of its content as a social and religious system. Its study could not be disentangled from that of exogamy, which was believed to be an integral part of the system; and the investigations into both have gone hand in hand. At length Professor Frazer has turned from other and equally engrossing enquiries to his first love, and in these volumes, which almost attain the proportions of a German *Handbuch*, has aimed at giving a full account of all that is known about both totemism and exogamy, accompanied and synthesized by discussion of their origin and object.

He has, indeed, left little unrecorded of what is definitely known; and he has wisely wasted no room in discussing what are conjectured to be remains of totemism in the higher civilisations. These may safely be left for future consideration. It is a great pity, however (as doubtless he himself recognises), that the original plan of republishing his earlier work and subsequent essays on the subject, merely with notes and corrections, was not relinquished in time to be dropped altogether in favour of the ethnographical survey which occupies the bulk of the book. Their retention has served no useful purpose except that of bringing into relief the changes in the author's views, his open-mindedness and candour, and the magnitude of the distance that separates the scientific knowledge and speculations of 1887 from those of 1910.

So far as these are matters of personal interest, all Professor Frazer's personal friends, and a large part of the scientific world beside, fully appreciate them: for the rest, they might have been committed to the vindication of time.

The conspectus here presented of totemism, not merely in its geographical extent, but also in its relation to the great problems of the evolution of human society, it need hardly be said, will render the work indispensable to practical students. The author has rightly insisted on the consideration of the environment in any study of the institutions of a race. Nor has he neglected to exemplify this consideration by descriptions unsurpassed in charm (of which that of Australian conditions may be cited as perhaps the most striking), and by exhibiting the influence of the environment on the institutions of many of the peoples under discussion.

While the descriptive and the merely expository portions of the work provide the most lucid and comprehensive account yet laid before the student of totemism and exogamy, the enunciation of theory and the arguments in its support are not less attractive. Here the author's powers of advocacy are exhibited at their best. His plea for the artificial origin of the Australian exogamic classes, or phratries, amounts to demonstration. But it raises the question whether after all exogamy may not have been, contrary to his opinion, an essential part of totemism, and whether the creation of totemic clans may not have been as artificial and purposeful as that of the Australian phratries, and that purpose wholly or partially exogamy. For if the one organisation were created for the purpose of hindering the marriage of near kin, why could not the other have been created with a definite and similar object? Where exogamous clans already exist, this kind of fission sometimes actually takes place. Thus in a certain district of Sumatra, we are told, the people are still in the stage of mother-right, or what Professor Frazer calls mother-kin, usual on the island. They are organised in strictly exogamous clans, subdivided into families. When a clan, however, has grown too big, and the prohibition of marriage within it is consequently found inconvenient, it is divided into two or more smaller clans in order to overcome the difficulty (xcii, *Globus*, 263). What is stated as a fact in Sumatra is only what has been inferred with high probability in North America from the organisation of the Mohicans and other tribes. At any rate it seems clear that once the clan organisation has been started arbitrary subdivision may proceed indefinitely. The real problem is to discover why exogamy was instituted at all. All sorts of hypotheses have been framed to account for it, and not one of them is satisfactory. It may have arisen, as Professor Frazer conjectures, from some superstition to which we have lost the clue. What seems equally possible, in view of subsequent voluntary fission, is that it may have originated in a first conscious effort at organisation. The groups thus created would have found it necessary to take names, and their names would have been obtained from objects with which they were familiar. The beliefs clustering around those objects—as of descent, brotherhood, supernatural assistance, and so forth—and the ceremonial practices in relation to them might then have grown out of superstitions we know, such as the belief in the vital connection of a name with its owner.

It cannot be ignored that the hypothesis is not without difficulties. We are thrown back on the question, Why should a horde of savages attempt to organise themselves, not so far as we can see primarily for war or the chase, but for sexual and social purposes? The question cannot be answered at present. But it may be pointed out that all these purposes may be far more intimately interwoven than we in our highly analytical organisation and civilisation commonly suspect. The position of, and the duties assigned to, different clans in a number of North American tribes give something more than hints of this.

Professor Frazer, however, finds that totemism originated in the sick fancies of pregnant women, who supposed that their children were to be attributed to some

external and non-human object. He cites in support some very striking instances recorded by Dr. Rivers from Melanesia. The belief that a child is the new birth of some other being, human or non-human, is so widespread as to be almost, if not quite, universal. And I am extremely happy to learn that Dr. Frazer has independently come to the conclusion, put forward by me as a conjecture many years ago, and recently worked out in some measure of detail in *Primitive Paternity*, that this belief is due to the primitive ignorance of mankind relating to the physiological process of conception. All the more do I regret that my agreement with him stops there, and that the evidence does not seem to me to warrant at present the ascription of totemism to this cause. For it is faced by the difficulty that, as the author himself admits, what he calls "the conceptional totems are not hereditary." In their very nature they could not be hereditary: you cannot control the sick fancy. To that he has, of course, one reply: totems among the Arunta are not hereditary; they are obtained in a manner analogous to that of the "totem" or guardian spirit in Melanesia; the Arunta are the rudest of all the tribes known to us in Australia, and one of the rudest in the world; and we may conclude that their totemism—conceptional, non-hereditary totemism—is primitive. It would take too long to argue here the question of the cultural status of the Arunta. I must content myself with saying that, so far as I can see, the evidence points rather to unequal advance. It is true they preserve in a specially startling form the primitive ignorance of paternity. Their most barbarous and cruel customs, however, are not more barbarous and cruel than those of other Australian tribes. They have abandoned group marriage, and they have advanced to a high form of social organisation and to some sort of paternal descent. Professor Frazer lays great weight on the historical evidence of their traditions for the conclusion that their totemism was originally non-exogamous and did not prevent the eating of their totems.

For my part I am extremely doubtful whether so-called historical traditions—apart from such as record simply a pedigree, or define the boundary of a territory, or perform some similar function to these—can ever be trusted as records of past events; and even in these cases they need very searching criticism. For instance, the author relies on "the traditions of the natives," in proof that "the custom which allows and "compels a man to partake of his totem is certainly older than that which taboos "it to him entirely" (i, 238). And he elsewhere (i, 112), directs attention to traditions that not merely show the members of a totem-clan eating their totemic animal or vegetable, but, as he rightly says on the assumption that they are historical, "point to a time when, if you wished to eat bandicoot, you had to belong to the "Bandicoot totem; and if you wished to kill and eat kangaroos, you had to belong "to the Kangaroo totem; in short, they seem to carry us back to a time when "among these tribes a man's special function in life was to kill and eat his totem "animal." From this it would inevitably follow that the members of the totemic clan in those times fed exclusively upon their totems. So, indeed, the Arunta traditions appear to assume; sometimes they appear to go further and, by inference, to affirm it. That they here record actual fact nobody believes; the author himself throws doubt upon it by the manner of his reference to it, while Professor Baldwin Spencer repudiates it (iv, 51n. Cf. i, 253). But this is a cardinal test.

Let us apply another. Professor Frazer has, by elaborate argument, proved the existence of group-marriage among some of the Australian tribes, and shown that certain practices among others, such as the Kaitish and Arunta, where individual marriage is the rule, are best explained as "relics or survivals of group-marriage." If that be so, and if the traditions be veritable historical records, we should expect to find so important an institution as group-marriage recognised as one of the characteristics of the Alcheringa. I cannot, however, recall a single instance. Individual

marriage prevails, though it is true there are cases of ceremonial intercourse with other men than the husband (if any), and of visiting men belonging to other clans being accommodated with the temporary society of women. In these particulars the traditions simply mirror present-day customs. The argument *ex silentio* is proverbially dangerous; but the omission of all allusion to group-marriage from the traditions is the more curious when it is remembered that the evolution and adjustment of sexual relations by the institution of exogamous classes form the theme of a number of the stories.

These two tests — the one positive, the other negative — leave the genuine historicity of the traditions open to grave question. Besides, Arunta traditions are not consistent with those of the Kaitish and Unmatjera, still less with those of the Warramunga, on the points on which Professor Frazer invokes them as witnesses. The two former tribes, which are in general agreement on organisation and practices with the Arunta, are included by Spencer and Gillen with the Arunta, the Iliaura, and Ilpirra, in a group sufficiently in unison to be called the Arunta nation; while the Warramunga are similarly grouped with some other of the more northerly tribes as the Warramunga nation. Now the Arunta traditions regard the totemic clans as properly feeding upon their own totems, whereas the Kaitish traditions are by no means agreed in taking the same view. Professor Frazer has mentioned some Kaitish traditions which represent Emus as feeding on emus, Yelka women as eating *yelka* (an edible root), and Rabbit-Kangaroos as eating rabbit-kangaroos. But he has overlooked others that represent Emus as feeding on witchetty grubs and Opossums as feeding not on opossums but on the seed of the gum tree (*Northern Tribes*, pp. 414, 415); while he candidly points out that another tradition common to the Kaitish and Unmatjera betrays qualms of conscience in a Beetle-grub man who fed constantly on beetle-grubs.

There is, however, yet another Unmatjera tradition, in which young Eagle-hawks hunted for wallaby, "on which they fed, for they did not eat eagle-hawk, fearing lest "it would turn them grey, as it always does, except in the case of very old people" (see *Northern Tribes*, p. 398). At the present day this taboo, with the same penalty, is common to the young men of all the tribes, without distinction of totem (see *Northern Tribes*, p. 472, where it is specified of Arunta Ulpmerkas; *Northern Tribes*, p. 485, young Warramunga medicine-men; p. 611, Kaitish). We cannot, therefore, infer it was here intended to prohibit feeding on the totem. But, at least, it shows that among the Unmatjera the totem is not regarded as the ordinary food of the members of the totem-clan. Again, the Arunta traditions may contemplate exclusively endogamous unions between the men and women of the same totemic clan, though the evidence is not so clear as it might be. But to the Kaitish and Unmatjera exogamous unions were clearly normal and proper. The latter, indeed, present a detailed picture in one story of the selection by men belonging to the Honey-ant totem of wives from women of the Irriakura totem, in which the only question to be considered was the matrimonial classes whereto the women belonged (*Northern Tribes*, p. 416). To which of these traditions shall we pin our faith? Which of them are truly historical?

The answer is that none of them are historical. The groundwork of them all is the present institutions and practices of the tribe. These are read back into an indefinite antiquity, and, in the process, generalised beyond the warrant of the present. Thus, where a group dwells usually about a totem-centre, say of Emus, the great majority both of men and women will be Emus. There being now no objection to Emus inter-marrying with Emus, provided the matrimonial classes be correctly observed, if the population be large enough and isolated as in the cases put in the traditions, the majority of marriages will be between Emus, and the children begotten

and born near the totem-centre will be Emus too. At the present day, it is true, this can probably happen but seldom. But the natives, living in a lonely country, and imagining it still more lonely in the days of their primeval ancestors, unconsciously generalise the present-day facts. A large number of the traditions, moreover, are ætiological. They do not relate what actually took place. They attempt to account for such things as *oknanikillas*, the institution of the marriage classes, the ceremonies, and so forth, by reasoning and imagination, the starting-point of which is the present culture, with all that it implies. In a sense, of course, they are old. They are not recently invented. They have come down from the forefathers. But for all that they are not genuine, unadulterated memories. Whatever shape the stories may have assumed when they first arose, in the mouths of repeated generations they have undergone, as tradition always and everywhere does, repeated modification. Some things have been dropped, some have been added ; when, by the slow change of circumstances or of custom, some things have ceased to be understood, they have been modified ; until at last they have reached the inquisitive explorer in a shape very different from the original memory of facts—where there is an underlying fact—and doubtless in many instances hopelessly opposed to it. Often, however, there is no underlying fact ; there is only the object to be explained. The tradition, then, is simply the product of a more or less unconscious exercise of the collective mentality in conjecture and in fancy no the external surroundings, or the institutions and practices of the tribe.

It is unfortunate that we have not the text of the traditions collected by Messrs. Spencer and Gillen. They have only given summaries or paraphrases ; and many of the Alcheringa traditions have been arranged so as to present a quasi-chronological order. I am not imputing this as a fault to the distinguished explorers ; still less am I suggesting any want of the utmost good faith on their part. But it is obvious that the result is that these traditions are not presented to us so nearly in the form in which they were uttered by the natives as if we had been given a more or less close and literal translation, with notes to explain the allusions and other difficult points. In other words, the personal equation of the recorder necessarily plays a larger part. The chronological arrangement of the Alcheringa, for instance, may be justified as an attempt to reduce into some order the apparently chaotic stories. But it is justified only as the result of civilised reasoning upon them. The result may approximate to the native view of the Alcheringa, or it may not. We have no real evidence on the point ; and it may safely be said that it organises the " history " in a manner that never entered the native heads.

It is unfortunate, too, that Professor Frazer's account of the totemism of the central tribes was written before the work of Herr Strehlow reached him, and that he had not an opportunity of fully considering that work before his arguments and speculations assumed their final form. His observations and those of Professor Spencer, which he cites in a note (i, 186), on the missionary's qualifications to render an accurate account of Arunta beliefs and practices, have a large measure of justice, and must be taken into consideration in any estimate of the evidence presented in the *Mythen, Sagen und Märchen des Aranda-Stammes*. But it may be observed that they would rule out every account by missionaries of every savage or barbarous people in the world ; and when it is considered how large a proportion of anthropological data rests on the evidence of missionaries, and, indeed, to how great an extent Professor Frazer relies on it in this very book, they seem insufficient to prohibit a cautious and critical use of the material. The author is too modest in disclaiming the power " to filter the native liquid clear of its alien sediment." His abstention is the more to be regretted, since Herr Strehlow gives what profess to be native stories in something like their native form, that is to say, in fairly close and sometimes literal interlineal translations. These stories are, if correctly reported, a sub-

stantial addition to our knowledge of Arunta and Luritcha traditions. Very many of them are not given in any shape by Messrs. Spencer and Gillen ; and the rest, though apparently referring to the same personages and localities, differ widely in their course, to say nothing of their details. So far as I can judge, they bear the stamp, on the whole, of genuineness. If so, they cannot be ignored in an attempt to render a true account of the Arunta culture. Professor Frazer would have found in them reason for modifying in some particulars his view of it. For example, they do not represent the ancestors as subsisting chiefly on their own totem-animal or plant, but as exercising a width of choice similar to that of their descendants.

I have dwelt so long on the central tribes of Australia, because Professor Frazer draws from them so large a part of the evidence for his theory on the origin of totemism, and space fails me to consider other parts of the work that I had marked for the purpose. To one question, however, I desire specially to refer. The author rests the widely-spread mother-in-law avoidance on precautions against incest, and has brought forward much evidence pointing in this direction. In view of the cases adduced by him, it is clear that I have expressed myself elsewhere (*Prim. Pat.*, ii, p. 93) in terms requiring qualification. But incest-jealousy does not cover the whole ground. As between a man amd his father-in-law it is absurd. Incest is more likely between father-in-law and daughter-in-law than between son-in-law and mother-in-law ; yet the latter is probably more widely diffused than the former, and it exists in cases where the other does not. The avoidance of a mother-in-law also frequently comes to an end at a comparatively early date after marriage. Moreover, the rule where, as among some of the North American tribes, it extends to sisters-in-law and brothers-in-law, does not prevent their subsequent intermarriage. Indeed, among the Yakuts, where there is a taboo of blood-relations, it does not prevent endogamy. The avoidance of *affines* must have more than one motive. The same key will not open all locks. This is a side issue. I have referred to it because I was glad to have an opportunity of acknowledging that Professor Frazer had convinced me I had been guilty—looking only at one set of facts—of too hasty generalization. I venture to submit that we had each grasped a portion of the truth, but that the whole was greater than either of us perceived.

The book by its very importance invites criticism. It was a vast undertaking ; and on any view of it the author has achieved a large measure of success. He needs no smooth and facile compliments. If I have here ventured to differ from some of his conclusions, if I have criticised the evidence on which he relies for them, I have done so with deference to learning and research far wider than my own. I trust that the criticism has shown itself in no sense hostile, still less carping. Space has failed me adequately to express my agreement with him on a score of other points hitherto in controversy. I yield to no man in admiration of his powers, his intense consecration of those powers to one object, and the magnitude of his achievement. What would the history of anthropology—nay, of thought in other regions of the most vital concern to mankind—during the last quarter of a century have been without his gigantic labours ? The preface, amid the exquisite cadence of its sentences, betrays, perhaps, a little weariness, but no slackening of his indomitable energy, or of his determination to discover and expound the truth about the history of human civilisation and the origin of human beliefs. I, at least, decline to admit that his sun is yet prematurely westering. I hope for many another contribution from him to the sum of knowledge on the great and supremely interesting subjects of his life-work, commended as hitherto to a much wider circle of readers than merely experts by the persuasive eloquence of his English style.

E. SIDNEY HARTLAND.

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AN AVUNGURA DRUM.

## ORIGINAL ARTICLES.

Africa, Central. With Plate B. Seligmann.

**An Avungura Drum.** *By C. G. Seligmann, M.D.* **7**

The drum figured in Plate B is preserved in the Gordon College, Khartum, and though somewhat damaged by the recent fire, is still in good condition. It was taken from Yambio, the most powerful chief of the Avungura (Azande), in 1905, by a punitive expedition under the late Major Boulnois, R.A. It represents a bullock or cow (there is nothing to show its sex), and is about life size, the trunk and head being hewn out of a single block of wood. I am indebted to Captain F. J. Brakenridge, R.A.M.C., who accompanied the expedition, for the following particulars :—

"The drum stood in the open, near Yambio's hut, but the place was not well cleared, and there was no evidence of its being a place of assembly ; in fact, as far as we could learn, it was rare for anyone except his immediate bodyguard and councillors to enter within the precincts of his village. His own hut, which was no more elaborate than others, stood near the edge of the settlement, which was very extensive, covering perhaps five square miles. It was not a close aggregation of huts, but large numbers of homesteads, mostly hidden from one another by bush, maize crops, and banana trees.

"The drum was an object of great reverence ; we saw several, all of the same shape, but none so big, apparently the size was relative to each 'sultan's' importance. That we carried away the drum was of great effect in assuring the people that Yambio was really done for." C. G. SELIGMANN.

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Borneo. Beech.

**Punans of Borneo.** *By Mervyn W. H. Beech, M.A.* **8**

Inche Abdallah bin Nakhodah is my authority for the following information concerning these weird people. He is a Malay trader of Tawao. The Punans live in the dense jungle beyond the Sagai, in the interior of Bolongan, on the east coast of Borneo. They are a hunter tribe (corresponding somewhat to the Dorobo of East Africa), and will not come into a village, but always live in the jungle, as they are unable to bear the heat and glare of the sun. As a result of this their complexion is white, "like a Chinaman's." They wear no clothes except the bark of trees ; they have no houses or property, but wander about and sleep in trees. They are rapidly becoming extinct. They are mentioned by Dr. Nieuwenhuis in his work *Quer durch Borneo*, as being nomadic hunters, living in the mountains and at the sources of rivers.

They have a curious method of leaping three or four yards at a time, instead of walking, and their celerity of movement is astounding.

Those who have had the opportunity of seeing the dance have told me that the performance is quite marvellous, their bodies seeming to be made of elastic and to contain no bones.

Their aim with the *sumpit* or blowpipe is unerring, and they do not manipulate this by blowing with the mouth, but by hitting the end which contains the dart with the curved palms of their hands.

My informant was in the habit of trading with the Punans. Their method was a kind of "silent trade." He thus described it to me :—

"On hearing of the presence of Punans in the neighbourhood I would go up "into the interior with my goods, and, with a piece of wood, hammer loudly on a "*tamiñg*, or natural buttress of a tree, whereupon the Punans would come leaping "out of the gloom and look at the goods displayed.

"As no one understands their language they point out by signs the articles "which take their fancy.

"They then would give me a piece of *rotan* in which they had previously cut "notches, signifying the number of days in which they could produce the requisite "amount of *gutta*, or whatever jungle produce was expected of them in exchange.

"One piece of *rotan* notched in the same way they would keep for themselves.

"Supposing ten notches are made, they will turn up at the same rendezvous on "the tenth day without fail, and bring with them their articles of exchange.

"Should I have failed to have placed my goods on the spot, the deal would "have been considered off, and none of them would ever have done business with "me again."

MERVYN W. H. BEECH.

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**Africa : Congo.** **Maes.**

**Kese et Tambue fétiches des Wazimba.** *Par Dr. J. Maes.* **9**

Les Wazimba, très connus sous le nom de Bango Bango, guerriers, indépendants, insoumis, occupent le territoire qui s'étend entre le 3° 30′ lat. sud au nord ; le 28° long. E. Gr. à l'est, le 4° 30′ lat. sud au sud et le Lualaba à l'ouest.

Ils possèdent une collection de fétiches affectant des formes humaines ou animales et ayant chacun un pouvoir spécial. L'un protège les plantations, l'autre assure le succès d'une entreprise, un troisième guerit les maladies, &c., &c.

Quatre de ces fétiches, récoltés par M. Populair, chef de poste à Warumba, ont été envoyés au Musée du Congo à Tervueren.

Le premier (Fig. 1) représente une femme debout, grossièrement sculptée en bois rougeâtre et entièrement enduite de résine de *bulungu*. Autour du front, des yeux, des oreilles et dans la coiffure se remarquent des traces de sang et de *ngula* ou poudre rouge. La coiffure est sculptée en forme de quatre pyramides irrégulières, aigues et placées inversement symetriques deux à deux. Le front est large et plat ; les oreilles droites et proéminentes ; les yeux marqués par deux trous, de forme ovale, partiellement remplis de résine de *bulungu* et de poudre de *ngula ;* le nez aplati et petit ; la bouche étroite ; le menton et la figure aigus ; la tête allongée verticalement, les bras droits, marqués par l'absence de mains ; le corps étroit, les seins peu prononcés, jambes légèrement coudées, les pieds larges et plats. Le bras gauche est orné d'un bracelet fait d'un petit anneau en fer.

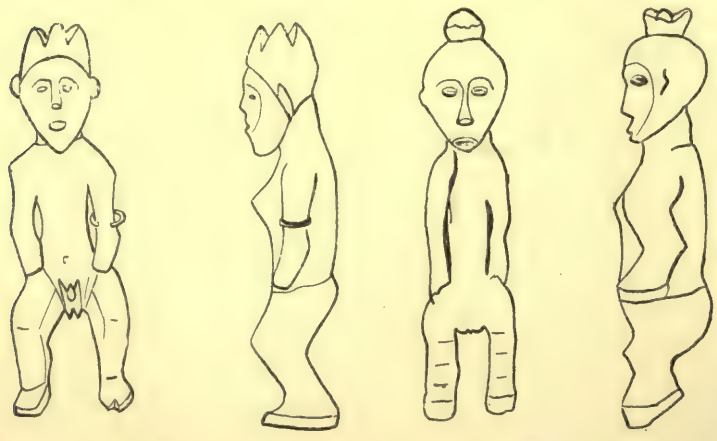

FIG. 1. FIG. 2.

KESE.

Hauteur 38 cm. Nom indigène "*Kese nsa.*"

Le deuxième (Fig. 2) représente une femme debout grossièrement sculptée, la tête surmontée d'un bourrelet à trois cornes, le front large, les oreilles à peine marquées par un léger relief en forme de croissant, les yeux représentés par deux cauris fixés dans des excavations à l'aide de résine de *bulungu*, le nez large et droit, la bouche

petite placée à la partie inférieure du menton, les bras en relief, le corps étroit et long, les jambes coudées, les pieds taillés en biseau, le sexe à peine gravé et entouré d'une teinte noire.

Hauteur 43 cm. Nom indigène "*Kese.*"

Le troisième (Fig. 4) représente une femme debout sculptée en bois blanc, la tête surmontée d'une coupe de forme cylindrique, les oreilles très grandes formées par une moulure ovale, la figure plate, absence de front, les yeux larges et étroits, le nez long et droit, la bouche très petite, les bras longs, les mains posées sur les flancs, corps étroit, seins peu développés, jambes très courtes, pieds plats, sexe marqué par deux lignes gravées et noircies au feu de même que le nombril, les seins, la bouche et les yeux.

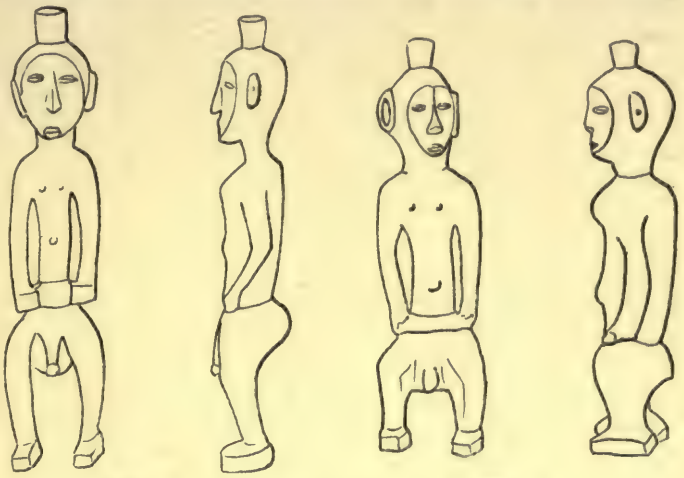

FIG. 3. FIG. 4.

TAMBUE.

Hauteur 26½ cm. Nom indigène "*Tambue.*"

Le quatrième (Fig. 3) représente un homme, le sexe bien sculpté, les jambes droites et les pieds plats. Le bord des oreilles, les yeux, la bouche, les seins, le nombril, les mains et le sexe sont noircis au feu. La tête et la coiffure sont identiques à celles du fétiche précédant.

Hauteur 31 cm. Nom indigène "*Tambue ngu.*"

Le "Kese nsa" est le fétiche protecteur des enfants (garçons).

Le "Kese" est le fétiche des enfants (filles) et de l'accouchement.

Le "Tambue" est le fétiche protecteur de la maison.

Le "Tambue ngu" préserve des cauchemars.

Pour les trois premiers fétiches les cérémonies qui accompagnent leur intervention, se réduisent au sacrifice d'une ou de plusieurs poules, suivant la gravité des cas et la situation sociale des malades.

Pour le "Tambue ngu," le féticheur appelé en toute hâte, entre dans la hutte du malade ; dépose le fétiche à terre, fait bouillir dans un vase en terre de l'eau et des feuilles de manioc ou sombe, en forme une petite pâte, la dépose dans la coupe sculptée au sommet de la tête du fétiche, puis fait deux fois le tour de la case en prononçant des paroles mystérieuses et ordonne au malade d'absorber la mixture.

Après ces cérémonies le malade sera retabli. J. MAES.

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Egypt. Blackman.

**The Hieroglyph ⌓ a Jar-Sealing.** *By Aylward M. Blackman, B.A.* **10**

Among the rubbish cleared out of the Northern Temple at Halfa, and the adjacent buildings, during last season's work,* were numerous uninscribed mud-sealings. The majority of them were of the same shape as that shown in the

* Excavations were carried on at Halfa by Dr. Randall-MacIver for Pennsylvania University Museum during the season 1909-10. It is by his kind permission that I am at liberty to make this communication.

accompanying illustration, and I was much struck immediately I saw them by their close resemblance to the Egyptian hieroglyph ⌓ *t*. The modern Egyptian for such a sealing is سد طينة *sidd ṭîna*, "a stopper of mud." I would suggest that the alphabetic value *t* was derived from the old Egyptian word for Nile-mud *t*, which may just as well have been used to describe such a stopper among the ancient Egyptians, as *ṭîna* is among their descendants.

For the neglect of the *ȝ* in the derived alphabetic sign *cf.* 𓃀 *ḳ*, GRIFFITH, *Hieroglyphs*, p. 32, Fig. 71; and 𓂋 *r* derived from 𓂝 *r* , "mouth." *Cf.* also 𓎛 *ḏ* · *t*, the final *t* of which is omitted when the sign is used alphabetically = *d* ·, GRIFFITH, *Op. Cit.*, p. 24, Figs. 16, 173. This same authority, *Op. Cit.*, p. 49, has suggested that the sign ⌓ represents a lump of clay on the potter's wheel. But I think we have good ground for identifying it with the mud-sealing. This kind of jar-sealing, the workmen told me, is still used in Egypt.

AYLWARD M. BLACKMAN.

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**Africa, West.** **Tremearne.**

**Hausa Folklore.*** *By Captain A. J. N. Tremearne, F.R.G.S., Hausa Lecturer, Cambridge.* **11**

A good many tales are told of witches, herewith a few translations. Two variants of No. 1 make Death a witch, and in one a spider is introduced. This account seems to indicate a visit to the under-world, but it is put amongst the witch stories. All of these were obtained during 1909 at Jemaan Daroro (N. Nigeria).

I.—THE BOY WHO CHEATED DEATH.

This is about a very rich man; he was the richest in the town. He had a son; the chief of the town also had a son. The chief's son said he wanted the rich man's son for his friend. Now as to this friendship which they had, the chief's son did not like the rich man's son very much, and he, the rich man's son, did not like the chief's son very much. The chief's son was friendly to him on account of his father's riches; he also, the rich man's son, was friendly to him because he was the son of the chief of the town.

Now there was a certain town; Death lived there with her children and her husband. Whoever went to her house did not return. The chief's son said to the rich man's son, "Look here, you are very proud because your father is rich," he said, "Now go to the house of Death, eat her food and bring me the remains." Then the rich man's son told his father and said, "Listen to what the chief's son "said to me when we were at the games, before the women, before the people. He "said my father is rich, let me go and eat the food of Death and bring him the "remains." Then the father said, "Very well, I will give you twelve slaves to "take with you, while she is killing them you can run away and escape." Then he (s.) said, "Oh, no! as for me, let my horse be saddled and let me go." So his horse was saddled.

He went on, and on, and on, and came upon a certain man who was carving stools. He said, "Oh! rich man's son, where are you going?" He said, "I am "going to Death's house." He (m.) said, "Let me give you one chair, it will be "useful to you" (*lit.*, it will make to you sun).

He went on, and on, and on, and came upon a blacksmith. The blacksmith said, "Oh! rich man's son, where are you going?" He said, "I am going to "Death's house." He said, "Let me give you this hammer, it will be useful to you."

* For other tales see the *Journals* of the Folklore Society (June, 1910) and of the Royal Society of Arts (October 1910).

He went on, and on, and on, and came upon a woman who was collecting firewood. She said, "Oh! rich man's son, where are you going?" He said, "I am "going to Death's house." She said, "Let me give you a bundle of wood, it will "be useful to you." So he took it, all of them he put behind him on his horse.

So he came and met the children of Death; they were farming, and they said, "Oh! rich man's son, welcome, welcome." So he said, "Where is Death?" They said, "Oh, she is at home." So he came and saluted. When he had saluted, Death came out and said, "Ah! rich man's son, welcome." Then she said to her children, "Cook rice* for the rich man's son; prepare a meal for him." They cooked it and got his dinner ready. Then she said, "Very well, give him it that he may eat, I "am going to the stream to my husband."

When the children had given the rich man's son food and he had eaten and was filled he threw the remains into his haversack, then he spurred his horse and galloped off. Then Death came and asked the children where the rich man's son was, and they said, "Oh, he has gone." She said, "It is a lie; does he who comes to my house "return?" So she ran after him; she ran on and on. When she had come up close and was about to seize the horse's tail, he let go the stool and it became a great tree and closed the road. Then she returned to her house and took an axe and came and chopped. She chopped and chopped; as she was chopping, the rich man's son was getting far away. When she had chopped the tree she threw down the axe and ran and followed the rich man's son. When she had come up close and was about to seize the horse's tail he let go the hammer and it closed the road. Death said, "Dear "me, I must go and get the hoe and dig and loosen it, and throw it away." When she had loosened it the rich man's son was a long way ahead, so she ran after him. When she was about to seize the horse's tail the rich man's son let go the bundle of wood; it closed the road. Then she said, "Dear me, I must return to where I threw "the axe." By the time she had come back and had chopped it the rich man's son had reached the gate of his town. When she had chopped it she ran and almost caught him. She stopped and said, "Oh, son of the rich man, you are very lucky; you will "not die until God kills you, for you have come to my house and have returned."

The rich man's son on his return went to the chief's son and said, "Here is the "food of Death which I have left for you." Then the chief's son said, "Oh! that "is a lie, you played a trick on her; if you are truthful come and go to the house of "the Rago."†

Now at the Rago's house, for him who came one day would be killed he who had come the day before, as for him he would be killed for the next day's visitor. So the rich man's son went and told his father and said, "Listen to what the chief's son "said, he said I must go to the house of the Rago." Then the father said, "Very "well, I will give you twelve slaves to take with you; while the Rago is eating them "you can run away and escape." Then he said, "Oh, no! as for me let my horse be "saddled and let me go."

So he came to the Rago's house and saluted. Then the Rago said, "Ah! rich "man's son, welcome." The rich man's son dismounted, and there was killed for him the stranger who had come the previous day. When he had been killed and soup had been made the rich man's son and his horse were inside the Rago's house. When the meal had been prepared and eaten the Rago's wife opened the door at the back of the house and he ran off. As for the Rago he was in the porch‡ and did not know that the rich man's son had run away.

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* A special mark of honour, rice not being plentiful.

† Rago may mean either ram or rogue; I think the former is intended, but prefer to give the Hausa word.

‡ The principal and (at night) usually the only entrance.

Then another stranger came and saluted. When he had saluted he (R.) said, "Welcome, welcome." When he had welcomed him he entered the house and said, "Where is the rich man's son?" He wanted to kill him for the stranger. Then the wives said, "Oh, dear! as for us we have not seen the rich man's son, he has run away." Then he said, "It's a lie, I shall follow him." Then he followed him crying, "Oh! "rich man's son, stop!" Then he (r. m. s.) said, "Oh, no! I shall not stop; will you "not run and catch me if you can?" Then he followed him, and ran on, and on, and on; but the rich man's son escaped. When he had escaped and had reached the door of his house the Rago said, "Oh! rich man's son, you are indeed lucky, you will not die "until God kills you."

When he had returned he went to the chief's son and said, "I have been to the "house of the Rago." Then the chief's son said, "It is a lie, to-morrow you mount "your favourite horse, I also shall mount my favourite horse, and let us gallop "before the door of the council chamber, my father's door." When morning broke the rich man's son said to his father: "Listen to what the chief's son said; he "said that I must mount my favourite horse, and he would mount his favourite "horse, and we are to gallop before the door of the council chamber, his father's "door." So the chief's son rode a horse worth ten slaves, the rich man's son rode one worth twenty. When they had come to the open space at the door of the council chamber the chief's son said, "Oh! rich man's son, you gallop first"; the rich man's son said, "No, no, you must go first, this is your father's door." When he had galloped he brought his horse back and said, "Very well, I have, now you go." He (r. m. s.) said very well, he would. As he was returning to where the chief's son was, the rich man's son's horse neighed. When it had neighed the chief's son and his horse were missing, the neighing had carried them off, there was no one who knew where they had gone, he and his horse.

Then the rich man's son went to his father and said, "See, I galloped with (against) "the chief's son, but he is missing, I have not seen him since." So the chief mourned the loss of his son.

## II.—How the Boy escaped from the Witch.

This is about a certain boy who started off on a journey. When he started he said he was going to see where the end of the world was. So it came to pass that he went off on his horse, a big one, with a fowl in his haversack. When he had gone, as he was travelling he tied razors to the horse to the number of about twenty. He went on, and on, and on, until he came to the house of a witch in the depths of the forest. As for the house it was a big house, with a wall and porches, about twenty. He went and came upon the witch; she had made a kind of broth. All over her body were mouths. So he watched her from a distance; he was upon his horse. One mouth said, "Me you have given me (food), me you have not given "me (food)." Another mouth said, "Me you have given (food), me you have not "given me (food)." Then the boy entered the porch. When he had come close to the porch where she was he said, "Peace be upon you." Then immediately she rubbed her mouths with her hand and there was but one. Then she said, "On you "be peace." Then she said, "Stranger, enter." She said, "Did you see?" He said, "No, I did not see you." She said, "Speak the truth." He said, "As God is my "witness, I have not seen you except for this glimpse since we have been talking."* Then she said, "Very well, here is a good hut, come in." So he went in and took off the saddle from the horse and hobbled him.

It came to pass that he lay down and rested; night was not yet come; the

* The witch is often described as having mouths all over her body, and she does not like being seen nor made fun of. *See* Story.

witch prepared food for him, and he ate. Then he said, "So far, so good." It came to pass that at night he plucked his fowl and roasted it, then he ate and was filled. And the woman prepared food, and brought it to the boy. Then the boy said, "Good, thanks be to God," then he took it and put it aside, he refused to eat it. Then he dug a hole in the hut, and when he had dug the hole he threw in the food and covered it up. And when he had thrown it in he took the calabash to her. Now, when he took the calabash to her night had come.

In the night the witch sharpened the knife to come and kill the boy. And it came to pass that when she came the horse neighed—he knew she was a witch, he, the horse. So the witch went back, and when she had gone back she lay down and sleep overcame her. When sleep had overcome her the boy arose, and put on the saddle, and escaped from the house. But he left his turban in the hut so that she might not find out that he had run away. So the boy mounted, and was galloping when the woman awoke. When she had awakened she looked in the hut, and saw nothing but the turban. Then she took the turban and ran off. She was calling out, "You have left your turban"; he was saying, "I left it as a present for you." She was calling, "I see a youth who is afraid." When she had come up close she caught hold of the horse's tail, but the razors cut her hands. And it came to pass when they cut her she stopped, and began licking the blood. Then the boy got far off until he reached the bank of the river, then she went and made a river in front of him. Then the boy came and looked at the river, it was wide; but the horse jumped and alighted on the opposite bank.

So it came to pass that the witch let the boy go. She returned to her house. When she had returned to her house the boy said, "Certainly God is very fond of me."

A. J. N. TREMEARNE.

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## REVIEWS.

**Darwinism.** **Poulton.**

*Charles Darwin and the "Origin of Species."* By Edward Bagnall Poulton. London: Longmans, Green & Co., 1909. Pp. xv + 302, including index. Price 7*s.* 6*d.* net. **12**

These addresses were delivered by Professor Poulton at Baltimore, Oxford, and Cambridge. To them are added an expansion of the author's essay on "The Value of "Colour in the Struggle for Life," published in *Darwin and Modern Science*, and the letters written by Darwin to Mr. Trimen, which were unavailable for *The Life and Letters*.

The book is concerned primarily with "Darwinism and Darwin himself." In his review of "Fifty Years of Darwinism" Professor Poulton gives a highly interesting and sociologically valuable account of the effect produced by *The Origin of Species* on the minds of men. Towards the end it naturally touches upon the modern variations of the great theory, and here the author is not concerned to hide his own preferences. The reference to controversial topics is not out of place; it assists towards a complete view of the dynamic relations of the theory to modern thought generally. "The Personality "of Charles Darwin" is a beautiful biographical and psychological study. "The world "knows nothing of its greatest men," and vulgar ignorance on the subject of a character, which was extraordinarily expressive of sweetness and light, has here a proof of its own blindness and incapacity. For instance, the vulgar misconception about Darwin's famous remark as to his appreciation of poetry is finally shown up. As we saw from *The Life and Letters*, Darwin is once more revealed as the most charming of letter writers.

The author's special subjects of protective coloration and mimicry are treated with

some fulness. Controversial topics are discussed in appendices; for instance, the transmissibility or non-transmissibility of "fluctuations" receives a very careful study from the point of view of verbal misunderstanding. What exactly does De Vries mean, and what exactly are "fluctuations," "mutations," "variations," "summation of fluctuations," and the like? Impetuous disciples of the new theories may be heartily recommended to these appendices.

Curiously enough the 120 pages devoted to the author's special subjects spoil the harmony of the book. As useful illustrations of the permanent applicability of Darwin's views they are not remarkable. Their own value is remarkable enough, but their place might well have been taken by a fuller discussion of the points of contact between Darwinism old and new, which are so interestingly referred to in the appendices.

A. E. C.

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## Ethnography: General.

*British Museum Handbook to the Ethnographical Collections.* With 15 plates, 275 illustrations, and 3 maps. 1910. Price 2*s*. **13**

Mr. T. A. Joyce, with the collaboration of Mr. O. M. Dalton and under the direction of Dr. C. H. Read, has written what is modestly termed a *Handbook to the Ethnographical Collections of the British Museum;* but fortunately it is far more than this, as it is virtually a text-book of general ethnology, in which the arts and crafts of the peoples dealt with rightly receive preponderating attention. A mere guide to the collections would certainly be useful, but Mr. Joyce was well advised not to confine himself to that somewhat insipid type of publication, and by taking a larger view he has greatly extended its usefulness. A guide has comparatively little value beyond its museum, and must restrict itself to the objects in the museum at that particular time; but a well-devised handbook is of value to students everywhere, and it can be so written as to refer to specimens which, while not actually in the collections, may be acquired in the near future. At the same time, the exigencies of space and the absence or paucity of specimens from a particular district must affect a book of this kind and lead to a lack of ideal balance.

The introduction presents us with a concise account in forty-four pages of the general principles of ethnology, beginning with a history of discovery and ending with sketches of man in relation to the material world, to his fellows, and to the supernatural. Of the ethnographical sections which follow, the most thorough are those dealing with Oceania and Africa; indeed, the latter is a marvel of compression, and it is obvious that it is merely a partial "creaming" of a large store of collected data. Perhaps some day Mr. Joyce will give us a book on Africa, for which he must possess abundant material. The book is written with sane judgment and there is an absence of "faddy" theories, as is befitting the august establishment whence it arises. Mr. Joyce evidently leans to the view advocated by some French authorities that the negroid element in Madagascar is mainly of Oceanic rather than of African origin. He also suggests that the Melanesians were differentiated in an area that embraced East Australia, Tasmania, and New Caledonia; these lands may have once been connected, but as New Caledonia is separated from the others by a sea more than a thousand fathoms deep, it is questionable whether this land connection was available in human times.

A critic is supposed to look out for errors, but the book is remarkably free from mistakes of any kind, which is a very great achievement when one considers the vast number of facts, names, and objects referred to; but, in order to show that the present writer is not unmindful of this function, one misprint may be noted on p. 118—"Bismark Archipelago." Also a zoologist or botanist does not like to see generic scientific names spelt without an initial capital letter, *e.g.*, *morus*

*papyrifera*, but in the sections on America this blemish is rectified. With this petty grumble we can return once more to an unstinted praise of this invaluable book, the price of which is remarkably low, especially when we consider the great number of first-class illustrations. A. C. HADDON.

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**Persia.** **Sykes.**

*The Glory of the Shia World.* By Major F. M. Sykes, C.M.G., assisted by Khan Bahadur Ahmad Din Khan. Macmillan & Co., 1910. Pp. xiv + 279. **14**

Major F. M. Sykes has been inspired with the happy idea of casting his illuminating observations on Persian life and character into the form of a narrative, which he attributes to a grandson of Mirza Abdul Hasan Khan, the original of Mirza Firouz of Morier's Hajji Baba, who was the first Persian Ambassador to England, thereby affiliating his story to Morier's celebrated picaresque tale. His hero, indeed, does not bear much resemblance to the genial scoundrel whose adventures are so humorously told by Morier. He moves in a higher sphere and is not reduced to the same shifts as Hajji Baba, that worthy successor of Lazarillo de Tormes and Gil Blas. Nevertheless, his narrative is by no means devoid of humour, especially that part which relates to the miserly Mahmūd Khan and the pilgrimage to Meshhed.

It is this pilgrimage to Meshhed and the description of the celebrated shrine of the Imām Rizā, "the Glory of the Shia World," which form the most important feature in the book. Other chapters deal in considerable detail with birth and marriage customs, official life, war against the wild tribes of Persian Baluchistan, and descriptions of Karmān and Yezd, but the account of the shrine from the pilgrim's point of view is peculiarly interesting, and contains much information drawn from sources to which no one but Major Sykes has hitherto had access. The interior of the shrine cannot be visited by Europeans, but some very good illustrations drawn from photographs and Persian drawings give an excellent idea of its appearance, and a complete plan of the shrine and all its surrounding courts and buildings is given at page 101. Several of the other illustrations of places and groups are also interesting, and the same may be said of the reproductions of Persian drawings, some in colour.

A good deal of popular belief and folklore is interspersed in the narrative. One notion, that a house must not be finished for fear its owner will die (page 261), I have met with myself as far away from Persia as Portugal, where a magnificent palace in the Manueline style is being built at Cintra by a rich person who is unwilling to let it be finished for the same cause. Possibly the Moors, who once possessed Lisbon, have been the means of transmitting this idea.

Altogether this is a delightful as well as an important book, and is produced in an attractive form. M. LONGWORTH DAMES.

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**Australia.** **Wheeler.**

*The Tribal and Intertribal Relations in Australia.* By G. C. Wheeler, B.A., with a prefatory note by Professor E. A. Westermarck, Ph.D. London: John Murray, 1910. Pp. xii + 168. **15**

Mr. Wheeler's monograph is not only restricted to a single ethnic area, and to a definite subject, but its scope is also strictly limited. He gives us merely a description of the intertribal relations in Australia, without entering into any questions of origins, development, or any prehistory at all. He has not even the opportunity of formulating any more general sociological laws, owing to the limitation of the material with which he is dealing. If we were justified in drawing a strong line between ethnography, as a merely collecting, descriptive and classificatory science, and

ethnology, whose aim would be construction of laws and explanation of phenomena, we should assign to the present book a place in the former category. And, undoubtedly, in our present state of science, we want, perhaps most urgently, good, really scientific, ethnographic monographs; and such is Mr. Wheeler's work. But perhaps a sharp distinction between ethnography and ethnology is not quite legitimate. There is no real scientific description of social phenomena without the use of strict notions, such as may be obtained by ethnological or sociological induction and generalisation only. Even if we want to describe facts of the most concrete character and belonging to quite a circumscribed ethnic area, we must not only overcome the difficulties of dealing with and reconciling all our sources, but we must also shape all this crude material according to quite general, abstract, scientific points of view. These points of view were neither understood nor, still less, of course, taken into account by most of our observers.

To perform this task one must not only have a great knowledge of, and command over, the first-hand evidence, but also the theoretical training requisite for the application of general ideas to special cases. By such an application we secure on the one hand, a strict and scientific description of our facts; on the other hand, we put our general ideas to a test of validity. In the exact natural sciences a general mathematical theory of a group of phenomena is nearly worthless, so long as it is not adapted to a series of special individual cases, in which the results of calculation may be tested by experiment. Although the social phenomena do not allow of a strict treatment, nevertheless, on broader lines, the same method should be applied here also. Such general, abstract theories and ideas should be applied to different types of societies; in this way we learn, understand better, classify, and describe the facts reported of these societies, and at the same time our general ideas are also enriched and enlarged thereby. So in the present book, for instance, the author proposes to apply our ideas and theories of international relations and laws to the Australian society, asking what forms and features do these relations assume there. For this purpose a mere collection and classification of statements were not sufficient. The author required to have at his disposal all the theoretical notions of international law and relations; and with this apparatus he had to operate upon the Australian facts, examining them for equivalents or germs of the higher developed forms. He had, in the first place, to settle on social units, amongst which there exist some external, international, or better, inter-tribal relations; he had to find and describe all the features of these relations; he had, in short, to apply all the ideas belonging to this category to the raw material. Command over this material was, of course, his first task. And here the difficulties were serious enough. Everyone who is acquainted with the available ethnographic information in general, and that of Australia in particular, knows well how ambiguous, contradictory, and confused it is on nearly every point. The best authorities contradict themselves in plain terms, especially when engaged in polemics, which unhappily sometimes occurs.

There is much to be done by a criticism of the value of each statement, and this the general rules of historical criticism may be applied.

All statements so corrected, if necessary, should be then placed in juxtaposition, and a certain average should be taken. Of course, in both these proceedings the author should adopt a definite method and systematically follow it. And here is our chief reproach against Mr. Wheeler. He has not got any definite way of dealing with the evidence, or at least he has not made us acquainted with it. And yet a clear method, conscious of its aims, is absolutely necessary. The more statements we gather on a certain point, the more contradictions we find and the more puzzled we are. To get out of this difficulty with the certainty that we have proved neither more nor less than our material can yield, we must adopt the best

way, and we must prove that this way is the best. Methodical criticism of each statement and systematic computation of the results are, of course, the right way, provided our systems in criticism as well as in computation are really the best. But to help each reader to judge whether he agrees with the author's methods or not, it is necessary to state his methods explicitly.

There is no necessity for each separate ethnologist to construct his own systems. The main lines of a good criticism of sources are given in the well-known handbook of Langlois and Seignobois. These authors also give methods of dealing with several corrected controversial statements. Very useful hints for this purpose are also contributed by Steinmetz.

It is undoubtedly the lack of a consistent and well-digested method that lowers the level of all ethnological investigations. (Compare the interesting and suggestive remarks of S. R. Steinmetz in the introduction to his *Studien zum ersten Entwickelung d. Strafe*, also in his article in *Année sociologique*, Tome III, and *Zeitschrift f. Sozialwissenschaft*, Band II.)

That there is method in Mr. Wheeler's work is beyond doubt; that he does not give us (and probably himself, too) any explicit account of it, is regrettable. The real importance of his book, besides its intrinsic value as a useful research, is that it is new in many respects. It is the first monograph on inter-tribal relations (as is pointed out by Professor Westermarck in his prefatory note). It discusses or touches on many sides in Australian sociology not yet treated. It is also new in its really scientific limitation and soberness. And so, being intended exclusively for scientific use, and written really in all other respects according to this standard, we may exact that the methodical side should be treated as carefully as its primordial importance imperatively demands.

The author quotes his statements in many places verbally, always very clearly and at length, which is very useful. He adopted a certain geographic order which facilitates the survey. His bibliography, although not pedantically extensive, undoubtedly exhausts all that is really reliable in Australian survey. Some of the authors (like J. Fraser, Brough Smyth, &c.) could be omitted as being not observers, but second-hand compilers.

Let us now survey some of the most interesting of the author's results. The first problem that presents itself on the perusal of inter-tribal relations—viz., the determination of the tribal units, leads the author to a discussion of the territorial organisation of the Australian tribes (pp. 15–69). Undoubtedly this point is of the highest importance, not only in the present instance, but for the whole of Australian sociology. The local, territorial distribution of the natives; the connotation of the group living together, being in actual daily contact; the boundaries of a tract of country over which a group roams: all these questions are involved and form together the problem of tribal constitution.

It is obvious that all forms and features of such life—family as well as class, clan, government, &c.—depend on the general picture we form of the actual daily life. We are not quite clear even if the natives live in "single families," in "tribes," or "hordes," if the mode of living is uniform throughout the continent, &c., &c.

The great importance of all these questions is obvious. Mr. Wheeler is, however (as far as I know), the first writer (excluding the Australian firsthand ethnographers) who has given a large contribution to this problem on the whole Australian continent and using a sufficiently extensive information. The chief result of his investigations here is the conclusion that the most important unit for inter-tribal relations is not the tribe, but the smaller local groups, several of which groups make up a tribe (p. 55). These local groups are the real owners of land, which is sometimes further subdivided (pp. 35–46); they are autonomous, the rudiments of government being localised

in them (pp. 46–52). Several of them constitute a tribe, which is characterised by common speech, name, customs, a certain suzerainty over the territory (pp. 23–35, 62–70).

After having fixed the forms of local organisation, the author proceeds to give their working. The autonomous units—local groups and their aggregate—the tribes, have certain forms of friendly intercourse.

The general conditions of tribal intercourse, its rules and features, are described (pp. 70-81); a prevalent form of actual meeting is the corroboree. At the initiation gatherings there is another occasion for contact of different local groups and tribes (pp. 81–83); inter-marriage (pp. 83–93) and barter (pp. 93–97) were two of the chief sources of frequent contact.

As further features of the inter-tribal relations are discussed the sacrosanctity and frequent use of heralds and messengers (pp. 109–115) and all the questions belonging to justice (pp. 116–159). As the government was localised in single local groups, all internal justice was performed in the local group and was administered by the elders of the group who constituted its government (pp. 120–128). The description of justice between different local groups and of the settlement of inter-tribal differences and quarrels, including war, occupies the remaining pages of the book (pp. 128–159). Mr. Wheeler's general conclusion that war is not the normal condition of the Australian black, and that, in fact, it does not exist in the form of an open unregulated battle, interesting as it is, and important, will excite no surprise in anyone acquainted with Australian evidence. We know only two forms of bloodshed; either a regulated combat between two individuals or two quarrelling groups—a combat in which there is seldom a grave injury (p. 150), or an attack on an unprepared enemy —probably as an act of revenge (p. 151). We read of such an attack, for instance, made by the Kurnai on the Brajerak (Howitt's *Kamilaroi and Kurnai*, p. 212). There was no such thing as territorial conquest, as tribal land ownership was respected (p. 151). Mr. Wheeler gives a careful review of statements, referring to regulated inter-tribal justice (pp. 129, 137).

The information contained in Mr. Wheeler's book is of great interest to all students of Australian sociology. As remarked above, the territorial distribution, the local grouping, which is the clue to all regular daily contact, is of greatest importance in creating all the social bonds. Especially amongst savages, every stranger is an enemy, and only those who are in continuous, every-day contact may be friends or kinsmen. The signification and functions of the local group, duly appreciated and described by Mr. Wheeler, should be taken into account in all sociological discussions referring to Australian aboriginal society. On the other hand, all the features of the inter-tribal life, so thoroughly collected by Mr. Wheeler, influence the whole social life of our natives.

The publication of this book is another example of the liberality with which Mr. Martin White is supporting sociological research in the University of London.

B. M.

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**Darwinism.** **Novicow.**

*La Critique du Darwinisme Social.* Par J. Novicow. Paris: F. Alcan, 1910. Pp. 406. Index. **16**

Like all M. Novicow's books, this volume is stimulating and interesting. It is a fine piece of special pleading by a typically clear French intellect. His thesis is a continuation of former theses—the defects of Darwinian sociology. This is defective from its main principle—"collective homicide is the cause of human progress."

In harmony with modern research he emphasizes the all-important influence of protection and environment. Humorous and vivid examples are given to reduce to

absurdity the elevation of Natural Selection into a fetish. "To apply to the psycho-" logical domain, and then to the social, principles solely applicable to the zoological " domain is contrary to good sense, and to the observation of the most elementary " facts." " The more association the more progress " is his counter-theory. War, said H. Spencer, has made civilisation. War, says our author, is a division, not merely a subtraction, of vital power.

The book is a powerful and convincing refutation of the old sociology, and English and American sociologists cannot ignore it. A. E. C.

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**Sociology.** **Van Gennep.**

*Les Rites de Passage.* Par A. Van Gennep. Paris: Nourry, 1909. Pp. ii + 288. 23 × 14 cm. Price 5 francs. **17**

Anthropology owes much to the analytical skill and lucidity of French anthropologists, and readers of *L'Année sociologique* need not be reminded of the admirable essay by MM. Hubert and Mauss in Vol. II on Sacrifice, reprinted with other essays in *Mélanges d'Histoire des Religions.* In that essay they showed that sacrifice conformed generally to a typical form possessing three distinct phases. In the first phase the sacrificer, the person who received the benefits or experiences the results of the rite, effects an entry into *le monde sacré* and is thereby removed from *le monde profane*, a proceeding necessarily fraught with danger because light, incautious dealings with the supernatural are always hazardous. The next phase is that in which the sacrificer is in the most intimate contact with *le monde sacré*—is, in fact, part of it, and is able to effect the purpose of the rite. The intention of the last phase is to desacralise him, to bring him back safely to *le monde profane*, in such a way as to render him free to enter on his normal life once more by divesting him of all vestiges of the superior sanctity with which he had been in contact, and to make it safe for him to consort with his fellows as of yore.

In the work under notice M. Van Gennep shows how, in addition to their specific purpose, birth, marriage, and initiation rites (which I have cited merely as examples) are intended to effect a similar transition from one stage in social life to another, and are therefore *rites de passage.* He succeeds in showing that in general they exhibit the threefold structure of *rites de separation*, *rites de marge*, and *rites d'agrégation.* Sometimes one phase is more important than the other two. Sometimes in one and the same stage of the same rite, now one now another purpose is dominant, as in the case of funeral rites where the rites of separation are found to be often dualised by reason of the fact that what severs the living from the dead does not absolutely get rid of the dead and secure the safety of the living.

Much of the argument rests upon the distinction drawn between *le monde sacré* and *le monde profane.* Both are relative terms. To a member of one social stage or group other stages or groups in society are part of *le monde sacré*, relations with which are potentially dangerous. Hence, our author analyses social structure, and starts with the lines of social cleavage, by sex, by age, and by religious and economic divisions. Thus, perhaps, the most important social division is that by sex. It is permanent. As soon as a woman is declared to be adult, socially as well as physically mature, a distinction which masks a real difference, not only are there initiation rites to mark her severance from *le monde asexué*, and her entry into the world of womanhood, but there are outward and visible tokens of the change of status. There are changes in dress, in ornaments, and in *coiffure.* No doubt sweet seventeen has to put up with mild family chaff when she puts her hair up for the first time, but she is conforming to a social law of immemorial age. What is the nature of the danger which in savage thought attends these changes? Is there fear of an offended spirit

which visits the temerity of the trespasser with sudden punishment, unless the trespass be made in accordance with the forms of law? Is it dread of the vague unknown which we know to be fraught with terrors of all sorts? Should we be right in including many of the cases of *rites de passage* in a general category of *rites de première fois*, a topic to which some very pertinent and interesting pages are devoted? The tendency to excessive unification must be resisted, as the causes which produce social phenomena are many and various, even in the societies which seem the simplest. M. Van Gennep takes us from the cradle to the grave, through all the stages and grades of life, through all the seasons of the year, and has succeeded in writing a very interesting book, which is a substantial and valuable contribution to anthropological literature, and by its sustained and close argument merits thought and attention from the beginning to the last word of the last chapter. T. C. HODSON.

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**African Folklore.** **Dayrell.**

*Folk Stories from Southern Nigeria, West Africa.* By Elphinstone Dayrell, F.R.G.S., F.R.A.I., District Commissioner, Southern Nigeria, with an Introduction by Andrew Lang. (Longmans, Green & Co.) **18**

This is an excellent collection of forty stories and legends gathered from the natives of Southern Nigeria. Told in simple language and with praiseworthy brevity, they are interesting as showing the mythical origin of some of the ceremonies and customs which form such prominent features of African tribal life. In the introduction Mr. Andrew Lang deals with the various tales in a running commentary, and compares several of them with their European, Asiatic, or Australasian counterparts. As he remarks, "The stories are full of mentions of strange institutions, as well as "of rare adventures." In these tales the tortoise plays the part of the wise and cunning personage, much in the same manner as Reynard the Fox, as Ananzi the West Indian Spider, as Brer Rabbit, and other Solons amongst animals. Many of the stories, as in most folklore fables, treat of the dealings of birds, beasts, and reptiles with each other. Some, however, refer to the legendary origin of natural phenomena as, "Why the Sun and Moon live in the Sky," "The story of "Thunder and Lightning," "Why the Moon waxes and wanes," "The reason that "Fish live in the Water." The first named is certainly an entirely original myth. Others, again, explain the reason why the dead are buried, why a cat kills rats, and why the bat flies by night. Of this last, two versions are given neither in accordance with the traditional Æsopian version of our childhood. The dreaded secret African societies, the Egbo or JuJu wizard-priests of Nigeria, the "spirit" men who materialise in order to gratify their cannibalistic tastes, are duly brought into the tales, which all have a moral tendency, the guilty personages being punished with cruel devices characteristic of the African at home. The book will entertain the general reader, and is not unworthy of the attention of those interested in anthropology. T. H. J.

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**Religion.** **Edmondston-Scott.**

*Elements of Negro Religion.* By W. J. Edmondston-Scott. Edinburgh: Edmondston-Scott & Co., 1910. Pp. xvi + 244. **19**

The author claims to sum up in this volume the elements of negro religion as it was and as it is (p. 233). He announces in his introduction (p. x) that he describes only those modern religious beliefs of which the history can be traced back to about 4000 B.C., thus enabling the reader, from evidence laid before him, to judge for himself the state of negro religion as it was shortly after the flood. He warns the reader that it must be read with the scientific vision, for, although the work professes to be of a simple and unassuming nature, it claims to be a scientific study on scien-

tific lines. It is to be, in one word, the foundation of the study of Indo-Bantu comparative religion. Mr. Edmondston-Scott admits that he has ignored the existence of many scientists of our day, and, furthermore, declares that he utterly disbelieves the statements of the so-called conscientious traveller. Thus, unhampered by facts, he sallies forth to do battle with agnostics, evolutionists, and other infidels.

After having been informed that religion is not subject to evolution (p. xi), we learn that, scientifically speaking, the Kol, Basques, and Bantu belong to one family, the direct descendants of the ancient Indo-Bantu race of Bengal. The regeneration of Africa, therefore, is a task devolving on the Bantu, he being of the same blood as the Greek, Roman, Celt, and Teuton. This assumption is based on Mr. Edmondston-Scott's statement that the Bantu language is the parent of many European tongues.

The only commendable part of this book is the careful separation of religious beliefs from the beliefs in spirits and ghosts ; but this has been done much more successfully and on a serious and scientific basis by Mr. R. E. Dennett in his book, *At the Back of the Black Man's Mind*. But why does Mr. Edmondston-Scott express himself like this : "There are no negro tribes to be found anywhere so debased and ignorant as "to disbelieve in the existence of spirits" ? Surely some people do exist who are not debased and yet who do not believe in them.

It is impossible to point out even a small part of the erroneous assumptions to be found in this book, *e.g.*, "The moon is less beloved of the negro than star or sun "or sea" (p. 13). "The Bantu of to-day always very carefully double up a dying "man into the crouching position" (p. 77). "Æsop, this Bantu negro" (p. 22). With a little care the author could have avoided contradicting himself as he does, when he states (p. 10), that the wanderers from Europe, after abusing Africa's welcome hospitality, deny the negro's knowledge of God and then include the native names for "God" in the vocabularies they compile ; and when he says further on (p. 56) that the Jehovah of the negroes is nameless.

Mr. Edmondston-Scott assumes that Adam and Eve were negroes, and gives his reasons as follows on p. 30 : "The older legends circle round the person of Pilchu Hadam . . . . "his sister was Malin . . . . but after she bore him children "he changed her name to Eva, or Eve. . . . . Bantu legend upholds, therefore, "the biblical tradition (?) that two antediluvian persons, named Hadam and Eve "'man' and 'mother,' were negroes."

The book is all on this line. Mr. Edmondston-Scott says (p. 11) : "The negro ". . . . regards himself as all-knowing, and certainly is an authority on whatever "he knows nothing about." Well, well, we dare not suggest what an intelligent negro might say about Mr. Edmondston-Scott if he read his book. E. TORDAY.

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**Prehistory.** **Churchward : Hirmenech.**

**20** *The Signs and Symbols of Primordial Man, being an Explanation of the Evolution of Religious Doctrines from the Eschatology of the Ancient Egyptians.* By Albert Churchward, M.D., P.M., P.Z., 30°, &c. London : Sonnenschein, 1910. Pp. xxiv + 449. 185 illustrations. 25 × 16 cm. Price 25*s.* net.

*Le Dolmen Royal de Gavr Inis près d'Auray (Morbihan). Origine et Histoire, Interpretation des Signes Hiéroglyphiques Sculptés à l'Interieur du Monument.* By H. P. Hirmenech. Le Mans : Imprimerie Monnoyer, 1908. 8vo. 58 pp. text, 4 pp. illustrations.

All the authorities have gone more or less astray for want of the master key to the past, discovered by Dr. Churchward, namely, that all the human races, palæolithic, neolithic, Australian, Ainu, American, Israelitish, Druidic, and others, and all their ideas originated on the banks of the Nile, and went thence by successive "exodes"

at various times during the last 50,000 years. But why Egypt? Why not Atlantis, which, being beyond our reach at the bottom of the sea, is so much safer to speculate upon, and would, moreover, fit better with some of the other notions adopted by Dr. Churchward? The Great Pyramid, its coffer, its cubit, and its inch; the coupling together of Moses and the Druids as derived from Egypt (perilously near the Anglo-Israelite "Identification"), are all in his book. One thing which would consort well with his views is not in it, however, namely, the demonstration by M. Hirmenech that Osiris=Thoth was to have been buried in the chamber of Gavr Inis if he had not been eaten instead, and that the mysterious figures on its walls contain the history of his death and of the Deluge; but perhaps Dr. Churchward is not yet acquainted with the works of M. Hirmenech. Still his book contains the results of very much reading, and may at least serve one useful purpose, that of showing that Freemasonry, though it may make use of old signs and symbols, the original meaning of which has been forgotten, does not retain the intelligent guardianship of any secret of antiquity. If it did it would have been unnecessary for Dr. Churchward to have written 450 pages and more to prove the fact to his brethren. That some venerable ideas from Central Africa and the palæolithic period may have filtered through ancient Egypt into modern "Christian Europe," as Dr. Churchward suggests, is likely enough; but that, if proved, would not pave the way for accepting his views about the Australians, Americans, and Ainus.

A. L. LEWIS.

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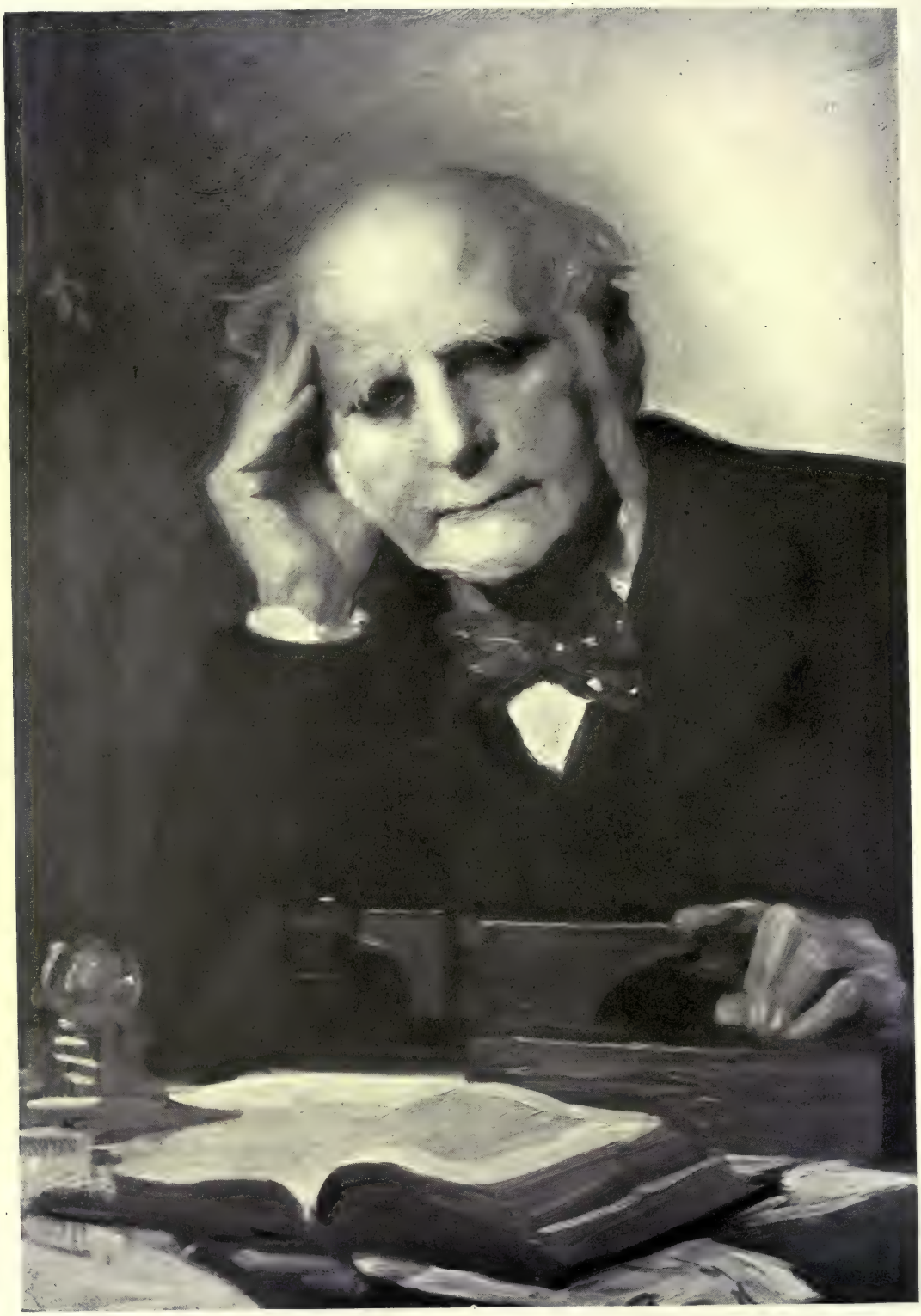
**Folklore.** **Van Gennep.**

*La Formation des Legendes.* Par A. Van Gennep. Paris: Ernest Flammarion, 1910. Pp. 326. Price 3 fr. 50 c. **21**

M. Van Gennep offers us in this book the answers to five questions. First, What do we mean by the terms fable, tale (*conte*), legend, and myth, and what are the relations between these various forms of popular narrative? Second, What is the place of legends in the general life of the community, and in what way are they linked with other forms of social activity? Third, What is their value as documents for the purposes of ethnography, of geography, of history, and of psychology? Fourth, What are the laws of the production, of the formation, the transmission, and modification of legends? And fifth, What is the relative importance in literary production in general of the individual element as compared with the collective element? To do justice to so comprehensive a theme, or rather to a succession of comprehensive themes, in a book of some 310 pages demands a power of compression, of terse statement, and succinct argument, qualifications which our author, being a Frenchman, possesses in a happy degree. There is here no room for purple patches, for tropical forests as seen from a professorial library or for gorgeous sunsets. A work like this has, of course, the defects of its qualities. There is, and can be, little or no documentation. There is plenty of evidence that our author is not a mere *à priorist.* We who are acquainted with M. Van Gennep's other works can testify to his reading and knowledge. We know him to be an accurate and thorough student of savage custom and lore, as well as an ingenious and acute psychologist. It would not be fair to pretend in a brief review to do more than draw the attention of workers in the field of anthropology to this book. We are likely to be busy for a long time to come with the problem of the part played by individual ability and genius in the development of society and of its many activities, especially in its earlier stages. The sanity and moderation of this book, together with its comprehensiveness, make it very useful to all who are interested in the study of legend and myth. Even those who do not accept his conclusions will respect the merits of style and conciseness which adorn M. Van Gennep's study of folklore.

T. C. HODSON.

Printed by EYRE AND SPOTTISWOODE, LTD., His Majesty's Printers, East Harding Street, E.C.



SIR FRANCIS GALTON.

## ORIGINAL ARTICLES.

Obituary: Galton. With Plate C. Gray.

22

**Sir Francis Galton, M.A., D.C.L., F.R.S. Born, February 16, 1822; died, January 17, 1911.** *By John Gray, B.Sc.*

By the death of Sir Francis Galton, British science has lost one of its most original and creative thinkers, and the loss is especially great to anthropology, which he may be said to have elevated, for the first time, to the rank of an exact science.

Galton had the advantage of belonging to a stock of great intellectual distinction; his grandfather on the mother's side being the celebrated Erasmus Darwin, and his cousin the still more distinguished Charles Darwin. On the father's side he was come of a good Quaker stock, some members of which, as for example the famous Captain Barclay of Ury, were of exceptionally fine physique. No one appreciated better than Galton himself the benefits he derived from natural inheritance, the laws and importance of which he has done so much to elucidate.

Galton's early studies were devoted to medicine and later to mathematics, he having entered Birmingham Hospital as a medical student in 1838, and Trinity College, Cambridge, in 1840. The study of these more or less exact sciences, must have exercised a great influence in impelling him to work out exact methods in that study of the mental and physical characters of man, which occupied almost exclusively the last forty years of his life.

In 1850 he organised an expedition to explore Damaraland, the scientific results of which were so valuable, that in 1853 the Royal Geographical Society awarded him one of its annual gold medals. Owing to this and subsequent work in connection therewith he was in 1856 elected a Fellow of the Royal Society.

Early in the 'sixties he began his studies in heredity, and in 1865 an article on "Hereditary Talent and Character" was published in *Macmillan's Magazine*, which clearly set out his views on a department of applied anthropology, he afterwards named *Eugenics*. Through his strenuous advocacy, eugenics is now beginning to exercise an important influence on social reform in all civilised countries.

One of the greatest achievements of Galton consisted in the application of exact mathematical methods to the analyses of anthropometric statistics. Quetelet was the first to apply the Gaussian curve to represent the frequency of anthropometric data, but Galton records that, though he once met Quetelet, it was from Spottiswoode that he received the first impulse in this direction. In 1886 Galton made the great discovery of the Correlation table, and, with the assistance of a mathematical friend, devised a method of calculating the coefficient of correlation which now plays so important a part in the interpretation, not only of anthropometric, but of all kinds of statistics.

In 1882 he wrote in *The Fortnightly Review*, "When shall we have anthropometric laboratories where a man may from time to time get himself and his children weighed, measured, and rightly photographed, and have each of their bodily faculties tested by the best methods known to modern science?" This important suggestion he afterwards realised by starting an anthropometric laboratory in 1884, in connection with the exhibitions at South Kensington. This was maintained at his own expense until 1891. It is of interest to mention that the Royal Anthropological Institute has resuscitated Galton's important undertaking by the installation (1909–10) of anthropometric bureaus in connection with the exhibitions at Shepherd's Bush.

Galton was President of the Anthropological Institute (1885–88) and Huxley Lecturer (1901).

The practical working of the finger-print method of identification is also due to Galton.

Among his more important works are *Hereditary Genius* (1869), *Human Faculty* (1883), and *Natural Inheritance* (1889).

He was on the Meteorological Council for thirty-four years, and invented many ingenious contrivances for making and recording meteorological observations, some of which are still in use.

Galton's genius was essentially that of the great engineer. Fortunately he preferred to apply the exact and practical methods of the engineer to the study of man—methods the future development of which may safely be left in the hands of the brilliant school which he has created. J. GRAY.

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**Obituary : Galton.** **Beddoe.**

**Sir Francis Galton, D.C.L., F.R.S.** *By Dr. J. Beddoe, LL.D., F.R.S., F.R.C.P.* **23**

My acquaintance with Mr. Galton—one hardly can think of him as Sir Francis, for our most accomplished biologist was not recognised by the British Government until he was nearing his end—began more than fifty years ago, and speedily ripened into friendship. But though we were very intimate I could have but little intercourse with him, as we lived one hundred miles apart. And there were compartments in the mind of this most many-sided of men that I never had an opportunity of knowing.

I never had, indeed, a chance of measuring his head, though I scarcely ever saw him without wondering at its peculiar shape, peculiar at least for England, and speculating as to what quality was wanting in him in connexion with that extreme flatness of occiput that suggested deficiency of part of the posterior cerebral lobe. But though there might possibly be superabundance, one could not think of deficiency in the nature of Francis Galton. Mild and pacific he was ; but it was from no lack of energy and courage in the man who risked his life among the savage Damara, and who taught us how to go to bed comfortably with a rifle. He had the solidity of his Quaker ancestors, a solidity that did not exclude, but gave steady quiet force to enthusiasm. Humour was the only quality one could conceive as lacking in him ; and we know it is apt to be so in the Quakers.

I may be permitted to recall an instance of his inventiveness in which I was personally interested. Knowing my methods of observation of colour, and the difficulties I occasionally had in making use of them *coram publico*, he contrived an instrument which could be carried in a pocket, and which would make, and record a division of a number of subjects into five categories, in accordance with the colour of the hair, or any other physical difference. This little instrument I made trial of, at his instigation, and found that it could be perfectly well worked with a hand in a trouser pocket, without the knowledge or suspicion of the subjects. JOHN BEDDOE.

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**Asia : Central.** **Joyce.**

**Note on a Number of Fire-Sticks from ruined Sites on the South and East of the Takla-makan Desert, collected by Dr. M. A. Stein.** **24**

*By T. A. Joyce, M.A.*

Among the lesser objects collected by Dr. Stein during his last journey in Central Asia were a number of fire-sticks, of which the best specimens are, by his kind permission, figured herewith. In every case except one the "female" stick alone was found, and all of these are typical of the apparatus by which fire is procured by the "twirling" method. In most cases before the formation of the "hearth," a V-shaped groove has been cut in the face of the stick at right angles to that in which the "hearth" is formed, parallel with the axis of the "male" stick when in operation. The hearth is then formed close to the edge of the stick.

so that the fine dust produced by the friction pours out through the notch produced by the groove. This is well seen on the lower portion of the stick (Fig. 2). In other cases the hearth has been formed in the centre line of the stick, but is connected with the margin by a groove cut deeper than the lowest part of the hearth and deepening as it approaches the margin; this is seen in Fig. 3. It may be said at once that no importance can be attached to this slight difference, as the two sticks in question are a pair and were both found in the rough cloth bag (Fig. 4) among the ruins at Endere.

FIG. 1. FIG. 2. FIG. 3. FIG. 4.

As remarked above, one "male" fire-stick was found, and is seen attached to the "female" stick (Fig. 5). The flattened conical point of this is quite typical, and bears faint traces of the action of fire, but it could hardly have been used in its present form, since it is too short; probably it is a stick which had broken or become worn down, and had been made into a peg for suspending the other stick by having the other end sharpened. It is noticeable that in almost every case these "female" sticks were meant to be attached to something, since each is furnished with a hole obviously for suspension. In some cases this hole runs vertically through, as in Fig. 1, but in other cases two holes are bored to meet one another, from the under surface and from one of the marginal surfaces respectively. It is rather difficult to judge of the quality of the wood, owing to the extreme desiccation of the specimens, but it seems almost certain that the "male" sticks were of hard, the "female" of soft wood.

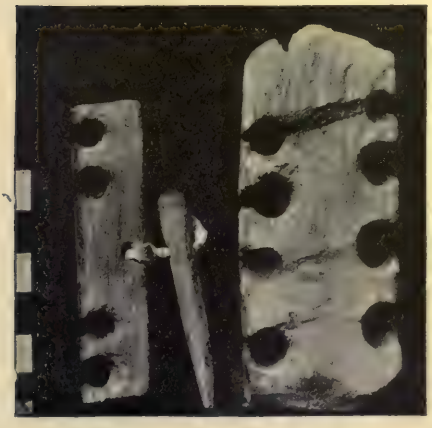

FIG. 5. FIG. 6.

It is a little surprising to find in the heart of Central Asia, where one has been accustomed to regard the flint and steel as the typical fire-making appliance, apparatus for "twirling" which might, from their appearance, perfectly well have come from East Africa; there is no reason to suppose that any of the specimens are of great age, since the sites where they were found were not abandoned until the latter part of the third century, and, therefore, the use of wood for this purpose was not dictated by lack of iron. Similar appliances are found in use among the primitive tribes in India,

and, for ceremonial purposes, among the civilised also. Moreover, the use of the *πυρεία*, *τέρετρον* and *ἔσχαρα*, were known in classical times (*see Theophrastus de Hist. Plant*, v. 9. 7, and *de Igne*, 64). Consequently it is not unreasonable to suppose that in these fire-sticks we see traces of the Græco-Buddhist influence which appears so plainly in the local art.

Of the specimens figured, 1 and 6 are from Niya ; 2, 3 and 4 from Endere ; and 5 from Lop-nor. T. A. JOYCE.

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Australia. Wallis.

**Australian Marriage Classes.** *By W. D. Wallis.* **25**

In *Journ. Roy. Anthr. Inst.*, XL., pp. 165–70, the Rev. J. Mathew restates his theory of the origin of Australian marriage classes. "It is briefly, that "the two phratries represent two ancient, distinct races, which amalgamated to form "the Australian race. One race was Papuasian, very dark, with curly hair. The "remnant of it became extinct with Truganini, the last of the pure Tasmanians. "The other was a stronger, more advanced, lighter coloured race, with straight hair, "and akin to the Dravidians and Veddahs" (p. 166). In support of his theory the Rev. J. Mathew adduces nine reasons, four of them somatological, the remaining five linguistic. Our present concern is with the former.

"We have," says the writer, "phratries in New South Wales, Western Australia, "and Queensland, whose names are respectively light-blooded and dark-blooded, or "light-skinned or dark-skinned." Finally, "On visiting two aboriginal reserves in "Victoria, four natives, one of whom was close on eighty and the other over sixty "years of age, told me, when interrogated separately, that the old blacks professed "to be able to distinguish members of the *Kirrokaitch* from those of the *Kafaitch* "phratry and members of the *Bundyil* from those of the *Wa* by the quality of the "hair. Two told me that one phratry had fine hair, the other coarse ; and, corroborative "of this distinction, a fifth native, belonging to Swan Hill on the Murray, taking "hold of his hair said, 'I'm *Kirlba*, straight hair, other fellows are *Mukwar*, curly "hair,' and went on to explain that the straight hair people could not marry among "themselves but had to intermarry with the curly-hair people, and *vice versâ*" (pp. 166–7). Thus the Rev. J. Mathew seems to support his contention by observed somatological differences which are at least perceptible to the native. The biological problem involved is not, however, so simple as he seems to take for granted. It involves very important assumptions to which every biologist could not subscribe.

As I understand the writer—and he has put his arguments with admirable clearness—Australian class exogamy is founded on racial exogamy. Let us call the one race A, the complementary race B. As a marriage system becomes well-established along these lines, race A becomes phratry A, race B becomes phratry B, and the two together make up the tribe. The writer does not tell us when he supposes this process to have begun ; but in the light of the universal distribution over almost the entire Australian continent, and in the light of the great conservatism which pervades Australian social organisation, no one could intelligently maintain that this race-phratry exogamy did not begin many generations ago. Add to this the exogamous nature of this race-phratry organisation, and it becomes clear that a perpetuation of the somatological differences which originally existed is so highly improbable that we may call it impossible.

A never marries within A but always in B. Let us call the first generation of this intermarriage D and E respectively, according as its members belong to phratry A or phratry B. It is then evident that D is as much B as it is A, so far as ancestry is concerned, and E is as much A as it is B, so far as its ancestry is concerned ; nor

does the question of matrilineal or of patrilineal descent in any way affect the problem. If, then, in the first generation the blood of the two races is evenly blended, and each successive generation is a further even blending, there being always as much blood of the original race-phratry A in any given individual as there is blood of the original race-phratry B—of necessity a constant ratio — how shall those race differences, certainly not great in the beginning, be preserved during future generations, even to the present time? Or let us suppose that amalgamation does not take place, but that in any given family some of the members show marked characteristics of phratry A, others of phratry B. Even so they must all be grouped together, either in the phratry of the father, or in that of the mother; and I do not understand how these distinctions could be gathered into the original race-phratry divisions, since the prevailing social organisation must result in continual attempts to break down any somatological differences that may at one time have been identical with class divisions.

Aside from these objections to his argument, I do not believe that the facts adduced by the Rev. J. Mathew lend weight to his contention. In the first place a glance at the totems and phratries of different tribes as recorded in Howitt's *Native Tribes of S.E. Australia* shows that colour distinctions are not consistently adhered to. For example, how does it happen that, in the Wakelbura tribe the black bee is in the *Malera* phratry, while the black duck is in the *Wuthera* phratry (p. 112)? Again, in the Wotjobaluk tribe black swan, white gull, white-bellied cormorant, small black cormorant, grey heron, black duck are in the *Gamutch* phratry; while in the *Krokitch* phratry are grey kangaroo and red kangaroo (p. 121)?

It is possible that the Rev. J. Mathew makes a further false assumption when he attributes (implicitly) the colour concept in our descriptive names of these animals to the Australians, whose terminology is built upon an absolutely different basis. We speak of two species of animals as *grey* kangaroo and *red* kangaroo, and for us they are a *grey* species and a *red* species. When the Australian speaks of the one as *Gori* and of the other as *Burra*, does he think of the one as *grey* and the other as *red*, any more than we, when we see a reference to Howitt, think of a green book, and, when we see a reference to Mr. Lang, think of a blue one? By *Jarb-jurk* and by *Burtita* the Australian refers to the same animals that we have in mind when we say that these are respectively the *white* gull and the *white*-bellied cormorant. But it does not follow that he thereby recognises the common concept of *white* which is stated in our descriptive nomenclature. Indeed, in all the lists given by Mr. Howitt the native terms give us little reason to suspect that the distinctions in size and colour which go to make up Mr. Howitt's descriptive names of totem objects are distinctions observed by the savage; or that he is ordinarily aware of such distinctions until some special demand directs his attention toward them. It is true, as Mr. Lang says, that "in the phratry names of so many tribes . . . we observe "the marked contrast in colour or in habitat . . . of the opposite exogamous sets" (MAN, 80, 1910, p. 133). But it is quite false to deduce from this—and Mr. Lang draws no such conclusion—that therefore the Australian observes this marked contrast. His perceived contrasts are probably quite different, and may ignore our point of view altogether, just as we return the compliment by absolutely ignoring his.

In conclusion, it seems probable that the statement made by the native at Swan Hill with regard to his phratry was nothing more than an explanation of the marriage system. If, in reply to a question, I say that my name is Wall, and say that my friend's name is Well, and point to a wall and a well respectively, it does not follow that I am indicating a resemblance between myself and a wall, and between my friend and a well. It would, however, not be strange if savages imagine an appropriateness between the names imposed and personal characteristics, and believe in the through-going correspondence of name and observed characteristics. How else shall

we explain such beliefs as those which make thirteen and Friday unlucky—a belief that, to the individual accepting it, is abundantly proved in experience?

W. D. WALLIS.

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Africa, Central. Torday.

**A Neolithic Site in the Katanga.** *By E. Torday.* **26**

I should like to call the attention of any anthropologist or archæologist who may now, or in the future, be travelling in the neighbourhood of Lake Moero, to a neolithic site which exists on the Belgian shore. Here the Lukonzowa, an unimportant brook a few hundred yards from the former headquarters of the Katanga Comity of the same name, falls from a great height into the lake. At the top of the falls may be seen a number of grooves in the rock, which are obviously the result of polishing stone axes. These grooves are very noticeable and have attracted the attention of many people, none of whom, however, had any knowledge of archæology, and who have been greatly puzzled as to their meaning. There are many Europeans in the Kantanga now, and I am quite sure that the Belgian authorities would gladly assist in any investigation; in fact, I believe that they might be induced to take the initiative in the matter.

E. TORDAY.

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India: Ethnology. Braidwood: Crooke.

**A Note on the Meaning of "Meriah."** *By H. S. Braidwood and W. Crooke, B.A.* **27**

The custom of human sacrifice among the Kandhs or Khonds of Orissa and Ganjām, who performed this rite with the object of promoting the fertility of their fields, is of great ethnological interest, and has been elaborately discussed by Professor J. G. Frazer (*The Golden Bough*, 2nd edition, ii., 241 *seqq.*) The origin of the name Meriah used to designate the human victim in this sacrifice, has never, I believe, been satisfactorily explained. Professor H. H. Wilson (*Glossary of Judicial and Revenue Terms*, 1855) gives: "*Meria* or *Meriya*, a human victim, usually a child or young person, kid-
" napped, and, after a season, sacrificed by the Khonds, a barbarous race in the hills
" west of Cuttack." Colonel E. T. Dalton (*Descriptive Ethnology of Bengal*, 1872, p. 29) says, speaking of the Miri tribe in Assam, that the title of this tribe means " mediator or go-between, and is the same word as *miria* or *milia* used with the same " signification in Orissa. Perhaps the *meriah* applied to the sacrifice of the Khunds " is a cognate word, the *meriah* being the messenger between man and the deity." This for many reasons seems improbable. I recently made inquiries into the matter through the Collector of Ganjām, which contains 139,000 Khands. I have been favoured with a reply from Mr. H. L. Braidwood, Headquarters Sub-Collector, which appears to me to deserve publication. He states that the word comes, as might have been expected, from the Kandh, not the Oriya dialect. In Oriya it is always spelt *Měrĭā*, the *r* being soft, and the final, though written *ā*, is generally pronounced *ă*. Being a Kandh word, it has probably no connection with any Sanskrit root. According to the *District Manual of Ganjām*, *meriah* is probably the Oriya form of the Kandh *meroi*, *mervi*, or *mrivi*, "a human victim." The *ā* in *měrĭā* may simply be the common personal termination of Oriya added to a Kandh word. The Kandh interpreter at Ganjām, who is an Oriya, says that *mrivi*, *meri*, and *toki* are used by the Kandhs in various parts of their country, as the name of the human victim.

W. CROOKE.

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England: Archæology. Robarts: Collyer.

**Additional Notes upon the British Camp near Wallington.** *By N. F. Robarts and H. C. Collyer.* **28**

The favourable reception accorded to the previous notes upon the British camp situated on the site of the Southern Hospital of the Metropolitan Asylums Board

submitted to the Institute in 1904, encouraged us to make further investigations, permission having been given us to excavate a portion of the ditch of the camp whilst the buildings were in course of erection, in the hope that by so doing, the latest date when the settlement was inhabited might be ascertained.

During the progress of the work, one or other of us was constantly present, so that we were able definitely to fix the approximate position from which the different finds were taken.

The excavation was commenced on 21st July 1905, and was continued for just a fortnight, Messrs. D. Stewart and Sons, contractors of Wallington, furnishing us with the necessary labour.

Choosing the most southerly point of the hill a little to the east of the "Isolation Ward," and east of the spot at which, in the earlier paper, it was shown that there was probably an entrance road into the camp, we endeavoured to locate the ditch by cutting two parallel trenches running due north and south, 120 ft. apart, the western one being about 80 yards, and the eastern about 120 yards, east of the Isolation Ward of the Hospital.

In order exactly to locate the position of any traces of human occupation we might discover, the trenches were first dug to the depth of one spit (6 ins.) throughout their entire length—say 52 ft. in the case of the western trench, and 37 ft. in the case of the eastern one.

Both were first sunk to the depth of 18 ins. at the north end, and in both cases it was found that the southerly end of the trench bisected the ditch, which swept a little more to the south than was anticipated, when taking a line from the part exposed in the Isolation Ward, mentioned in the previous communication.

The disturbed soil in the trenches varied from 1 ft. 6 ins. in depth at the north ends to 2 ft. 4 ins. at the south, where the trench struck the north side of the ditch, the ploughed land having silted to the lower depth since it was first cultivated, the slope of the hill being well defined, and the sand, of which the soil was composed, being evidently washed down very easily after it had once been disturbed by the plough.

In the trenches to the above depth (2 ft. 4 ins.) we found :—

Small fragments of British earthenware.
Small pieces of sandstone (portions of mealing stones) some burnt.
A broken neolithic axe (unpolished), depth 24 ins.
An echinus.
Neolithic scraper.
Flint core.
Flint flakes, used and unused.
A number of burnt flints.
A piece of Roman pottery.

All these objects being in disturbed ground may have travelled from the surface of the higher ground. The specimen of Roman pottery was the only Roman article found in the course of the whole excavation, and it must be remembered that it was in disturbed ground at a depth of not more than 2 ft. 4 ins.

At a depth of 1 ft. 6 ins. at the north end of the west trench a considerable number of burnt flints were discovered lying near together, probably originally forming a hearth, which had been disturbed by the plough.

There were no signs of a vallum, if such ever existed (as is probable); being formed of sand it would have been entirely washed into the ditch before cultivation began, or been thrown down to fill up the ditch. As the transverse trenches were not extended beyond the south side of the ditch we did not ascertain if there had been any counterscarp on the outer side; but if there had been one originally, as the field showed only a natural slope, it had probably been either denuded or ploughed away.

In opening up the ditch the soil was removed in transverse sections for the full width of the ditch, so that the position of each object could be ascertained, the cross one being reduced, as greater depth was attained, and it became clear that the full width of the ditch was laid open, and that its sides had a sharp and regular slope.

Upon the original surface line the full width of the ditch was found to be 12 ft.

To a depth of 1 ft. 6 ins. the soil contained modern pottery and iron, all having apparently been introduced under cultivation.

Below this was 1 ft. to 1 ft. 6 ins. of redeposited clayey sand, and then upon the sides of the section was seen the old dark surface line of decayed vegetation, from which in a V shape the banks of the ditch ran down to a point, meeting at 7 ft. below the original surface line, proving that the ditch was originally 12 ft. wide and 7 ft. deep.

After having carefully noted for the first day or two the positions from which the objects were taken, it became clear that they all lay either in the first 2 ft. 6 ins. from the surface (the disturbed soil), or upon the banks of the ditch, or below 3 ft. from the old surface line, which 3 ft. consisted of dark clayey sand.

All the finds mentioned above as taken from the transverse trenches were therefore washed or moved into position after the ditch was filled up to the old surface line, as they lay in the 2 ft. 6 ins. or 3 ft. of soil over the ditch or in the trenches on its north side, where they were not sunk down to the old land surface. The conclusion, therefore, is that the above finds were all originally deposited on the higher ground in the interior of the camp, possibly even after the camp was abandoned, and that they were washed down or brought down by the plough.

Below the 3 ft. of dark clayey earth in the ditch the banks apparently curved towards the centre, the 2 or 3 ins. of vegetable soil on the banks gradually thickening to 12 or 18 ins. at the bottom, which soil becoming darker and stiffer the deeper it got, contained the great majority of the finds we discovered.

Below this black soil further excavation showed that the ditch was filled with slightly clayey yellow sand for a depth of 1 ft. 6 ins. to 2 ft., the banks meeting at a sharp angle at a depth of 7 ft. from the old surface line.

The history of the ditch, therefore, appears to be this, that excavated in Thanet sand in a V-shape to the depth of 7 ft. and a width at the top of 12 ft., the vallum and banks were almost immediately washed down and filled the ditch to the depth of 1 ft. 6 ins. to 2 ft., destroying the V-shape and altering the straight sides of the ditch to a gentle curve.

In the lowest position, 1 ft. 6 ins. to 2 ft. from the original bottom of the ditch, were found bones and teeth of horse, ox, dog, or wolf, flint flakes and cores, but very little pottery.

The ditch was subsequently used as a cooking place for a long period, during which accumulations took place until a black stratum of 1 ft. 6 ins. to 2 ft. in thickness was deposited, consisting largely of carbonised materials and vegetable matter.

The settlement was then probably abandoned, and denudation from the vallum took place, or the ditch was artificially filled up with the soil from the vallum until the original surface was reached.

Vegetation either grew upon this soil as it accumulated, rendering it darker, or it became waterlogged, the water being unable to sink through the clayey carbonaceous bottom, thus discolouring the sand.

Further denudation from the hill above took place until 1 ft. 6 ins. had accumulated over the ditch above the old land surface, but the water having then free course to lower ground, not being arrested in the new ground in the filled-in ditch, passed freely away and the sand was therefore not discoloured.

Agriculture then recommenced and buried Roman and mediæval objects to the

depth of 6 ins., and from that time to the present the plough and ordinary denudation produced 1 ft. more accumulation of soil, so that ultimately Roman and mediæval objects mixed with neolithic implements and British pottery from the surface of the camp are found throughout the 1 ft. 6 ins. overlying the original surface and above the ditch, forming the cultivated soil, whilst denudation and agriculture have destroyed all vestiges of hut foundations within the camp, leaving only here and there some disturbed hearths and burnt flints.

The date of the camp and the civilisation of its occupants next demand our attention.

As already mentioned, the ditch when first made had the misfortune of having banks which were easily washed down by heavy rains—the loose sand of the vallum would be still more affected by atmospheric conditions than the banks formed of solid Thanet sand, through which the ditch was dug. The washings from the vallum and banks of the ditch soon covered up flint cores, flakes, bones, and a little pottery.

There was found sufficient of the latter to satisfy us that the makers of the ditch used the same class of pottery as the latest inhabitants, and that they used flint implements; but whether bronze had been introduced when the camp was first made there were no evidences to show.

The discovery of stains of bronze or copper, and a bronze brooch found upon the exterior banks, and a piece of malachite and cuprite, showed that the later inhabitants at all events were in the bronze stage, though the numerous flakes and cores of flint showed a considerable contemporaneous use of stone.

We may mention that the exterior bank of the ditch had a much thicker deposit of carbonaceous matter upon it than there was upon the inner bank, no doubt through its being much more easy of access for cooking, &c.

The camp when first constructed may have been constructed in neolithic times, as flint flakes were fairly abundant at the bottom of the ditch, whilst there was no trace there of bronze or copper, although there were a few fragments of pottery which appeared more and more frequently as we drew up to the level of the old land surface, but as the pottery was of the same character throughout, from the very lowest point of the ditch right up to the old land surface, it is most probable that the camp was continuously inhabited by the same tribe from its formation until its destruction or abandonment without any break in continuity.

N. F. ROBARTS.
H. C. COLLIER.

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## REVIEWS.

**Australasia.** **Brown.**

*Melanesians and Polynesians: Their Life-Histories described and compared.* By George Brown, D.D. London: Macmillan & Co., Ltd., 1910. Pp. xv + 451. Price 12*s.* net. **29**

In his preface Dr. Brown tells us that his "acquaintance with the natives of the "East and West Pacific extends over a term of forty-eight years." He spent fourteen continuous years in Samoa, with later visits. In 1875 he landed in New Britain, when there was no white man living there. Here he spent five years, only broken by two visits to Australia, and he has revisited the group several times since then. Besides these places he has visited the Solomon Islands, and other groups in the Western Pacific, and he is acquainted with the "Samoan, Tongan, Fijian, and New Britain "languages." In the present work he does not undertake a general account of the Melanesians and Polynesians; indeed, such an attempt would utterly destroy the value of the book. The account is "only of those with whom I have had close

" acquaintance." In describing the Melanesians his observations are, in general, on " the people of New Britain . . . and more particularly of the Duke of York " Group." This restriction should be borne in mind in reading the work. The remark on p. 23 that " there is but little difference between the manners and customs " of the people living on the larger islands of New Britain and New Ireland," is hardly likely to stand in the light of the later and more detailed researches which have been made ; though, unfortunately, New Ireland has been so largely unpeopled through the labour traffic, that the field of observation here is sadly narrowed.

For the Polynesians Dr. Brown generally takes the Samoans. It would have been better to have shown, more particularly by the title, the fields covered by this book. The choice of vague and general titles (which may not be unconnected with the purpose of seeking a wider public) is one which should not be encouraged, even in a work which is not professedly scientific.

It is clear that we have in this book the conditions for a most useful collection of ethnological data, particularly as the author promises us that he has no pet theories to distort his facts or intrude themselves into their presentment. As he says, we have had from the South Seas examples both of the scientific fad and of the invention of sensational "facts," where the truth is too drab for the popular mind. A collection of objective material (as far as may be), however scanty, from this quarter is very welcome. Anyone who has had the slightest experience of " South Sea yarns," and their tellers, will be ready to disbelieve almost anyone and anything from the Pacific. A welcome feature in Dr. Brown's work is that there is no long and fruitless—owing to the present state of our knowledge—discussion of the prehistory of the Pacific peoples. This has too long been the classic ground of what we may call the mythic stage of ethnology ; it may well become now its Elysian Fields. Moreover, the intrusion of general theories into the account of a special area, tends to spoil this ; while the former are necessarily based on too slight evidence. What Dr. Brown has to say in the way of general theories is, happily, kept apart at the beginning of the book.

In his first chapter Dr. Brown gives a short geographical sketch of the Pacific groups he is acquainted with. As far as his experience goes he is " inclined to believe " in the old theory that by far the largest proportion of the islands in the Pacific " are either the tops of mountain ranges or have been uplifted by volcanic agency." In eight pages he then gives his view on " the vexed question of the original home " of the races who inhabit the large groups of islands in the Pacific." He sees no reason to alter the conclusion which he reached in a paper published in the *Journal* of the Institute, February 1887, namely, that the Melanesians and Polynesians are from one stock, the Melanesians being now the oldest representatives.

But his views on the " pre-Malayan " race in Malaya have since then been modified. He believes (mainly on the evidence of language) that this race was one of the Turanian races of Asia, and was a Negrito people, perhaps extending as far as Burma on the mainland. He thinks, however, that the Melaneso-Polynesian languages have been very much modified through immigrations from the Aryan-speaking races on the Indian mainland. The discussion, however, of this whole question is difficult owing to the present scantiness of our knowledge of the Melanesian and " Papuan " tongues. Dr. Brown rightly insists on the importance in comparing the Oceanic tongues, not of certain ordinary words for objects, but of root words and particles. With Wallace Dr. Brown believes in " one great Oceanic or Polynesian " race.

What Dr. Brown gives as a " striking example " of the identity of the Melanesian and Polynesian languages, namely, the two words for " house " in Duke of York Island,

*ruma* (found in Malaya) and *pal* (an outhouse; Polynesian *fale*, *vale*, *whare*) is found also in the Bougainville Straits speech, where the forms are *numa* and *falefale* (a temporary shelter house), the Polynesian in each case designating a less important object.

The rest of the work is given up to the sociology and culture of the peoples. There are chapters on family life, war, religion, magic, morals, tabu, sickness and death, property, hunting and fishing, and so on.

Dr. Brown observes that in Samoa the villages used to be more inland than they are now: there has been a movement to the coast of later years. This is a phenomenon which is seen also in the Solomon Islands; whether it takes place or not will depend on whether the direction of danger has been from the sea or from the bushmen: "in New Britain," says Dr. Brown, "the coast natives' villages are "not built far from the beach for fear of attacks by the bushmen." In the island of Malaita (eastern Solomons) there are two very distinct sets, bushmen and salt-watermen, living in constant enmity, broken only by periodical markets, when their necessities drive them to a short truce. Many of the Malaita villages are artificial islets off the mainland surrounded by walls. In Chapter III. is an account of the Dukduk, which was written from information given by a member of the society. Dr. Brown somewhat inadequately observes that "one impression made upon my mind at the "time was, that the principal object appeared to be to extort money from anyone else "who was not a member, and to terrify women and those who were not initiated." But it is evidently a far more complex institution than this, and bears marks of ancestor worship. There are also various other New Britain ceremonies (*malira*) connected with youth. We are likewise given a good deal of information as to birth and marriage customs.

In his notes on cannibalism Dr. Brown wisely rejects the attempts to account for it by the scarcity of animal food, and refutes the idea that cannibals are particularly ferocious and repulsive. As he says, "Many of them are no more ferocious "than other races who abhor the very idea of eating the human body." He does not "think that the New Britain people ever practised cannibalism for the purpose "of acquiring part of the valour of the person eaten."

In Duke of York Island there are two exogamous classes with a leaf-like insect, and the *mantis religiosus* as respective totems, each class calling its totem "our "relatives," but the author does not think "they believe that they were descended "from them. Neither class will injure its totem, and any injury inflicted by one "class on the totem of the other would certainly be considered as an insult, and would "occasion a serious quarrel." Lands, &c., belong to one or the other of the two classes; in-marriage would almost certainly lead to the guilty pair being killed; *kuon* (incestuous) is also applied to anyone killing or eating one of his own class. The children follow the mother's class.

The "New Britain people" call the soul *nio* or *niono*, probably the same word as used in the Bougainville Straits (*nunu*); it survives death. There is also a *niono* of the objects which may accompany a dead person to the next world. In Duke of York the abode of the dead is a small island; in "New Britain" the idea of its whereabout is hazy. Life in the next world is much the same as here; there seems to be no moral retribution except that niggardliness (and perhaps certain other offences) is punished. It would seem that the souls of the dead go into the body of some animal (for example, the flying-fox). Souls are invoked by their kinsmen, but Dr. Brown says, "I have never heard of any primitive ancestors of the tribe being worshipped in "connection with any animal apart from the sacredness which is attached to the totem "of the family." There is a class of spirits called *tebaran*, generally evil; they are the disease bringers, and in some cases are the souls of dead human beings; but it looks

as if in general they are of non-human origin. There are also *tebaran* attached to wells, rivers, pools, and so on. There are further certain higher evil beings called *kaia*. Dr. Brown thinks that on Duke of York there is a belief in a "supreme deity" ("he who made us," or "someone who made us"); but he is not the maker of the world, though he takes an active interest in the affairs of men and prayers are offered to him. There are also spirits controlling the weather.

Dr. Brown visited the Shortland Islands (Bougainville Straits) and gives at length the information he received from Mr. Macdonald, one of the first traders to settle there; he is mentioned by Ribbe, and Dr. Frazer has made use of these notes in his last work.

On the tabu, Dr. Brown rightly remarks that it owes its power not merely to the fear of punishment from the living (indeed this element is often wholly wanting), but "to a dread of some supernatural powers of magic which will certainly" afflict an offender. The essence of the tabu in Oceania will almost certainly be found to lie in that it is a conditional curse or a potential magic.

Dr. Brown refers to the want of traditions as to their past among New Britain people; and this agrees with observations in the Bougainville Straits; he could not find any tradition of former migrations. We are given some of the Samoan tales and traditions; it is to be hoped they will all be published, and in the original text. We have the tale of the origin of death, in which occurs the motive of men dying through not casting their skins.

Linguistic material of every kind is among the most valuable data which the missionary can give us; it is a knowledge for which a long residence in close touch with the natives is generally needful; not only is it intrinsically valuable but it puts a powerful instrument in the hands of future researchers, and makes easier the acquiring of new languages. It is, moreover, a field in which little is felt of preconceived ideas. Dr. Brown has written a most useful book, in which he has been very successful in keeping the bare record of facts apart from interpretations and general statements; but at the end occurs a passage which shows the danger of general surveys based on too little evidence; he makes the extraordinary statement that "the Melanesians had no "hereditary chiefs, no form of settled government, whilst the Samoans and other "Polynesian races had both." The work is, however, to be recommended as a good collection of ethnological material, and our debt to the writer will be many times increased when he publishes his philological material. G. C. WHEELER.

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**Peru: Archæology.** **Schmidt.**

**30** *Baessler-Archiv. Beiträge zur Völkerkunde herausgegeben aus mitteln des Baessler-Instituts. Über altperuanische Gewebe mit Szenenhaften Darstellungen.* Von Dr. Max Schmidt. Band 1, Heft 1, mit 4 Tafeln in Schwarg und Mehrfarben-Lichtdruck sowie 49 abbildungen im text. Leipzig und Berlin: Druck und Verlag von B. G. Trübner, 1910.

This is the first instalment of a new publication which is to appear from time to time under the general editorship of Dr. P. Ehrenreich. In the selection of the articles and monographs which will appear in its pages, priority is to be given to those which deal with collections in German museums; in fact, the publication is to be primarily ethnographical and technological.

The selection of the first paper has been particularly happy. In the first place the name of Baessler is connected chiefly with the study of South American archæology; in the second, the subject of Peruvian textiles is one which lends itself to attractive illustration; in the third, the name of Dr. Max Schmidt is sufficient guarantee of the value of the monograph.

The recent researches of Dr. Uhle at Pachacamac, Nasca, and the valleys round Trujillo have done much towards setting the study of South American archæology upon a scientific basis, and his attempts at sequence-dating have shed much new light upon the results of former excavations. Dr. Schmidt now claims that the textiles of the coast, which correspond with two of Dr. Uhle's periods, exhibit respectively structural differences of so important a nature as to imply at least a specific difference in the culture associated with each of periods to which they refer.

The textiles in question are, firstly those which, from their inwoven designs, are associated with the so-called Tiahuanaco culture, including those with the geometrical designs characteristic of Yca; and secondly, those with more naturalistic ornament which were made so familiar to students by Reiss and Stübel's great work on the Necropolis of Ancon. Dr. Schmidt holds, on good grounds, that the former were woven without any mechanical appliance, such as is implied in a loom, while the latter are loom-made. Further, he points out that the small longitudinal slits, which occur whenever a line in the design corresponds with the line of the warp, and which are a feature of the latter type of textile, are lacking in cloths belonging to the Tiahuanaco period. The reason for this is that the weft threads of one colour interlock with those of the other whenever a vertical line occurs in the design, but that in the loom-made textiles no such interlocking occurs. He argues that it seems incredible that so simple an expedient should have been forgotten, unless we suppose that the old culture was superseded by one specifically different at the time when the loom was introduced.

The author then proceeds to an interesting discussion of the designs which appear on the textiles, with remarks on the attempts at perspective, conventionalisation, and the meaning of the scenes depicted. His observations are acute and of considerable value, but in one respect they seem to call for criticism. He shows that a certain figure is shown repeatedly accompanied by certain emblems; that these emblems may be significant, in so far as they probably enabled the beholder to recognise the identity of the figure, may be readily granted, but surely it is misleading to dignify them by the name of "a kind of picture-writing" (eine Art von Bilderschrift)? Much has been written on the question as to whether the Peruvians possessed any form of writing, but more cannot be adduced from the evidence than that at one period certain pictures were painted to commemorate certain events, while the negative evidence as regards any actual form of picture writing in pre-Spanish days is very strong. It seems expedient, therefore, to be extremely wary in the choice of words when dealing with this subject, and it appears to the reviewer a misuse of terms to apply to an emblem, which appears on the face of it to be exactly parallel to the lion of St. Mark or the eagle of St. John, the words "eine Art von Bilderschrift." Still less excusable is it when the author later on drops the qualification and speaks roundly of "Altperuanisches Bilderschrift," applying the term, amongst other designs, to what is no more than a somewhat conventionalised representation of waves in a boating scene. Apart from this the article is a careful study of Peruvian textile art, based upon the magnificent collections in the Berlin Museum, and as such is a real contribution to science.

A word of praise must be said with regard to the form of the publication, which is well printed and admirably illustrated, one of the large coloured plates being especially worthy of commendation. The scheme in accordance with which the Baessler-Archiv has been inaugurated is extremely happy, and promises to result in the publication of monographs of great importance, especially if augury be taken from this the first instalment. T. A. J.

**Africa, West.** **Dennett.**

*Nigerian Studies, or the Religious and the Political System of the Yoruba.* By R. E. Dennett. Macmillan, 1910. Pp. xviii + 235. Price 8*s.* 6*d.* net. **31**

A new book by Mr. Dennett is sure to be welcomed by all students of African religions ; but it is no less sure to be called fantastic by certain critics who lack the qualifications Mr. Dennett rightly holds as vitally necessary to the comprehension of his work. The student will need to have a "primitive mind" attitude if he is to understand the ideas of the primitive man, who does not possess sufficient culture to express the mysteries that have been unconsciously revealed to him. The reviewer in the *Times* declares that the quaint symbolism seen by Mr. Dennett in the religious system of the Yoruba can scarcely have been in any black man's mind until Mr. Dennett put it there ; but surely latent symbolism is to be found in all religions. A debt of gratitude is due to the author for having attempted to explain the hidden ways of the negroes' thought to those who have not had the advantage of his long experience in West Africa.

The most fascinating feature of this book is the lucidity with which it shows how religion has followed the development of social organisations. The very first stage of Yoruba religion is the outcome of an effort to explain the mysteries of reproduction and of decay, and it is Jakuta, the thrower of stones, namely lightning, the most awful of natural phenomena, which becomes the first unique god. It is only later, under foreign influence, that Olorun, the owner of the sky (I would suggest the Sun-god) takes its place. In this very primitive stage religion implies no duties to the divine powers ; there are no prayers, nor is there a cult. At a more developed phase Jakuta is identified with a deified ancestor, the King Oyo, the temporal head of the Yoruba race. And as the government of the country passes out of the hand of the village chiefs and becomes more complex, the Iyaloda (queen-mother) representative of motherhood, the Oba (king) representative of fatherhood, the Balogun (the war chief) representative of mother's brother, that is to say, in a matriarchal system, the personification of authority, and the Bashorun (the head of the council) representative of sonship, that is to say, the people, find their counterpart in the heavenly government in Odudua, Jakuta, Obatala, and Ifa. The Ogboni (senatorial society), a political, social, and secret society, is the king's chief consultative chamber, and we find in the heavenly government a corresponding number of Orishas (deified ancestors).

As the gods are the divine equivalent of the earthly powers, so the seasons recall to the Yoruba the stages of human life. The dry season, the part of the year in which nature sleeps, is not divided into months ; in the black man's mind it does not form part of any year, but is simply the period separating one year from another. The five months of Nature's activity stand for the corresponding stages of human life : First month, the time of planting represents copulation ; the second, the period of germination, conception ; the third, harvest time, pregnancy ; the fourth, the time of putrefaction, stands for death ; and finally, the fifth, the time of storing represents birth (and memory).

I am afraid I am unable to follow Mr. Dennett (p. 99) in the attempt to bring the order of the Orishas into harmony with Genesis ; their correspondence one to another seems to me rather too far-fetched. I admit the author's ingenuity, but see nothing more in this part of his classification than a clever *jeu d'esprit.* I also have my doubts regarding the story of Shango as related by Mr. Pelegrin on p. 171. It sounds as if it had been arranged to suit the taste of the Christian inquirer (an effort not rare amongst natives, especially if Christians themselves). According to this account Odudua first sent "Truth" to the people. Dissatisfied with this, they preferred to be ruled by the Orisha Iro, "the lie," "who made

"images" and told those who fell sick to gather such-and-such a herb and make medicine, which, when taken, causes the fever to pass away. Has Christian Science made its appearance in Nigeria?

The marriage restrictions of the Yoruba claim special attention. Each person has an Orisha, an omen (the exact meaning of which I cannot trace), and a plant and an animal tabu. Persons who have any of these Ewawa in common are not allowed to marry. Ewawa are inherited for four generations only, and it is the duty of the priests of Ife to study the genealogy of every child and then decide which its Ewawa are to be. The list given, p. 182, shows the difficulty of this task. By the way, on p. 183 read "Funtumia elastica" instead of "Funtunsia."

Mr. Dennett's main point is that, if man has developed from a non-speaking animal stage to his present cultivated and speaking stage, his knowledge of things and the way of expressing his ideas should have been developed at the same rate. Mr. Dennett does not claim to have finally solved the problem, but no one can deny his merit in having raised such a far-reaching question, undeterred from his research by adverse, nay, even unfair criticism. Mr. Dennett deserves special thanks for acceding to a request, set forth in my review of *At the Back of the Black Man's Mind*, namely, to make allowance for the limited understanding of his readers and reviewers. His last book is certainly far plainer reading than his former works. All Mr. Dennett's books are the production of a rarely sincere pioneer; they are of high value, and I can only say that the more he gives us of them the better shall we understand the black man's unconscious cerebration. E. T.

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**America, North.** **McClintock.**

*The Old North Trail, or Life, Legends, and Religion of the Blackfeet Indians.* By Walter McClintock. Macmillan & Co., Ltd., 1910. Pp. xxvi + 539. Price 15*s.* net. **32**

The author first visited the country of the Blackfoot or Siksikaua Indians as a member of the United States Government Expedition, which had been sent to the North-West by the National Forest Commission to report upon the advisability of forming certain forest reserves. He succeeded in a remarkable manner in winning the confidence and friendship of the Blackfoot, and lived with them in their camps at various times. He was formally adopted as a son by a noted chief, "Mad Wolf," and made a member of the tribe under the name of "White Weasel Moccasin," (A-pe-ech-eken), thus being afforded the amplest opportunities of studying the tribal rites and ceremonies, to which he was freely admitted, and in some of which he took part. He also learned the tribal customs, traditions, and legends at firsthand from the older chiefs, who had roamed the country at their own sweet will before the white man drove them back into the narrow reservations, where they now lead a weary and monotonous existence. Mr. McClintock's book is consequently of much value and interest to ethnologists, as the older Indians are fast dying off and the rising generation are losing touch with the ways and traditions of their forefathers.

The leading features of the Indian religious creed, the belief in one all-good and powerful Great Spirit, in evil spirits which have to be propitiated, in the spirits of birds and animals such as the grizzly bear, the buffalo, the beaver, the wolf, the eagle, the raven, and many others, are exhaustively discussed. The author also tells us the manner in which the animal and other spirits originally appeared in dreams to the founders of the clans which bear their names, and gave directions for the "medicine making" or ceremonials to be performed in their honour. The actual ceremonies are described in detail, and chief among these is, of course, the celebrated Sun Dance, the great annual religious festival of the Blackfoot. Mr. McClintock dwells impressively upon the remarkable symbolism of the ritual, and the elevated ideas and

teachings contained in the ceremonial. He sheds upon this and similar gatherings what will be a new light to many who have regarded them as possessing demoralising tendencies. Various sports, games, and dances are also described at length, while details are given of that mysterious "sign language" by which Indians of different tribes and ignorant of each other's language can converse freely—a gift, they claim, which was allotted to them by the Great Spirit in place of the power to read and write which was bestowed on the White Men.

Numerous legends are related referring to the origin of tribal names and of the many societies existing among the tribes, together with much curious folklore regarding the principal planets and constellations. Like all Indians the Blackfoot are highly superstitious and, dreams play an important part in their life, forming the means of communication between their guardian animal and other spirits, while the names of their children are frequently chosen through a nocturnal vision. Perhaps something should be discounted from the highly sympathetic manner in which the author treats his subject, but the story of his relations with the various chiefs, and their anxiety that he should let his brother whites know and appreciate the real gist of their religious beliefs and ceremonials is of much interest, and serves to show what good could have been wrought among this people had the European invaders shown tact, and had they taken the trouble to learn something of Indian ways in place of acting on the axiom that "Injun spells pison."

The book might teach a lesson to those now engaged in "civilising" the various peoples of Africa, and provides a powerful argument for the ethnological education of officials and others to whom such tasks are allotted. It is excellently illustrated and apart from its ethnological value is very entertaining reading. T. H. J.

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**China: Folk-Lore.** **Macgowan.**

*Chinese Folk-Lore Tales.* By Rev. J. Macgowan, D.D. Macmillan & Co., Ltd., 1910. Pp. 197. Price 3*s.* net. **33**

This is a collection of eleven Chinese stories in which the supernatural powers, and the Goddess of Mercy in particular, are depicted as keeping a watchful eye on human affairs—punishing the wicked and rewarding the good. Prayers and praiseworthy actions not only bring their reward to the faithful in this world, but go far to release their ancestors from the dismal "Land of Shadows," and enable them to be born again into the joys of earthly life. There is one pretty legend concerning a lover who mourned his dead mistress with such fervour and constancy that not only was she permitted to return to earth as a babe, with the promise that she should become his wife, but, in the fitness of things, the lover himself was rejuvenated by the Queen of the Fairies, so that he might become an appropriate bridegroom for a girl of eighteen. Another story tells how a river god, who had been caught as a fish but purchased and released by a charitable prefect, subsequently rewarded his benefactor by sheltering him for eighteen years from his enemies and eventually restoring him to power and to the bosom of his family. In other tales the slow but sure working of vengeance on the part of the gods is vividly described, together with the conflicts between the characteristic Chinese demons and the heavenly spirits sent to guard the devout from their evil workings. One legend, "The Reward of a Benevo-" lent Life," tells of an exceptionally worthy citizen who was warned by a Bonze, whom he had entertained, of the coming of a great flood, and advised to build boats in readiness. Like Noah he obeyed, in spite of the scoffing of his neighbours, and when the waters rose he was able to save himself and his family, together with various animals which he picked up as they were drowning. These animals, by the way, rendered their preserver good service in after years—a sequel we do not remember to have been given in any other version of the Flood. T. H. J.

Printed by EYRE AND SPOTTISWOODE, LTD., His Majesty's Printers, East Harding Street, E.C.

KIJESU CEREMONY.

## ORIGINAL ARTICLES.

Africa, East. With Plate D. Neligan.

**Description of Kijesu Ceremony among the Akamba, Tiva River, East Africa.** *By the late C. W. Neligan.* **34**

I was sitting in my camp near the Tiva River on January 8th, 1908, under a tree with my helmet on. The woman seen in the accompanying photographs came in, saw my helmet, and promptly went into a fit. She started trembling very violently, throwing her arms about. She was taken in hand by the people shown in the photographs, more particularly the man with a knife in his hand, who started making passes with his knife around her legs, head, and body. The woman still went on throwing herself about moaning and behaving as if she was in great pain. The man with the knife in his hand then made some patterns on the woman's legs with sand in this shape ◇; after which he passed the point of his knife along these patterns and again round and round the woman's legs, head, and body; he also made the woman—who seemed insane—put her arms out in front of her as if in supplication, the man all the time repeating what seemed to be certain phrases. By this time, thinking the woman was seriously ill, I asked two other native women, who were standing by, what the matter was, and they said, "Oh, its only Kijesu." Knowing from Mr. Traill (who was the original discoverer of this affair) that it was only a sort of fit on account of seeing anyone with a helmet on, I went to my tent: this was after the woman had been about 1½ hours in this fit. About one hour later a message was sent over to me saying that if I would give this woman a letter she would be all right. I tore off a piece of a magazine I was reading and just ran a pencil over it and sent it over. The woman then sent back for some matches, which I sent; she then lit the paper and put the lighted paper in her mouth, and the alleged devil was exorcised. From beginning to end this woman was in this fit about 3½ hours. Next morning I saw her and she was perfectly all right and did not mind my helmet in the least.

C. W. NELIGAN.

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Physical Anthropology. Duckworth.

**Report on a Human Skull from Thessaly (now in the Cambridge University Anatomical Museum).** *By W. L. H. Duckworth, M.D., Sc.D.* **35**

I. *History of the Specimen.* — The skull was found with other remains of a human skeleton in the stratum of the second neolithic period at Tsangli. It was at least 1·50 m. from the surface, and there was no disturbance of the stratification above it. Therefore the skull would seem to belong to the end of the second or to the third (chalcolithic) period. As the population then, to judge by archæological evidence, was different from that which inhabited Thessaly in classical times, it is likely that this skull would differ from those modern Thessalians. In connection with the good preservation of the skull it is to be noted that animal bones from the same prehistoric mound are in good condition.

II. *Craniological Description* (*with Figs.* 1 *and* 2).—This is a male cranium of moderate size; it has been reconstructed from about fifteen fragments. In the proportion of length and breadth it falls within the mesaticephalic division.

The brow ridges are distinct, the external occipital protuberance on the contrary is small. The transverse orbital axes droop outwardly, and the orbital proportions were probably microseme. The mastoid processes are large with long axes nearly vertical in direction.

The nasal skeleton was prominent and the lower margins of the nasal aperture distinct. The palate has nearly a parabolic contour. The teeth are of moderate size but of excellent quality. In the upper jaws the second and third molars are

distinctly smaller and less worn than the first. No signs of caries can be detected in either jaw. The chin is prominent, but a deep *incisura submentalis* reduces the height of the mandible in front.

The last character is almost the only distinctive feature of the specimen; that is to say, that in the vast majority of the details observed, no clear indication is given of the association of this skull with any well-known type. Moreover, this specimen may be of comparatively recent date, so far as the evidence of its state of preservation permits of a pronouncement on the subject. But if the evidence of its association with other objects of undoubted antiquity is good, then the presence of a highly

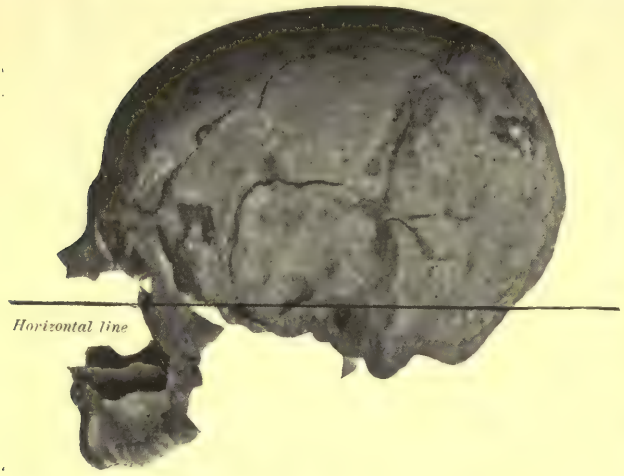


FIG. 1.—SKULL FROM THESSALY. (NORMA LATERALIS.)

FIG. 2.—SKULL FROM THESSALY. (NORMA VERTICALIS.)

evolved cranial form in Thessaly, even at an early date, will be established. I may add that some of the Roussolakkos skulls from Crete (now in the museum at Candia) are quite comparable to this skull. But to judge from the Thessalian crania of modern date (to be found in the Academy at Athens) the more usual skull form in that part of Greece is now longer and narrower than at earlier periods. In regard to its proportions, then, the specimen now under consideration would be contrasted with the majority of modern Thessalian skulls, and thus there is some reason, on these grounds alone, for assigning it to an earlier epoch in history.

*List of Measurements.*

| | | | |
|---|---|---|---|
| Length (glabello-occipital) | 186 | Frontal arc | 130 |
| Breadth | 143 | Parietal arc | 130 |
| Height (auricular) | 117 | Lambda to inion | 65 |
| Circumference | 530 | Supra-auricular arc | 305 |
| Minimum frontal breadth | 96·5 | Breadth index (mesaticephalic) | 76·9 |

W. L. H. DUCKWORTH.

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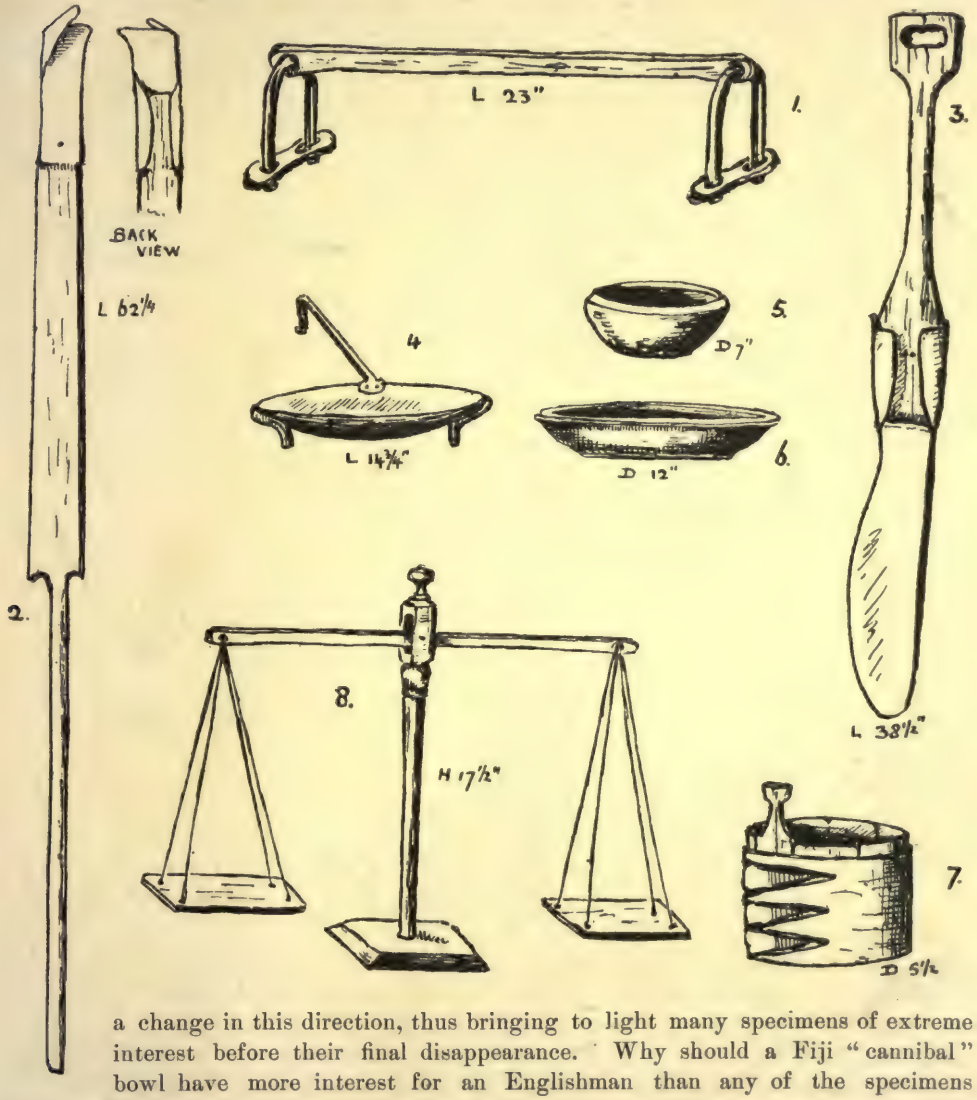
## North Wales: Ethnography. Edge-Partington.

**A Note on Certain Obsolete Utensils in North Wales.** *By J. Edge-Partington.* **36**

So much is and has been written about ethnographical specimens from foreign lands that those of Great Britain are apt to be overlooked; in fact, many of our most interesting industries of a bygone age have disappeared for ever, together with the implements connected with them. There are very few collectors, although there ought

to be at least one in every county. Our local museums are in some way to blame for this, for if they would interest themselves more in local folklore they would soon find someone to take up this most important subject, thus preserving many things destined for the scrap-heap or fated to be thrown away to rot in some backyard. Most of the specimens that I have figured were obtained for me quite recently from farms in North Wales, and I think are worthy of preservation in our National Museum. Although at present there is no room for exhibiting them, yet I hope the time is not far distant when a growing interest in this subject will bring about




a change in this direction, thus bringing to light many specimens of extreme interest before their final disappearance. Why should a Fiji "cannibal" bowl have more interest for an Englishman than any of the specimens here figured?

No. 1. A ram yoke, consisting of a stout bar; each end is pierced, and through the aperture passes a spring hoop, the ends of which are secured by a crossbar. One end removable to admit the animal's neck. Used during the rutting season. N. Wales.

No. 2. A spade for cutting turfs, shod with iron, with flange at right angles. N. Wales.

No. 3. A "turfing iron;" iron blade with cutting edge on one side and at point, welded at base over the handle. N. Wales.

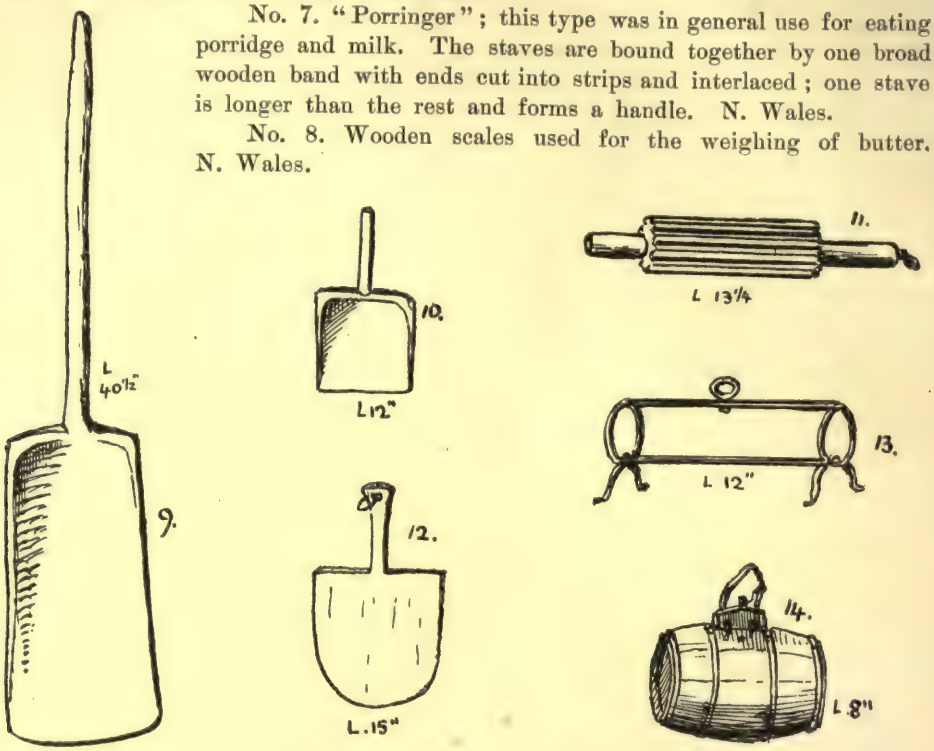
No. 4. An iron dish standing on three legs, one at each end of the pointed oval-shaped bowl, the third is at the end of the handle; used for holding the hot fat for dipping rushes, in the manufacture of rush-lights. N. Wales.

No. 5. Wooden "begging bowl" used by the very poor people, employed in the manufacture of rush-lights, for begging food from the farms. N. Wales.

No. 6. Circular wooden dish. N. Wales.

No. 7. "Porringer"; this type was in general use for eating porridge and milk. The staves are bound together by one broad wooden band with ends cut into strips and interlaced; one stave is longer than the rest and forms a handle. N. Wales.

No. 8. Wooden scales used for the weighing of butter. N. Wales.




No. 9. Shovel used in malt houses. N. Wales.

No. 10. Small ditto, found in the old Kiln House. Greywell, Hants.

No. 11. Rolling pin, the centre portion grooved, for crushing oat-cake. N. Wales.

No. 12. Wooden "peel" (for removing dishes, &c., from oven). Shropshire.

No. 13. Iron rack for cleaning churchwarden pipes by placing them in the oven, generally after the bread was removed. Essex.

No. 14. Miniature barrel used by farm labourers to take their day's beer to the fields. Greywell, Hants.

J. EDGE-PARTINGTON.

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**Africa, West.** **Tremearne.**

**Hausa Folklore.*** *By Major A. J. N. Tremearne, F.R.G.S., Hausa Lecturer, Cambridge.* **37**

III.—How the Ill-treated Girl became Rich.

There was a certain man, he had two wives; they both gave birth, each brought forth a daughter. Then one mother died, and the father said to the other, "See,

* For other tales see the *Journal* of the Folklore Society (June, 1910), and of the Royal Society of Arts (Oct. 19, 1910), and MAN (February, 1911).

" now this one's mother has died," he said, " You must look after both, both yours " and hers." She said, " Very well, I will look after them."

They lived there, and the girls grew up. Now she (m.) was always beating the one who was not her daughter, until the father scolded her.

Then she said, " Very well, do you quarrel with me because of her? I shall " take her to where she will be eaten."

There was a certain river called the River Bagajun; whoever went there a witch would eat. She (step-mother) said that the girl had soiled a skin, so she must go to the River Bagajun to wash it. She was travelling in the forest, she the girl, when she saw a river of sour milk* flowing in the forest, and the river of sour milk said, " Here, you girl, come and take some of me to drink." But she said, " No, what is " the use?" So she passed on and came to a river of honey, and the river of honey said, " Here, you girl, come and take some of me to drink." But she said, " No, what " is the use?" So she passed on and came upon some fowls; they were cooking themselves. When she had come the fowls said, " Here, you girl, look here, we are " cooking ourselves; you must come and take one and eat." But she said, " No, " what is the use?"

So she passed on and came close to the River Bagajun, and she stood close up against a tree and watched a certain woman in the river who was washing. All her body was mouths; the mouths were saying, " Here you have given me (water); here " you have not given me." Then the girl came out into the open. When she had come out the woman beat her body with her two hands; then her mouths again became one like everyone's. Then she said, " Welcome, girl." And she said, " What " has brought you to the River Bagajun to-day?" She (g.) said, " Because I made " water on the skin I was told to come and wash it." Then she (w.) said, " Indeed; " then come here and rub me." So she came, and while she was rubbing her on the back, lo the back opened; but she remained silent, she the girl. Then she (w.) said, " What is it?" The girl said, " The back has opened." She (w.) said, " What do " you see inside?" She said, " A tiny basket with a lid." Then she (w.) said, " Take it," she said, " You may go; I give it you." She said, " If when you have " gone you say, 'Shall it be broken here?' if you hear, 'Break, let us divide,' do " not break it."

So she went away, and while she was travelling she said, " Shall I break here?" She heard, " Break, let us divide"; so she passed on. When she had journeyed a good distance she said, " Shall I break here?" Silence. " Shall I break here?" Silence. So she broke it; then riches appeared—cattle, slaves, camels, goats, and horses. So she sent to her town to her father, saying he was not to be afraid and run away†; it was she who had returned from the River Bagajun.

When she had come and her mother's rival (*kishia*‡) had seen, anger seized her. So she said to her daughter, " Make water and go to the River Bagajun." She went on, and on, and on, until she came to the river of sour milk. The river of sour milk said, " Here you, take some and drink." As for her she said, " You are full of " impudence when you say I am to take some." So she took some and drank and filled her stomach. She went on. She came to the river of honey. Then the river of honey said, " Here girl, come and take some of me and drink." But she said, " Who asked you?" So she took some and drank and passed on. Then she came and met with the fowls, they were cooking themselves, and they said, " Here, you, come " and take one and eat it." So she took and ate it and passed on.

Then she came to the River Bagajun and saw the old woman in it, washing and

* Milk is drunk sour, not fresh.

† Otherwise he might have thought that a hostile force was coming to attack the town.

‡ *Kishia* is from *kishi*, jealousy, for a sufficiently evident reason.

saying, "Here you have given me (water), here you have not given me." Then she jumped out with a "boop." The woman hit her body and the mouths again became one. Then the woman said, "Did you see me?" Then she said, "Great scot! I did "see you with about 1,000 mouths." Then she (w.) said, "What has brought you to "the River Bagajun?" So she (g.) said, "Oh dear, I came to wash a skin." Then she said, "Come and rub me," but she (g.) said, "Nonsense, I came to wash a skin." Then she (w.) said, "Come nevertheless." So she said, "All right." When she had come she rubbed and the back burst open. She said, "There, that is your silliness, I "said I should not rub you." She (w.) said, "What do you see?" She (g.) said, "What could I see except a little basket?" Then she (w.) said, "Take it, I give "you it." She said, "When you have gone and are travelling, if you say, 'Shall I "'break?' if you hear, 'Break, let us divide,' pass on." But she (g.) said, "Nonsense, "if I hear, 'Break, let us divide,' I shall break it."

When she had gone she said, "Shall I break?" She heard, "Break, let us "divide," so she broke it. Then lepers appeared to the number of about 1,000, and lame men about 1,000, and cripples and blind men. So she sent them on in front to go to the town. But her father heard the news and said she was not to come into the town but that she was to remain out in the forest with her unclean (stinking) family.

## IV.—Dan Kuchingaya and the Witch.

There were certain boys, they were three, one named Dan Kuchingaya* and his two brothers. So it came to pass that they began courting girls. Now these girls were the daughters of a witch. As for them they did not know they were a witch's daughters. So the boys went to the girls' house. When they had arrived food was prepared for them, and they went outside to walk about, the boys.

Now it happened that they came upon the witch combing the plaits of her daughter and looking for lice. So the boys came and said, "Peace be upon you." Then the mother let go of her daughter's head. When she had let it go the boys came and sat down.

When evening came food was brought to the boys and they ate it, when night came the witch was unable to sleep, so she took a knife and began sharpening it. Now Dan Kuchingaya pulled off her daughters' breasts and put them on his brothers. So the witch was sharpening the knife. As she was sharpening she came to cut the boys' throats. Then Dan Kuchingaya coughed and said, "Um." So she said, "Oh! "boy, what do you want?" He said, "I want an egg to do something." So the witch went and brought it to him. Then she went and lay down. Then he came, he Dan Kuchingaya, and pulled off the cloths from the witch's daughters and put them on his brothers. Then he pulled off his brothers' loincloths† and put them on the witch's daughters. When he had put them thus and had lain down the witch came. As she felt if she found a loincloth she killed the wearer. So she killed all her daughters. When she had killed them she returned and lay down by herself.

Now the boy (D. K.) made a hole in the house and made a tunnel to their town, so he roused his brothers and they went off. Only he alone, Dan Kuchingaya, stayed in the witch's house.

When morning broke the witch came and said, "Get up you children, day has broken." Then Dan Kuchingaya came out first and said, "I am Dan Kuchingaya, I "will show you what I have done." Then she went and came upon her daughters; she had killed all. So she said, "As for me, I shall revenge myself for what you have

* You will be revenged.

† The women's cloths (*zenne*) are long, reaching from under the armpits to the knees; the men's (*bente*) are small triangular pieces.

" done to me." Then the boy returned home and went and told his brothers. He said, " If you see a certain woman come soliciting do not go with her."

Now the witch arose and became a prostitute, and came on market day. And it happened that Dan Kuchingaya's elder brother saw her; she had put forty needles in her hand. Then Dan Kuchingaya's elder brother saw her and said he liked her. And she said, " Very well," but Dan Kuchingaya came and saw her and he called his elder brother aside and said, " Do not go with that woman." But he (e.b.) swore at the boy. Then he (D. K.) said, " All right, go with her." Then he (e.b.) called the woman aside and they began to talk. Then all of a sudden she plucked out his eyes and went off. Then Dan Kuchingaya said, " Ah! I told you not to go with her." Then he said, " Now, I must go and get back your eyes for you." So he (e.b.) said, " Right."

So Dan Kuchingaya transformed himself and became a Filani girl.* And he carried some milk. He did not begin to cry it until he reached the door of the witch's house. And it came to pass that the witch said, " Bring it here." So he brought it and she brought it. Then he asked her and said, " Do you not know of a charm for " the eyes?" Then he said, " Dan Kuchingaya, a wicked youth, came and plucked " out the eyes of my cattle." Then she said, " Is that so? go and get the eyes of a " black goat, when you have got them I will give you a certain fat (ointment?) to " put with the eyes and you will see that the eyes of the cattle will be restored." So he said, " Right."

So Dan Kuchingaya went off, and when he had gone a good distance away he changed himself into a man and said, " I am Dan Kuchingaya, it is on account of " the eyes of my elder brother, which you plucked out, that I came and questioned " you." Then she said, " Go and get some pepper and put it in." But he said, " Oh! " I understand." So it happened that he went and they bought a black goat and killed it and put the eyes into the elder brother's sockets. And it came to pass that the eyes were restored.

## V.—The Witch who ate her Children.

This is about a woman, she was a witch, her name Umbajia. There were she and her children, they were twelve children. Now she sent them to the forest and they left the eldest at home. Then she said to him, " Climb up and pluck a pumpkin† " for me." So he said, " Very well," and climbed up. Now, when he had plucked the pumpkin he descended with it and fell into a wooden mortar.‡ When they had fallen in she pounded up the boy together with the pumpkin. And so she prepared a meal with the boy.

When the brothers returned she said, " See, here is your food." So they ate, they did not know. So it came to pass at daybreak they were going to the forest when she said one was to remain. So one remained. She said, " Climb up and pluck that " thing for me." And he said, " Very well." So he climbed up and plucked it and descended and fell with the pumpkin. So she pounded them up and prepared a meal, and the boys came and ate, they did not know. All of her children she ate except the son Auta, he alone. As for the son Auta he ran away.

When he had run away she searched for him but did not find him, so she followed him. He was running on, and on, and on, when she espied him; so he said, " Quickly, " quickly, big horse, take me home." Really his feet were his horse. So he came and met some sowers. They said, " Oh, youth! what are you running from?" He said, " It is my mother, she will eat me." Then they said, " Stop here, shall we not kill her " even with our hoes?" So he stayed. Now the mother came on singing, " Barra-

* For the origin of these people see *The Niger and the West Sudan*, p. 54.

† Growing on the roof of the house. ‡ Usually standing outside, close to the roof.

" ram, barraram,* Dodo, I am going home ; see me here, my son." Now, when they were aware of her approach fear seized them, and they said, " Boy, save yourself, we " shall save ourselves." So the boy went on, and on, and on, saying, " Quickly, " quickly, big horse, take me home."

So he went on and came upon some blacksmiths. They said, " Oh, boy ! what " are you running from ? " So he said, " It is my mother, she will eat me." So they said, " Stay here, could we not kill her even with our bellows ? " So he said, " Very well." Then the mother approached singing, " Barraram, barraram, Dodo, " I am going home ; see me here, my son." But when they saw her they said, " Boy, " save yourself, we shall save ourselves." So the boy ran on, and on, and on, saying, " Quickly, quickly, big horse, take me home."

So it came to pass that he came upon a detachment of soldiers and they said, " Oh, boy ! what are you running from ? " So he said, " It is my mother, she will " eat me." Then they said, " Remain here, we will drive her away." So the mother approached singing, and when they had seen her they began fighting. But when they had fought and could not kill her they said, " Boy, arise and go." So he said, " Very well."

He was running on, and on, and on, when he came to the hedgehog's house. The hedgehog said, " Oh ! boy, what are you running from ? " And he said, " It is my " mother, she will eat me." Then she† said, " Stay here." Now when she (m.) came she questioned the hedgehog, saying, " Have you not seen a boy go past ? " She (h.h.) refused to reply. Then she (m.) said, " Have you not seen a boy go past ? " She refused to reply. Then the witch became angry, and took the hedgehog and swallowed her ; but the hedgehog opened the witch's stomach and came out. Then she took and again swallowed the hedgehog, but the hedgehog cut open her breast and came out. Then she took and once more swallowed her ; but the hedgehog emerged from her heart, and she killed the witch.‡ Then she said, " Boy, you can come out and " go away."

## VI.—The Witch who ate her Grandchild.

This is about one whose mother was a witch, and she gave birth to a daughter ; the daughter did not practise witchcraft. She was brought and married in another town. When she had been married she was taken away. When she had been taken away she lived there until she conceived, she the girl, and she brought forth a son. When she had brought him forth he was named, the son was given the name of Allah Sidi.

Now it came to pass that the boy grew up, and when he had become rather big the girl said she would go to visit her old home. About two days after she had come the mother gave her a basket, a sieve, and a grass covering to get water. She went off, and when she drew the water it ran out again. Now the mother (of the girl) took the boy and put him in a mortar to pound. When she was about to pound the boy would laugh, when he laughed the witch would put down the pestle even unto three times. Then the witch closed her eyes and pounded the boy up. When she had pounded him she took him out and made food with him. When she had done this she put by a hand and some food for her daughter.

When the girl tired (of trying to get water) she returned to the house, and when she had returned she (w.) said, " Here is your food." Then the girl took it, and was eating when she saw the boy's hand in it. So she replaced it and went off to her husband's house ; she was crying. She went and said, " The boy was taken to

* Supposed to represent the hoof beats. She evidently had a horse.

† Hedgehog (*bushia*) is feminine.

‡ It is always the third time which is fatal in these cases.

" my mother, see she has killed him." Then the husband said, "Very well, we shall " be revenged."

So the husband dug a well, a deep one, and took the [grass] roof of a granary and put it into the well ; he took wood (about three bundles) and threw them into the well, and he set fire to the lot. Wherever he had put fire the fire caught the wood and devoured it, when it had devoured it the place became red-hot. Then he took some mats, and he put about three mats over the mouth of the well. Then he sent to the girl's mother, and said that the girl had died. As for the girl he hid her in the house. So the mother came to attend the funeral rites. And it came to pass that when she had come she was told to sit on the mat. So when she sat down, and they were saluting, when, lo, the witch fell into the well. She died. Then they said, "Oh, girl, come out, for the thing that your mother did we are revenged." So the girl said, "Good." And so they lived there, and the girl conceived again.

## VII.—The Three Youths and the Three Devils.

Three youths used to go to a certain town to get women to bring to their town* to sleep. They were always going. Now, behold, there were three devils on the road. And three of the women devils said, "Let us take counsel that we may kill these boys." So they adorned themselves. Now, the three boys set out from their town to bring the women, and lo they met the three female devils. Then they said, "Well, look here, we came to look for women, see we have obtained them." Then the women said, "Let us sit here awhile and talk, then we will return with you." They sat down and were talking, and were leaning up against the women's thighs when the eldest of them stretched out his leg and touched the foot of a woman—it was a hoof like that of a horse. Then he felt afraid in his body, his heart was rent. Then of these three boys he called the youngest, and said let him send him home, he had forgotten something. When they had gone aside he said, "When you go home do not return, these women are devils." The youngest of them when he had gone remained at home. Then, again, he called the next youngest and said, "I sent Auta " to bring me something and he has not come, you go quickly and call him." When he had gone aside he said, "When you go home do not return. These women are " devils." So he followed Auta.

Except for him there was no one but the three female devils. Then he said the perspiration was bothering him. So he pulled off his robe, and folded up his robe tightly. Then he said the perspiration was bothering him, so he pulled off his trousers† and folded them up tightly, and he took the robe and put it in his trousers and put them down close to him. Then he got up and snatched up his trousers and hung them on his shoulder. Then he bounded off at a run. Then the female devils followed him. When he had come to the fence of his house he jumped, meaning to fall inside, but they caught his foot, so his head was swinging to and fro in the compound ; his foot they were holding. Then he said, "How ridiculous ; it is not my foot that you have seized but a post."‡ When they had released his foot he fell and ran inside the house. So the female devils went back.

## VIII.—The Youth who Courted a Witch.

There was a certain loose woman, she arose and went to a certain town. A youth of the town came to her, but she said she did not want him ; another youth came to her, but she said she did not want him. All the youths of the town came to her, but she said she did not want them. Then the son of the chief of the town arose and went

* The woman is the visitor in Hausaland.

† The long robe and loose trousers (like those of the Arabs) would naturally impede him.

‡ The *danga* is made of mats, twigs, or canes supported by posts.

and said he liked her, and she said, "As for me I like you." So he took her and brought her to his hut. The chief's son said he would marry her. As for her she said, "If you are going to marry me you must tell me what charms you possess that I "may know." Then he said he would tell her. So he began and said, "Stone." He said he could change into *garafunu*.* She said, "I have heard two." He said, "I can "become water." He said, "I can become *kash*—"† But his mother said, "Stop, for "goodness' sake." So he was silent. So he said that those were all the charms he possessed.

Now in the morning, about 8 a.m., the woman said he must escort her towards her parents' town. So the chief's son said, "Very well." They started off and took the road. They were travelling in the depths of the forest when she pulled off one of her cloths and threw it down. Then he said, "Hullo, are you going to throw away your "cloth?" But she said it was there that she had got it. They were journeying on again when she loosed all her cloths and threw them away, and then she turned into a devil. Then she seized the chief's son and threw him on the ground, but the chief's son became a stone. Then she seized the stone and threw it on the ground, but he became a *garafunu* plant. Then she plucked up the *garafunu* and went to pound it up, but he became goat's dung. Then she stopped and looked here and there and said, I heard him say *kash*, but his mother interrupted. So she took the dung and examined it, but she threw it away. Again she returned and took the goat's dung and said, "Is it he, or is it not he?" Then she threw it away with force into the forest. When he had gone and had fallen he became a man and ran home.

A. J. N. TREMEARNE.

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## REVIEWS.

**Melanesia.** **Seligmann.**

*The Melanesians of British New Guinea.* By C. G. Seligmann, M.D., with a chapter by F. R. Barton, C.M.G., and an Appendix by E. L. Giblin. Cambridge: At the University Press, 1910. Pp. 766. With 79 plates, 50 text figures, a table and a map. 24 × 15 cm. Price £1 1*s*. **38**

The author gives an enormous quantity of most reliable information of every kind about the many tribes belonging especially to the eastern half of British New Guinea. He who has travelled among the Melanesians and knows the difficulties under which work is carried on, is able to appreciate fully the amount of labour that is involved in this book.

The author's method is to take into consideration not only the facts of material culture, sociology, language, or physical type, but to deduce from these aspects of a people's life a view of its biologic and historic conditions and their present value. Thus, in combining the facts he tries to get the characteristics of each of the tribes. It is agreeable to note that in his detail work he gives also a broad survey of the main points. The author had the opportunity of obtaining various data from different informants to which he refers constantly in his book. These references enable the reader to appreciate the source.

None of the peoples discussed belongs to a pure Papuan race, but all are considered as a Papuo-Melanesian mixture. The author divides them into an Eastern and a Western group. The Eastern group (Massim) occupies the eastern and south-eastern administrative division of British New Guinea (from Cape Nelson to Orangerie Bay) and includes all the Archipelagos in the neighbourhood of this part of the mainland of New Guinea, showing "a more or less orderly change from west to east, from "short-statured dolichocephaly to brachycephaly associated with increase of stature."

* *Garafunu*, or *garafini*, is a bitter plant used in foods and medicines. † Dung is *kashi*.

They all speak a language with a common Melanesian grammar. The northern portion of this group includes the Trobriands, the Marshall Bennets, the Woodlarks (Murua), as well as a number of smaller islands, and is characterised by a cephalic index and a cranial capacity that is higher than elsewhere among the Massim. They have a royal family in each district with an hereditary chieftainship of considerable authority and of a long-faced tall type. This type otherwise seems to excel among its companions. "These people build the big sea-going canoes (*waga*) that play "such an important part in the life of the district, and it is in these islands that "the decorative art, characteristic of the whole of the Massim district, has reached "its highest expression in the carving of the ornaments for the prows of the "*waga*, and in the patterns used to decorate the Trobriand lime gourds." This northern portion is distinguished from the others by the absence of cannibalism, which, until recently, existed throughout the remaining portion of the Massim district. Whereas the Trobriand islanders have large and compact settlements, the dwellings of the communities of a great part of the Massim area are arranged in scattered groups which Seligmann proposes to call hamlets. The members of a hamlet are closely related by blood, each hamlet having its own name and exercising a considerable degree of autonomy.

The most characteristic social feature of the Massim is shown in the famous linked totems (exogamous, with matrilineal descent), consisting mostly of a bird, a fish, a snake, and a plant, or, instead of that, of a rock. In Milne Bay and Bartle Bay there is a dual or multiple grouping of the clans, connected with cannibalism, and the regulation of the terms by which every individual is addressed. A special reverence is accorded the father's totem. I do not know if we are authorised to construct an ancient or original paternal totemism upon this fact. It may be that we simply have to deal with one kind of the many forms and appearances affiliated to the whole complexity of beliefs in mystic powers and connections, which commonly are generalised under the name of totemism. Totem-insignia are, now at least, indifferently used as a means of decorating the houses and utensils, and degenerate often into the spiral patterns common throughout the district. Pottery has not the same high standard as wood carving. Of special interest are the ceremonial adze blades formerly made at Suloga, and traded from hand to hand for many hundreds of miles, in one direction as far as the Papuan Gulf, in the other direction west of Cape Nelson, greatly valued everywhere and used as currency in the brisk trade maintained between the archipelagos.

The Western Papuo-Melanesians have a very considerable Papuan element in their composition and represent another type of miscegenation which differs considerably among the single tribes. Their characters differ again from the more western population, which Seligmann calls Papuan. These Western Papuo-Melanesians occupy the area along the south coast from Cape Possession (East, Papuan Gulf) to the neighbourhood of Orangerie Bay, extending inland into the high mountains. Apparently the aboriginal population of the shores and of the islands has more easily been swept away by the Melanesian invaders than in the hilly and mountainous or swampy mainland. Thus the western Papuo-Melanesians have not only a very considerable Papuan element in their physical composition, but many speak also Papuan languages. These tribes show in every respect a far greater range of variation than the eastern Papuo-Melanesians. They all have a clan organisation with patrilineal descent. But traces of mother-right exist and are most numerous among the Mekeo tribes, where chieftainship may descend through the female line. Exogamy is the rule, with the exception of the Motu tribe, whose members are good craftsmen but the poorest artists. In a number of tribes there are signs of a former totemic condition, or, at least, of a stage, in which animals played an important part in the beliefs of the people.

Such is the case with the Mekeo, who inhabit the upper plain of the St. Joseph River, behind the coastal Roro-speaking zone, and who possess a complicated system of general and special clans, which is explicitly described. In connection with this clan organisation club-houses are built. The Koita tribes have, instead of the club-houses, the very artistically decorated ceremonial platforms (*dubu*), the erection of which is a family privilege and connected with an elevated social position. An important feature distinguishes the group of the Roro, Koita, Sinaugolo, &c., tribes, *i.e.*, the greater importance attached to the right than to the left side in matters of ceremony (also chieftainship), and the predominance of geometrical designs in the decorative art.

It is impossible in this brief summary to give an adequate idea of the inexhaustible stock of detailed observations that is brought before the public in the 746 pages, followed by a glossary and a valuable index. All sides of social life, initiation ceremonies, marriage, chieftainship, property and inheritance, crop-growing and trade, settlements, magic and sorcery, funeral and mourning ceremonies, folk-tales, dances and songs, morals and religion are discussed. It is a matter of course that the reports vary in some way to suit the characteristics of the tribes. The annual trading expeditions of the Motu people to the Papuan Gulf are richly described by Captain Barton. Very interesting is the note about the stone circles for cannibal feasts, which may be compared in some way with the preparations for the "ingniet" festival of New Britain. The report about the cult of the mango reminds me of a legend collected from the Admiralty Islands, where a child results from the mango fruit. The custom of purchasing the right to perform a dance, as reported from the Koita, will also be found on New Ireland. Contrary to the Melanesians of the islands, the sexual element is scarcely to be found in the art of the Papuo-Melanesians, and we remark the same in the native designs reproduced in facsimile in the plates of Seligmann's book, an instance that distinguishes these tribes from other primitive peoples.

Considering the influence of the wanderings, we may be converted to the opinion that, generally speaking, the culture seems to deteriorate the more the pure Papuan influence is traced in the racial composition. The linguistic characteristics must be left apart. We are not entitled to group Papuan-speaking peoples among the Papuan race without somatic investigations. Therefore, a Papuan-speaking man in these mixed regions, cannot be qualified as an example of the true Papuan somatic type. As Papuan languages and racial relics are more and more found among the Melanesian Islands, we do right to qualify all these inhabitants more or less as Papuo-Malanesians also.

An excellent series of photos accompanies the text and perfects this first-rate reference book. It completes for the East the splendid Cambridge Expedition Reports of the more western Torres Straits and the Fly River territory, giving together with it an account of most of the known tribes of entire British New Guinea.

R. THURNWALD.

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**Africa: Sociology.** **Blyden.**

*African Life and Customs.* (Reprinted from the *Sierra Leone Weekly News.*) By Edward Wilmot Blyden, LL.D. C. M. Phillips. Pp. 91. Price 1*s.* 6*d.* net. **39**

When educated natives of Africa tackle the complex question of the government of the negro races by the white man, it is their habit to bow low before the superior wisdom of the superior race and to apologise humbly for the ignorance and wickedness of their benighted brethren. This is the natural consequence of the European education they have received, for only too often they are taught, not to despise their own race, but to despise those who have preserved their racial characteristics; in

their opinion the less a negro is a negro, the nearer he is to perfection. This is, of course, quite comprehensible when we have to deal with American negroes, there is a good practical reason why they should try to adopt the customs of the people among whom they have to live; but the African in Africa has no such excuse, and it is a pleasant change to read a book, written by a negro, in which a plea is made for a return to ancestral customs.

A much discussed problem is why the negro, after reaching a certain height of civilisation, not only stops in his progress, but frequently reverts to barbaric customs. The only answer is that he has not yet invented the means by which acquired knowledge can be perpetuated. Without the art of writing, it is impossible for any race to progress beyond a certain point, and progress already achieved will thus easily fall into oblivion. The social and moral improvement of the human race cannot be disassociated from it, and the negro has only attained to the civilisation of the illiterate; benefiting by the experience of the other races, he will be able to skip the stages of the more primitive forms, and at once proceed to the period when paper and the printing press will serve to preserve and diffuse knowledge. Give him his tools and then let him proceed to carve out for himself such a culture as will suit his nature and his environment.

"Teach the negro the use of letters and let him fight his own battle," sums up fairly well the teaching of Dr. Blyden's book; and he then compares the advantages of European civilisation with those tendered by the African. There is no gainsaying that the former makes a very poor show. The great problems that we find in Europe—eugenics, decrease of birth-rate, poverty, poor-laws, overcrowding of towns, treatment of criminals, the labour, land, and religious questions have been solved by the African in the most satisfactory way: they have been never allowed to arise. Compulsory spinsterhood is unknown, and instruction is given to all girls, preparing them for their duties as wives and mothers; a long rest after the birth of each child and suppression of the unfit prevent the deterioration of the species. The industrial system of the African is co-operative; it is all for one and one for all. Everybody has the right to hunt and fish and to retain for his own use and benefit everything which may be the result of his efforts. There is no law of property too sacred to permit any man, woman, or child suffering either hunger or want without a sufficient supply of food or clothing, provided that these things exist in the village or the community. Criminals are judged by the entirety of the adult population, and if found guilty, instead of being a burden to the law-abiding part of the community, are sold as slaves to remote countries, and the money so obtained is used for the compensation of those whom they have wronged. There is work for everybody, and this work assures the labourer such an income as permits him to live in decent comfort. Land is inalienable, and every member of the community is entitled to such parts of it as he desires to cultivate. No standing army or police force are necessary. Religious intolerance is beyond the grasp of their imagination. Politics, as understood in Europe, do not occupy their mind.

Pleading for the study of native institutions, Dr. Blyden urges their preservation, and all true friends of the African cannot but wish him success. E. T.

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**Africa, East.** **Hobley.**

*A-Kamba and other East African Tribes.* By C. W. Hobley, C.M.G. Cambridge University Press, 1910. Pp. xvi + 172, with map. Price 7*s.* 6*d.* net. **40**

Nothing augurs better for the future of anthropology than the fact that it has engaged the interest of many of those who administer the primitive peoples in the more remote corners of our Empire, and that the study of local ethnography has proved not merely to be academically interesting, but to have a practical application.

In none of our colonies have ethnographical studies been more actively pursued than in the East Africa Protectorate, and the book under notice, by Mr. C. W. Hobley, forms a welcome addition to the store of knowledge already collected by him, Hollis, Tate, and others.

The first part of the book deals with the A-Kamba, a tribe the name of which has long been known to travellers, but concerning whom little detailed information has hitherto been available. Situated as they are between Mount Kenya and the coast, it has so happened that travellers have passed quickly through their country on their way to the interior, the more remote regions possessing superior attraction.

At the same time there are many points of unusual interest connected with the A-Kamba ; and of these not the least interesting concerns their psychology ; they seem as a people to be subject to periodic epidemics of a nervous disease known as *Chesu*, which corresponds in a remarkable manner to the malady known as *Latah* among the Malays, and which has been supposed to be confined to people of that stock.

Another point of interest lies the existence of something approaching to a pictographic script : certain conventional symbols are carved upon sticks by the men in charge of the initiation camps, and the candidates have to state the meaning of these. If a boy cannot solve the riddle, his father is ridiculed and has to pay a fine consisting in beer. The A-Kamba are divided into a number of original clans and subdivisions of these clans ; the members of different subdivisions of one of the original clans were not allowed to intermarry in former times, though strangely enough they could marry back into the parent clan. The prohibition against intermarriage between the sub-clans is not strictly enforced now, the reason alleged being that the clans are now so large numerically that it does not matter. Granted the possibility of marriage into the original clan, this reason seems rather difficult to explain satisfactorily. In connection with marriage may be noted the ordinance which obtained in former times by which no man could marry until he had killed a Masai.

A link with the tribes of British Central Africa is seen in the belief that certain professional thieves possess "medicine," which, when blown in the direction of a hut, causes the inmates to become stupefied so that they can be robbed with impunity. Another is the word for hyena, *Mbiti*, which, in the form of *Mphiti*, is given by the Manganja to those practitioners of black magic who kill men in order, hyena-like, to prey upon their corpses. In the folklore section it is interesting to find here, close to the east coast, two of the stories which occur in *Uncle Remus*.

After a thorough discussion of the A-Kamba, principally from a sociological point of view, the author gives a very interesting account of the social organisation of the Masai, much of which is entirely new ; and a few notes on the A-Kikuyu, chiefly relating to land tenure, and on the Mogodogo, Mweru, Sambur, Laikipiak, Elgeyo, Uasingishu, and their sub-divisions, bring the book to a close.

The book is written in a thoroughly straightforward manner, and with no "embroidery" ; the information is put in the fewest words and the simplest, so that the sense is always perfectly clear. That it is by Mr. Hobley is sufficient guarantee of the accuracy of the information contained. The volume is illustrated with photographs and contains an excellent sketch map. An introductory chapter is furnished by Professor W. Ridgeway. T. A. J.

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**Africa, West.** **Tremearne.**

*The Niger and the West Sudan: the West African's Note-Book.* By Captain A. J. N. Tremearne, Dip. Anth. (Cantab.), F.R.G.S., F.R.A.I. Hodder & Stoughton and Arthur H. Wheeler & Co. Pp. 151. **41**

In this very useful little book Captain Tremearne gives a general survey of the history and ethnography of Nigeria and the West Sudan, with hints and suggestions

to the traveller who intends to visit these countries. The author falls into the common mistake of taking history to be an account of rulers and conquests and not of the intellectual, moral, and social development of the natives; this, the real history, he relates to some extent in Part II under the heading "The Races of "British West Africa." This part contains certain points on which Captain Tremearne ought not to have suggested definite solutions. He takes for granted that the iron industry is an imported one in Africa, whereas it seems to me that the more the knowledge of African ethnography progresses, the more reason is there to believe that it is indigenous. Stone implements, too, are now being found in all parts of Africa where research is carried out, and the negative evidence of their non-existence ought to be qualified by the unsatisfactory and insufficient nature of investigations. As for a copper age the absence of ore cannot be pleaded; the South-Central African copper mines are perhaps the richest in the world, and if the smelting of copper had been invented at all the use of the metal would have spread over the whole continent by means of the trade carried on from village to village. This is proved by what happened to brass; the moment it appeared on the West Coast it penetrated into the interior, and early in the seventeenth century we find it a well-known commodity in the very centre of the continent. "What can we "reason but from what we know?" Let us for the present limit ourselves to a statement of what research has revealed and leave to future generations the drawing of conclusions, when material enough will be at hand to form a sounder basis for theories.

The compilations, which form the ethnographical part, are the work of an industrious and careful student, and are well suited to help those who intend to push inquiry forward. The Fulani and the Hausa claim the author's special attention; the Yoruba are superficially treated. Ellis' *Yoruba-speaking People*, Barbot's *Coast of Guinea*, Johnson's *Yoruba Heathenism*, Phillips' *Ifa*, and Dennett's *Nigerian Studies* have escaped the author's attention. Chapter VI must be rewritten for a future edition worthy of the author's own standard as established by the previous chapters.

The chapter on education is suitably opened with a quotation from dear Mary Kingsley: "The percentage of honourable and reliable men among the Bushmen is "higher than among the educated men." When will those in power appreciate the commonsense of this admirable woman and be guided by its spirit in the government of native races instead of applying the tenets of Exeter Hall? Captain Tremearne deserves the gratitude of the West Coast natives for advocating the wise development of their own civilisation instead of the systematic application of European codes of honour, morals, and education, all equally unsuited to them. Nigeria is probably the most rationally governed of all colonies, English or foreign, and if even there we find a tendency to make bad imitations of the white man out of excellent native material, what hope is there for dependencies under less favourable conditions? Full of quotations from the best sources, this chapter ought to be read by all colonial administrators, who, if impartial, cannot fail to see that before educating the natives we must study their language, sociology, and ethnology, as has been pointed out by the Committee on the Organisation of Oriental Studies. And here again Nigeria has the lead; it is, I believe, the only colony that can boast of a duly qualified government anthropologist. "Let the pagans be ruled in accordance with their own "traditions, and without the introduction of ideals, which, although very desirable to "us, might be repugnant to them."

Captain Tremearne's small vocabularies and general hints to travellers are very acceptable. It would be rather a dangerous game implicitly to follow his advice as to

constant quinine dosing, and he does not dwell sufficiently on the necessity of plenty of exercise. The kit selected seems to be quite satisfactory.

As the book is to be a note-book, a smaller shape, permitting it to be carried in the pocket, would be an improvement. E. T.

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**Europe : Ethnology.** **Nierderle.**

*La Race Slave.* Par Lubar Niederle, Professeur à l'Unversité de Prague. Traduit du tchèque par Louis Léger, de l'Institut. Paris : F. Alcan, 1911. Pp. xii + 231. **42**

This small volume contains a short but comprehensive collection of statistical anthropological and demographical data concerning the Slavonic nations. In the introduction a few words are said about the different modes of classification of these peoples. For the purpose of this work seven groups are accepted :—the Russians, the Poles, the Lusatians, the Czechs (Bohemians), the Slovenians, the Serbocroatians, and the Bulgars. Each of these groups is more or less homogeneous. In the description of each group we get in the first place a short historical sketch in order to trace the general movements of the nation and the influences it has undergone from its neighbours. Next the territory and the frontiers of the nationality are indicated, a task which in many cases presents some difficulties. A short statistical sketch follows with an account of the density of the population. Of special interest will be undoubtedly the part devoted to internal differences which obtain amongst some of the apparently homogeneous groups such as the Russians. There are many things concerning this point that come to the knowledge of Western Europeans in more or less official form and therefore distorted and falsified. In addition also the stress of national feeling in the case of each individual nation is so strong that it is difficult to trust any casual information obtained from any one of the interested parties about another. M. Niederle's book is written with a thorough knowledge of all the nationalities he describes and in an impartial spirit. It is a valuable source of information for the student of folklore and ethnography, who wishes to be informed in a short but clear way about the general questions forming the basis of all the more detailed researches. B. MALINOWSKI.

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## ANTHROPOLOGICAL NOTES.

**43** At the meeting of the Universal Races Congress in July it is proposed to have an exhibition of some 3,000 select photographs of men and women of some standing in their country and race. This exhibition should be of considerable interest to anthropologists. The Congress Executive invite all Fellows of the Royal Anthropological Institute to send their photographs for this exhibition to the Secretary, G. Spiller, 63, South Hill Park, N.W. At the suggestion of M. Topinard it is requested that there should be attached to the photograph, not only the name of the person but also his or her age, stature, colour of hair and eyes, country of birth, and cephalic index. For this purpose any person wishing to be measured should call at the rooms of the Royal Anthropological Institute, 50, Great Russell Street, W.C. The attention of all readers is drawn to the Questionnaire of the Congress, which is inserted in the form of a leaflet in this number of MAN.

THE Institute is much indebted to Miss L. E. Biggs for her kindness in permitting the use of the photograph of the late Sir Francis Galton, from which the plate in the March number was reproduced.

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FIG. 3.

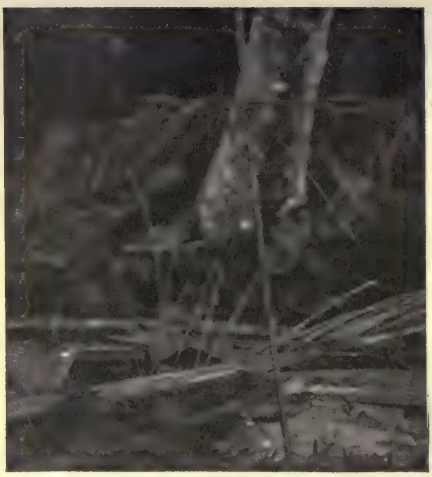

FIG. 5.

FIG. 4.

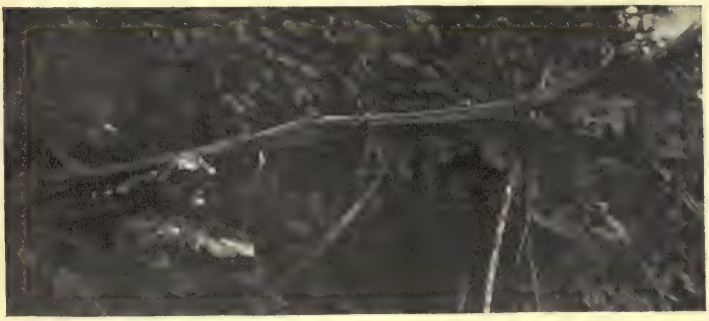

FIG. 1.

FIG. 2.

FIG. 6.

TABOO SIGNS, SOLOMON ISLANDS.

## ORIGINAL ARTICLES.

Solomon Islands. With Plate E. Williamson.

### Solomon Island Notes. *By R. W. Williamson.*

44

I had an opportunity, whilst *en route* last year for British New Guinea, of spending a short time in the Rubiana Lagoon (island of New Georgia) and in the island of Kulambangra, which is a great volcanic peak not far from Gizo. The time and facilities at my disposal were not sufficient to enable me to attempt any serious ethnological work; but a few things which I saw and heard in Kulambangra are not, I think, without interest.

I had pitched my tent in an old palm grove, being one of a series of groves extending for a considerable distance along the coast of the island. There were villages in the vicinity, but there were none on the spot where I was encamped, those which had been there having been destroyed by a Government punitive expedition, following inter-village fighting, and the natives having retreated into the interior, where they had built fresh villages.

The chief visible matters of interest in Kulambangra were a series of taboo signs, of which I found a considerable number on the sea margin of the palm groves, and each of which referred to the group of palms whose owner had erected the sign. I had these explained to me by a native of the island, and, as a subsequent explanation, which I afterwards obtained from a quite independent native source, was substantially the same, I think I may take it that my information is probably fairly correct.

One form of taboo (Fig. 1) was a representation of a crocodile. It was made out of the ribs of two cocoa-nut leaves, placed horizontally one upon the other, and supported by sticks. These were placed with their concave sides inwards, and their expanding bases, bending upwards and downwards, had been cut along their edges into tooth-like indentations, and so represented the crocodile's open mouth and teeth, and in this mouth was placed a cocoa-nut. The meaning of this taboo was that any man who stole cocoanuts from the trees which the taboo protected would be eaten by a crocodile.

Another form (Fig. 2) was somewhat similar to the first one; but in this case the crocodile was upright, instead of being horizontal, and there was no cocoanut in its mouth. I tried to ascertain whether the presence of the cocoanut in form No. 1 and its absence in form No. 2 was accidental, but was assured that it was not so; and, having seen a few of each, I can say that one always had the cocoanut and the other had not. The explanation of No. 2 form, as given to me, was complicated, and in no way obvious. It meant that a single thief would be caught by a crocodile, which would only get one of his limbs, but that several thieves together would all be entirely devoured by crocodiles. It may be that I have fallen into error over this explanation, but I have no reason for thinking so other than its complicated and somewhat non-obvious character.

Another form (Fig. 3) was half of a bivalve shell inserted into the split end of a vertical stick. This was apparently intended to represent a human ear, and the warning which it gave was that the thief would lose his power of hearing.

Another form (Fig. 4) was a bundle of leaves inserted into the split end of a vertical stick; and the threat involved by it was that the robber would be carried by the winds out to sea in his canoe and be lost. No explanation was forthcoming as to the idea concerning such a calamity which was conveyed by these leaves; but it might well be based upon the way in which leaves are blown about and carried away by the wind.

Another form (Fig. 5) was a little bundle of three or four leafy plants inserted

into the slit end of the stick; and the penalty foretold by it was that of sores about the legs and arms, which would travel to the toes and fingers and make the bones rot away. Here again I could not learn how this fate was indicated by the taboo; and, as I did not know what the plants were, I am unable to hazard any suggestion upon the point.

Another form (Fig. 6) was a bundle of plants similarly inserted into a stick; and the threat involved by it was that boils, from which a white juice would exude, would break out all over the trespasser's body. The plants had lost their leaves, and were so dried up that I could not make out what they were; but I was shown some living plants, which I was told were the same. I think they were a form of spurge; and at all events white milky juice exuded from their stems and leaves when broken, so that the suggestion intended to be conveyed by them is fairly obvious. Referring to the figure, I should explain that the bundle of plants which I found in the cleft stick is the horizontal bundle at the top. The bundle of fresh plants, which will be seen tied vertically to the stick lower down, was a bundle of those which had been shown to me, and which I had tied on to the stick with a view to possible verification of my belief that they were spurge.

Another form, my photograph of which was unfortunately a failure, was a bundle of root fibres inserted in the split stick. It foretold that root-like things would grow in the robber's body, and that he would die.

A superstition, which may be already known, but of which I was not aware, was brought to my notice during a wander along the coast. I met an old man, a native of one of the inland villages, walking with his axe and shield (life is unsafe in these parts, and natives never venture to travel unarmed outside their own villages). I photographed him, and persuaded him to bring some of his people down to the shore for the same purpose on the following day. As I was some distance from my tent, I suggested that they should all come to a spot on the shore near to the tent. This he absolutely refused to do; and the reason, as explained to me, for this refusal was that some years ago a man of his village had killed a man of the village on the site of which my tent was pitched, and that it was dangerous and taboo for any man of his village to trespass on the site of the other village, as, if he did so, he would be attacked by the ghost of the murdered man, and would die. I gathered that this taboo continued for some time, and would be passed down from generation to generation, but that it only rested on grown men, and not upon women and children, who might visit the haunted locality with safety. I have no confirmation of the truth of this explanation; but I had no doubt that the man himself was *bonâ fide* in giving it to me.

I also came across an interesting case of superstitious village desertion, my attention to which was drawn by visits to two small villages, one an old one, and the other obviously a new, indeed a barely finished, one, both of which were absolutely deserted. The history of the matter, as subsequently explained to me, was as follows. The older of the two villages was the original village of the people from whom I obtained the explanation. Their chief had died, and the village was therefore haunted, and they had migrated to another spot, where they commenced house building; but almost immediately after their arrival there further troubles (I could not ascertain what these were) of superstitious portent had befallen them, and they had therefore again moved to another spot, where they made considerable progress in the construction of a new village, this being, in fact, the new unfinished village which I had seen. Before this construction was finished, however, they had another death, which once again involved a migration. The spot selected this time was on a small outlying island; and it was on a subsequent visit to their new village on this island that I saw the people and obtained their explanation of the

matter. They were hoping to return to their original first deserted village very shortly, as some of their members had on the previous day visited it, and removed the spell upon it by sacrifice on a great chief's tomb there (I think it was the grave of the chief whose death had necessitated their original migration, though I am not sure as to this). On their way from their then present temporary village to the original one they had landed on a spot close to my tent to get some cocoanuts, a statement which was interesting to me, because I had observed their arrival, and so had some sort of confirmation of a part of their story.

On arrival at the original village they had cooked a repast of cocoanut, taro, and yam, and, having built a fire on the grave and lit it, they had placed the cooked food upon the fire—(I have seen a number of these chiefs' graves in the Rubiana Lagoon and on Kulambangra, and the burnt-up ashes which I sometimes found on the upper layer of stones, just in front of the wooden memorial image, are in accord with what I believe to be a well-known native sacrificial custom). The food was consumed by the fire; and this was an indication that the ghost was appeased, and their mission had been successful. They had then returned to the new village, in which they were then actually living, and had that morning (*i.e.*, on the morning of the day of my visit) had a feast in that village, each individual having received a portion of food wrapped up in leaves. This is the story as it was told me; but here again, though I feel no doubt as to the *bona fides* of the narration, as I had no means of checking its accuracy from any other source, and as my means of interpretation were not very good, I should not be justified in asking any reader to rely upon it as being correct in detail, though I think that it probably is so in substance. I tried to ascertain what would have happened if the fire had not consumed the food; and, though I give the statement as to this as it was given to me, I do so with even greater reserve. They told me that this would have meant that the ghost to be appeased (the word used by them was interpreted to me as devil-devil; but I avoid this term, which, though much used by natives in their pidgin English, may be misleading as to meaning) was not satisfied, and that further trouble to them would occur, unless they succeeded in propitiating him. Apparently they had had this possible difficulty in mind, as they had looked to the death of their present chief, who, they said, was unwell, as the probable further disaster; and here again I had a little side-light of confirmation, as I made the acquaintance of this chief a few days later, and he was undoubtedly unwell. There was, however, a further ceremony by which to placate the ghost, if it had been necessary to do so. They would have gone again to the grave, and one of them would have stood over (or near?) the grave, holding in his hand a string, to which a stone was attached. His hands and arms would shake, apparently under the influence of (perhaps really through fear of) the ghost, and the stone would swing round and round. They would then have asked the ghost what he wanted, and he would have told them, but I could not find out how he would have done this. His demands might have been for native money or for food, or both, and they would have been complied with, the money being put on the grave, and the food being placed upon a fire on the grave, but which fire in this case need not have been a large one capable of consuming the food. In this way they would have overcome their difficulties, if they had arisen. I should mention that the sacrificial giving of money is, according to Dr. Codrington, confined to the Eastern Solomons,* a statement which is not in accord with the above explanation given to me.

I may say, in conclusion, that the natives of the Rubiana Lagoon and Kulambangra are still primitive people, not having yet been spoilt by civilisation, though some

* *The Melanesians*, p. 129.

white man's implements and utensils are being used by most of those whom I saw. I had a most interesting time among them, and succeeded in taking a considerable number of capital photographs. R. W. WILLIAMSON.

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Melanesia. Brown.

**A Secret Society of Ghoul-Cannibals.** *By Rev. G. Brown, D.D.* **45**

In my book, *Melanesians and Polynesians*, I stated, p. 143, "I do not "think that the New Britain people ever practised cannibalism for the purpose of "acquiring part of the valour of the person eaten." I have no further knowledge from the main island of New Britain, causing me to modify or alter that opinion, but I have recently received a very trustworthy account of a most revolting kind of cannibalism practised by a secret society in a particular district of New Ireland for which I can find no adequate reasons, except those given me by my informant, Mr. George Pearson, a lay missionary of the Methodist Missionary Society, who has resided in New Ireland for ten years, most of which time was spent at Bom and Eratubu, the districts referred to.

The reasons given by him are that it is done "not for revenge only but to get "back the strength, spirit, and influence which they have lost," by the death of one or more of their people in war, whilst in those cases where the body which is eaten is that of one of their own people the same idea is the actuating cause, viz., that "strength, spirit, and influence may be retained in the tribe."

The society, which is called *Kipkipto*, only existed, so far as we know from our present information, in a district on the west coast of New Ireland near the centre of the island. Its headquarters were around the villages or sub-districts of Bom and Eratubu. The society is now, it is believed, broken up, but the information was obtained from two members who are still living. These men were being initiated into the society at the time when Mr. Pearson resided in the district. They abandoned heathenism and are now engaged as teachers. I have made very particular inquiries from Mr. Pearson, and he is fully convinced of the truth of the statements made to him. He, however, does not think that the whole of the revolting practices were told to him, as the two men are naturally very much ashamed of them now.

The following particulars, however, were obtained from them :—

1. A large house was built in which the members of the *Kipkipto* were initiated. Down the centre of this house they constructed a long narrow passage or tunnel just wide enough to admit the bodies of the neophytes. The sides of this passage or tunnel were lined with two rows of strong posts firmly set in the ground. These posts were not placed quite close together, but between each post a space wide enough for the insertion of a hand was left. The initiated members were placed on both sides of this passage on the outside of each row of posts. As the candidates crawled through the narrow passage each of the old members thrust his hand through the space between the posts, got hold of their ears and pulled them very forcibly, so that by the time the candidates were well through the house they suffered very great pain, so much so that some of them fainted. Some idea may be formed of the strength of the pull by the fact that in most, if not all, cases the ligaments of the ear were so distended or stretched that the ears projected forward. This was done to give them the appearance of an evil spirit or *tabaran*. There was no distinctive mark by which members of the society were known, except that often owing to the ill-usage they received the ears had a tendency to project forward in a greater or lesser degree.

2. If one of their own people or one from a village with which they were on

friendly relations died, there would be, of course, the usual feast of pigs and the burial of the body.

3. After the burial the chief of the Kipkipto Society would approach the man who had charge of the burial and make arrangements for the purchase of the body. The only objections which were made were as to the price which was offered.

4. After a satisfactory agreement had been arrived at the Kipkipto Society would dig up the body during the night.

5. The body was left for a short time until decomposition was established, in order that the flesh might be more easily detached from the bones. After the flesh was removed the bones were all re-buried.

6. The body was not cooked, but was cut up into small pieces, minced, and mixed with many pungent and strong-tasting herbs, in order to counteract as much as possible the bad taste. The composition was then put into the small baskets usually carried by all the natives. These were slung over the shoulder and partly concealed under the armpit.

7. The composition was eaten secretly in the forest. Only those who were fully initiated were allowed to eat it.

8. It was very important that no part of it should be lost. So important was this that if a member could not restrain from vomiting he would make signs to his nearest companion, who would run to him and receive the ejected matter into his own mouth, for which service he would receive a small payment.

9. The members of the society were supposed to be possessed by spirits. They were said to become as light as air, so that they could sit on the smallest twigs. They were able to make themselves unseen. When walking they did not feel the ground, and were *lunga*—that is, mad.

10. The desire to eat this horrible mess was so strong that they would go for miles in order to purchase a corpse, and when opening a grave they would tremble with excitement.

11. The same customs were carried out when they obtained the body of an enemy which had been killed by them, or which had been purchased from an adjoining tribe, with the exception of the usual feast of pigs at the burial.

12. Mr. Pearson only knew of one society, and that is now broken up. The members of it were very much feared, and could go with impunity to places where an ordinary native would not dare to go.

13. The reasons given by the natives for this practice are that, by eating the bodies of their own people, they retain within the tribe the "strength, spirit, and influence" which they possessed, and by eating the bodies of their enemies who had previously killed one of their kindred they recovered the same qualities which had previously passed away from them. This, Mr. Pearson says, partly explains why a tribe will wait a whole generation (until their sons have grown up) for an opportunity to get even with the people who had previously conquered them. G. BROWN.

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## PROCEEDINGS OF SOCIETIES.

### America: Archæology and Ethnography.

**Sixteenth International Congress of Americanists.** 46

The report of the Sixteenth International Congress of Americanists, held in Vienna in September 1908, was published early in 1910, and contains the fifty papers presented, as well as detailed accounts of the Congress proceedings, and of the subsequent tour through Hungary, Croatia, Bosnia, and the Herzegovina which gave so much pleasure to those members who took part in it.

Dr. Franz Boas described in general terms the *Results of the Jessup North Pacific Expedition*, which cost Mr. Morris Jessup 100,000 dollars, including the publication of twelve volumes on the ethnology, philology, and anthropology of the regions visited. The main object was to study the connections between the cultures, speech, and races of the old and new world, and the place of the American aborigines amongst the races of the earth. An immense mass of material was collected by the twelve members, some of whom studied the isolated tribes of Eastern Siberia, whilst others went through the state of Washington and devoted much time to northern British Columbia. The New York Natural History Museum contains the magnificent collection brought back from the north-west coast.

The complex conditions observed showed the difficulty of the problems to be solved. It became evident that there had been intercommunication and migrations to and fro between north-west America and eastern Asia, and the vast experience of Dr. Boas in race-study has enabled him, in a measure, to judge what inferences may be drawn from the ascertained facts pending further investigation. It has become evident that the phonetic and morphological character of the isolated languages of north-east Asia cannot be separated from that of the American languages, and the confusing varieties of the latter (ten distinct languages being spoken between Behring's Straits and the Columbia river), may be gathered into a number of morphological groups which, in spite of great and even fundamental differences, may prove to have emerged from a single entity. In addition to considerations of language and anthropology, there is a striking resemblance in the legends of the peoples on both sides of the northern Pacific, and Dr. Boas gives reasons for thinking that there was an extremely ancient connection between them before the Eskimo had reached Behring's Straits, which began from the American side.

Sir Clement Markham's two papers are *A Comparison of the Ancient Peruvian Carvings and the Stone Reliefs of Tiahuanaco and Chavin* and *Sarmiento's History of the Incas*. The latter was published by Dr. Pietschmann of Göttingen in 1906, having been written about 1573. Sarmiento is the most reliable of the early Spanish writers on Peru, as his history was compiled from the carefully attested evidence of forty-two descendants of the Incas who were examined at Cuzco. From it we learn that the Inca system of government in its perfection, had only existed for three generations before the Spaniards came, and was a pure socialism which has never existed in the world before or since. All were well fed and well clothed, even amused, but there could be no freedom, no opening for ambition, no attempts to rise, and efforts at revolt met severe and cruel punishment.

In Dr. J. Kollmann's paper on *Pygmies among the Aboriginal Races of America* he gives illustrations of pre-Columbian pygmy skulls from Brazilian Guayana, from Guatemala, and from the coast cemeteries of Peru (Ancon and Pachacamac); the last excavated under the supervision of the Princess Therese of Bavaria. Her Royal Highness also brought away some bones, amongst them two femora, which denote statures of 1,161 and 1,463 mm. Fourteen pygmy skulls from these graves have capacities between 1,000 and 1,190 cm. In an urn from the caves of Maracà, northern Brazil, were found two pygmy skeletons. Judging from the femur, the heights of the bodies were 1,400 and 1,460 mm., and the tibia show decided platycnemia. In none of these cases does there appear to have been disease to account for the small size. Dr. Kollmann does not mention the very small people to be seen in Yucatan, amongst whom a man of 5 ft. 4 in. looks quite tall and imposing.

Dr. Lehmann-Nitsche in *Homo Sapiens and Homo Neogæus in the Argentine Pampas Formations* gives his views on the remains of ancient man found there. In the Upper and Middle Loess they do not differ greatly from the modern Indian, and the bones of the extremities have the relative peculiarities of the inferior races. In

the Lower Loess, which is geologically at least pliocene, was found the atlas of Monte Hermoso. In comparison with recent South American and other races this atlas shows very distinctive characters. It is too small for *Homo primigenius*, but belongs certainly to a very early form, approaching pithecanthropus. Reserving the name of *Homo antiquus* for the tertiary being, who may yet be found in the old world, the author has called the tertiary owner of this atlas *Homo neogæus*.

Dr. Capitan draws attention to the resemblances between certain objects from the old and new worlds, such as the flat rings of stone worn on the breasts by ancient Mexican gods and found in prehistoric France and in Japan. A statue of a bonze at the Musée Guimet has one on the left side of the breast. An interlaced sign, which expresses gold in Mexican picture-writings, appears on Merovingian buckles, and a development of it, seen in Central American reliefs, is known in China and Tibet as the intestine of Buddha.

A human femur with a series of deep incisions, used as a musical instrument in ancient Mexico and called *omichicahuaztli*, is paralleled by the deer horns similarly incised, of the quaternary period in France, and by instruments of the Hopi and Zuni.

Another interesting parallel is noted by Professor H. Matiegka, between North American incised and painted pottery and several groups of neolithic pottery in central Europe. He refers to Dr. Holmes' work, *Aboriginal Pottery of the Eastern United States* (twentieth annual report of the Bureau of Ethnology), and to many German writers on neolithic pottery. In both regions the sequence of style appears to be the same, and the resemblance is not only in the forms of the vessels, but in their whole decoration and ornaments (apart from some distinctive American and local Mediterranean motives), and their wide extension. The very early incised ware of northern Europe with the design filled with white is found in America, mostly in the northern area and in the Canadian kitchen-middens, which are of great antiquity. There are specimens with incised patterns as far as Costa Rica and Panama.

The whole question of the infinite resemblances between neolithic objects and implements of all kinds, as well as the pottery, in Europe and America, needs unprejudiced study.

In *Recent Cave Work in America* Dr. C. Peabody describes some caves in the Ozark Mountains. The rocks there are Silurian sandstone, Devono-carboniferous and sub-carboniferous, and in the first and third there are caves and rock-shelters which resemble those of the Dordogne. Examination of Jacob's Cavern, Benton County, Missouri, and Kelly Cavern, Madison County, Arkansas, showed that the deposits in them consisted of mud, fallen rock, and "ash." This last is a dark-coloured substance, very light in weight, certainly connected with the presence of man, and in quantity to length of occupancy, although an analysis proved unfavourable to the hypothesis that it is a true ash. Skeletons were in poor preservation, and usually incomplete, but where the inhumation is deep enough to have been undisturbed by animals, the types of burial known as "bundle" and "scissors" are found. The accompanying objects are insignificant. Animal bones belong only to recent species. The deposits are peculiarly rich in stone implements and fragments, and include hammer stones, polishing stones, and metates (grinding stones), knives, and projectile points, scrapers, and perforators. The pottery is rude and of simple design, but an industry of worked bone had developed, and bone implements, especially pins, are abundant. Textiles of wild cane are also found. The culture is noteworthy for what it lacks; there is no richly-decorated pottery, no intricately-carved shell, and the absence of ground celts and axes is almost absolute. Stalagmite 50 cm. thick covers split bones, charcoal, and splintered flints in some places.

Dr. E. Seler has a learned paper, *Latest Investigations of the Legends of Guetzacoatl and the Toltics*, and a profusely illustrated description of the *Ruins of Chich'en*

*Itzá in Yucatan.* Mr. A. P. Maudslay's great work will always be the necessary foundation for knowledge of the wonderful buildings and sculptures there, but quantities of reliefs and statues are not yet recorded, and Dr. Seler especially notices the caryatids, and the many figures in the frescoes and reliefs which are in an upholding position.

The sculptured stone table, supported by fifteen portrait statuettes, which stood between the two great serpent columns in the ante-chamber of the Temple of the Tigers (upper building), was discovered by Dr. Le Plongeon when he removed the mass of *débris* there. He buried the statuettes for their better preservation (after photographing the table in position), and they were found in 1902, and are now in Mexico city. Before they were removed the present writer photographed and drew them in colour, for they had been harmoniously painted, as were the other sculptures, and Frau C. Seler also photographed them. The varied types of these portraits and the details of their costumes and feather mantles make them very remarkable.

Another small building had caryatid pillars, which supported a large stone with rows of Maya glyphs in sunk relief. The initial glyphs give a date corresponding to 3,993 years 224 days from the beginning-date of Maya reckoning.

Dr. C. V. Hartman gives interesting photographs of graves in *Some Features of Costa Rica Archæology.* It is a great misfortune in that country that immense numbers of graves have been, and still are, ransacked for the gilt-copper objects found in them, whilst everything else is left or destroyed. Dr. Hartman studied limited areas on the Atlantic and Pacific coasts and on the high land. There were four main types of stone cists. One consisted entirely of slabs, both top, bottom, and sides ; another kind had walls of oval river-stones, and a pile of them as roof. A third form, on the Atlantic coast, was twice as deep and large, with roof of very large heavy slabs. The fourth form was in the mountains west of Cartago, where square-cut pieces of stone, the size of bricks, were used for walls, whilst roof and floor were of larger flat slabs. On account of the moist climate, nearly all objects of perishable materials, such as textiles, wood, bone, shell, &c., have disappeared, and only those of stone, clay, and metal are left. Very beautiful painted pots are found in some graves. Dr. Hartman's published works give a good idea of the archæological riches of Costa Rica.

But in truth the profusion of antiquities in America is amazing, as shown by Professor Marshall Saville's *Archæological Researches on the Coast of Esmeraldas, Ecuador.* Thanks to information received from a resident, Mr. Stapleton, Professor Saville headed expeditions (financed by Mr. G. Heye) in 1906 and 1907 to the province of Manabi, and has published two fine volumes describing his discoveries. It is only regrettable that the object of the expeditions is mainly to collect rather than to make systematic excavations.

In 1908 he was again in Manabi for a short time before proceeding to Esmeraldas, and, in the low hill region south-west of Manta, he discovered near La Roma about forty bottle-shaped hollows, probably the tombs described by Cieza de Leon, somewhat like the Chultunes of Yucatan. These in Ecuador are cut in the solid rock, in places where they would not have been used for storing water, and average eight to ten feet in depth. They are symmetrically shaped, resembling enormous carafes, with an opening or neck two feet in diameter, and have smooth sides and rounded bottoms with a diameter equal to the depth. They were sealed by a circular stone slightly over two feet across and about two inches thick. Where the earth is of some depth before reaching the bed rock, courses of squared stones line the necks. The excavation of one pit produced fragments of human and animal bones, potsherds, and a stone ear plug. Similar graves honeycomb the ground in parts of Cajamarquilla, an ancient ruined city near Lima, Peru.

In the province of Esmeraldas there was a different mode of burial ; in great pottery tubes. One found at Tonchigue, two and a half feet high with a diameter of

twenty inches, was resting on, as well as covered by, a jar. It contained a skeleton and a number of gold and copper objects. So many of these tubes were found (usually considerably below low-tide mark) near the village of Atacames, that almost every house has one or more, used for storage purposes. Tubes of this character are found from La Tolita south, nearly to the border of the province of Manabi. Atacames was the chief town of an ancient province, and in the river bank enormous deposits of pottery and shells are exposed. Skulls found there have tiny gold discs set in the teeth.

At La Tolita, on an island called Tola, at the mouth of the Santiago river, seventy-five miles north of the town of Esmeraldas, there are forty mounds in a cleared portion of the forest. A trench was dug through the largest mound and at a depth of 7 metres a skeleton was found in sitting position, holding a large clay seal or stamp in its hand. With it were a number of pottery vessels, a gold egg with an emerald in it, and other interesting objects. In the level parts of the island, wherever excavations are made, gold is found by placer washing, and there are thousands of fragments of painted pottery, vessels, and figures (frequently broken by the workmen's picks) to a depth of five feet in the mud and decayed vegetable deposit. A collection of 2,000 pieces of worked gold was obtained, of an infinite variety of forms. The greater part of the jewels are of very diminutive size, and a lens must be used in order to study the workmanship. Amongst them are gold rings and pendants set with stones, minute filigree masks, nose, ear, and lip ornaments, and nails of various forms, which were set in holes in the face, as described by the early Spaniards. There are also gold fish-hooks, needles, and awls. Some jewels are of pure platinum, or of platinum and gold filigree. These minute objects show the marvellous skill of the ancient workers, and they are found in extraordinary profusion in the alluvium near the mouths of all the streams which flow into the Pacific within a certain limit. The great deposits of pottery appear to have been scattered, redistributed, and alluvium formed over them, a process repeated in three different periods, at one place at least.

Dr. Max Uhle's opportunities of studying the *Primitive Culture in the Neighbourhood of Lima*, in the course of the excavations made by him for the Universities of Pennsylvania and California, and for the splendid museum he has created in Lima, have enabled him to formulate a provisional sequence for his finds, with the knowledge also obtained by his researches at the ruins near Trujillo.

He discovered at Ancon a very early site of primitive fisherfolk, from whom the people may have descended who left the huge extent of mounds 30 or 40 feet high, spread over the plain there, and known as the Necropolis of Ancon, although really a series of dwellings and shell heaps in which interments have been made. At Pachacamac his excavations proved the super-position of temples and buildings with their respective burials, pottery, &c. At Nieveria he found an ancient cemetery with a very great variety of artistic objects of bone, shell, wood, and mosaic, in addition to pottery of the most decorative kind. From Chancay also he obtained fine painted pottery, and all this is different from the later well-known Peruvian type. It belongs to the Ica-Nazca region farther south, where Dr. Uhle, after long search, found great numbers of beautiful pots covered with mythological paintings.

Tentative excavation in the enormous mounds built of small bricks near Lima, resulted in the finding of burial urns of unusual size and thickness. It is most unfortunate that, owing to want of money, the Peruvian Government has been unable for the last two years to pay for the further exploration which Dr. Uhle is so capable of managing, as shown by the great collections he has brought together in a short time. Irresponsible persons dig everywhere, and sell their finds to foreigners, to the infinite loss of science.

In his paper on *The Significance of the Intihuatana* Dr. Uhle brings together photographs of the different gnomons which he discovered on the hillsides round Cuzco, as well as the one called Intihuatana at Pisac, the only sun temple left in good condition.

Amongst the philological contributions Father Morice's sprightly French description of *The Verb in the Déné Languages* will delight the reader. Far from being a dry dissertation, it gives a vivid picture of the extraordinary richness and variety of terms which the Indian mind has found necessary to express its subtle distinctions of thought. Déné possesses, for every French verb, thousands of synonyms with distinct shades of meaning, and the total number of its verb expressions can be counted by millions.

One category of verbs has seventeen persons for each tense, whilst certain verbs of locomotion have twenty-one. For instance, "to start forth" has not only the usual six persons to each tense, but can express two persons, one of two persons, one of several, and so on, in each case changing the word used. Then there are the objective verbs whose elements change with the nature of the object which they have as complement. In pp. 587–9 the author gives the verbs developed from "to put," forming over 23,000 in one series only, owing to the great number of variations possible, for here the verbs take on the character of particles of numeration, according to the class of object referred to.

"The verbs of locomotion also offer a vast horizon of possibilities. The Déné "changes his verb for 'to progress' according as he goes on foot, or in a vehicle, "by canoe, sledge, or on horseback, with difficulty in a crowd, or sailing over the "great areas of his lakes, with care as one who has tender feet, or running, with "crutches or leaping, whilst he is cutting with the axe or a knife, gathering fruit "or dancing, &c. The movements of the stars, the air, fog, heat, a canoe, a path "considered as leading to a place, and many other things, are also expressed by "special verbs.

"Adjective verbs are conjugated regularly and from them are derived a long "series of comparative verb forms. Substantive verbs likewise are true verbs with "a complete conjugation, but are often impersonal."

Dr. F. Heger, in addition to his heavy work as secretary-general, prepared a special catalogue of the American collections in the Imperial Natural History Museum, and gave a short paper, mentioning the chief treasures. These are an ancient feather shield, the centre of a wooden shield with turquoise mosaic, a large feather fan, an animal's head in mosaic, and the magnificent feather headdress in the shape of a mythical sun-bird, which was also the subject of a monograph. Dr. Heger paid a tribute to Johann Natterer, a zoologist who was in Brazil from 1817–1835, and brought back to Vienna great ethnological collections "with far-seeing enthusiasm "at a time when the science had not even a name."

Space fails to do justice to many other papers of interest, such as that by Dr. Thalbitzer on the *Heathen Priests of Greenland*, Dr. Preuss on the ceremonial *Festival of the Cora Indians* of Western Mexico, amongst whom he lived from 1905 to 1907, the Comte de Charency's on the *Numeration of the Tzotzil Language*, and that by Lic. Belmar, in which he traces a connection between the *Tarasco and the Languages of the Mixteco-Zapoteca-Otomi Family.*

Amongst the forty works presented to the Congress were the *Reisestudien aus dem Westlichen Sudamerika* by Princess Therese of Bavaria, von Weiser's valuable edition of early American maps, known as the *Islario de Alonso de Santa Cruz* and Señor Batres' *Prehistoric Civilization along the Papaloapam River.*

A. C. BRETON.

## REVIEWS.

**Evolution.** **Willey.**

*Convergence in Evolution.* By Arthur Willey, D.Sc., M.A., F.R.S. London: John Murray, Albemarle Street, W. **47**

This is a very original and suggestive work, and will, we have no doubt, be regarded in the future as an important contribution towards the elucidation of the laws of evolution, which notwithstanding the vast amount of research that has been carried out since the time of Darwin, are still, as the author says, "obscure and "peculiar."

The object of the book is to emphasise the importance of convergence in determining the structure and functions of animals, and the author shows by many examples how universal the action of this law is in the animal kingdom.

Convergence, from the author's point of view, is of wider scope than the homoplasy (similarity of form unaccompanied by community of pedigree) of Ray Lankester, or the cenogenesis (the origin of structural features by relatively recent adaptation) of Haeckel. Convergence is a term applied to resemblances among animals, which are not due to direct relationship or genetic affinity—in other words, which are not derived by inheritance from common ancestors.

The two most widely diffused ways of convergence are homoplasy and mimicry. Mimicry is defined as a form of protective resemblance in which one species so closely resembles another in external form and colouring as to be mistaken for it, although the two may not be nearly allied and often belong to distinct families or orders. Homoplasy depends on a more deep-seated or structural convergence.

Convergence is due to similarity of habits, and, as the author points out, the methods adopted for procuring food determine in a great measure the habits of animals. Many animals follow similar methods and thus convergence is brought about; there is, for example, a remarkable resemblance in the structure of a carnivorous marsupial and a carnivorous placental mammal.

The author shows by numerous examples that convergence affects the three principal functions of animal life, namely, metabolism, reproduction, and neuration. The most widespread aspect of convergence is cerebral convergence; the cerebration of the ant is comparable with that of the higher mammals. Even histogenetic convergence has been shown to exist, for histological identity between members of different phyla has been discovered.

Dr. Willey will have done a great service to biologists and to anthropologists if he succeeds in impressing upon them that they cannot safely trace pedigrees by similarity of structure and function alone, without taking into consideration the principle, the universality of which he has so ably established, that these similarities may not be due to common descent, but to similarity of habits of life induced by similar conditions of life. This fact, however, is often forgotten in working out theories of the descent of man, as well as of the lower animals. J. G.

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**America: Ecuador.** **Saville.**

*Contributions to South American Archæology: the George G. Heye Expedition:—Vol. I. The Antiquities of Manabi, Ecuador, Preliminary Report.* By Marshall H. Saville (New York: Irving Press, 1907. Pp. 135, lv plates). *Vol. II., The Antiquities of Manabi, Ecuador, Final Report.* By Marshall H. Saville (New York: Irving Press, 1910. Pp. 284, cxiv plates and map). **48**

The George G. Heye Expedition, of which these two admirable volumes are the firstfruits, was organised to perform the highly important work of carrying on investigations in the area lying between the confines of Peru and Panama. Little

enough is known of this large area, considering the number of culture-centres which appear to exist there. Of these culture-centres at least four lie in Colombia, and Professor Saville distinguishes no less than five in Ecuador, in addition to that of the Inca, which was intrusive. The Inca culture is, of course, a matter of secondary importance to the expedition, which aims at making a survey of the less-known indigenous cultures existing between the spheres of influence respectively of the Inca to the south and the Nahua and Maya to the north.

Given a programme of this extent it will be realised that only a comparatively small portion of it has yet been performed ; in fact, researches have at present been carried on in the maritime provinces of Manabi and Esmeraldas alone, and the results obtained in the latter province still await publication. Yet the work actually done is considerable and important, for the expedition was not engaged solely in the gathering of information, but in the still more laborious task of amassing a large archæological collection.

Of this collection the most noticeable item at first sight is the long series of stone seats with human or animal supporters, of which some fifty are figured in the first volume, and which were found in the ruined dwellings or *corrales*. Though it is rare to find two of these seats exactly alike, yet their general similarity is more striking than their variety, a feature not altogether surprising when it is considered that they seem to be confined to a small area of not more than twenty miles in diameter. In this connection it may be mentioned that the author credits the British Museum with but one of these seats, whereas as a matter of fact there are two, and both have the support fashioned to represent a human figure, and not, as he states, an animal. Of far greater interest are the remarkable stone reliefs from the same region, of which the greater number are figured in the second volume. In some of the figures represented on these reliefs is found the same convention of representing the head in a reversed position, which is also seen in the Chavin stone and in the painted designs on pottery from Nasca. Attention should also be drawn to the peculiar stone columns, often ornamented with carving, which were certainly not used for any structural purpose, but may have been, as the author suggests, tables for incense.

Perhaps the most important section of the collection from an archæological point of view is the pottery. This is quite typical, and for the most part unlike anything else from other parts, with the exception of some of the vases with expanding foot. In particular some of the figures are of great interest since they shed considerable light upon the dress and ornaments of the early inhabitants ; most of these figures are painted red and green. The vases show little decoration, but the shapes are often very graceful, while the spindle-whorls are ornamented with incised designs.

As regards objects of metal no finds of any importance were made, with the exception of three good specimens of the circular copper plaques with a head embossed in the centre. These plaques Professor Saville believes to have been gongs, but it must be admitted that there is practically no evidence either for or against his view. As regards the practice of gilding copper, he writes, " It is a most " interesting fact, and one of great importance in our studies, that the art of gold- " plating on copper was confined to the strip of Pacific coast extending from Manabi " north to Panama," and in the next sentence he qualifies this statement by stating that the art was also practised in the Cara province of Pichincha. The area, however, must be extended to include Cuenca, since the British Museum possesses a fine series of copper mace-heads and axes, all overlaid with gold leaf, from this neighbourhood.

Apart from the collection of specimens, the ruins of the neighbourhood were

explored, wells examined, mounds excavated, and burial sites explored, and the results of these operations are well worthy of close study. The mounds are of particular interest, and in them were found human remains, together with objects of stone and pottery. A peculiar feature was the existence, in each case at the southern end, of a platform of baked clay, which was an important part of the mound-structure, and contained a large pot with ashes.

Of the manner in which the results are published nothing can be said but in praise. The same generous scale appears in the publication of the results as in the programme of the expedition. While most authors are content with references to past literature in footnotes, Professor Saville gives us an appendix of, in each volume, some forty pages containing extracts often of considerable length from Zarate, Velasco, Mendoza, Oviedo, Herrera, Xeres, Cieza de Leon, and other writers, so that we have before us practically a compendium of all literature relating to the area under discussion: besides this there is an excellent bibliography. In the size of the volumes a most praiseworthy restraint has been exercised, the quarto form in which they appear is quite large enough to give a magnificent plate, and the quality of the paper is such that they are easy to manipulate. The magnificent series of plates is beyond any criticism, and the text, save for an occasional looseness of expression, such as "the Quichuas, or, as they are commonly known, the Incas," and the use of the phrase "most unique," is eminently readable and far less dull than the majority of similar works. Mr. Heye is greatly to be congratulated on the initial success of his most laudable undertaking, and Professor Saville has reason to be equally proud of a fine commencement of a series of explorations which will be of the greatest value for science. It is not in any spirit of criticism that we may venture to express the hope that he will not allow his zeal as a collector of specimens to circumscribe in any way his activities as a collector of information. In the present state of our knowledge, or rather ignorance, a survey of the archæology of the huge area under investigation is of paramount importance, and such a survey could be accomplished in the same time as would be involved in the accumulation of a completely representative collection of specimens from merely a section of that area. A complete survey, accompanied by small, though fairly representative collections, would be of far greater value at the present juncture than an incomplete survey accompanied by collections which were absolutely exhaustive from one or two sections. Meanwhile we shall look forward with the highest expectation to the publication of the results already obtained in Esmeraldas and of the material yet to be gathered in the interior. T. A. J.

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**Tragedy.** **Ridgeway.**

*The Origin of Tragedy, with Special Reference to the Greek Tragedians.* By William Ridgeway, Sc.D., F.B.A., &c. Cambridge University Press. Pp. xii + 228. With 15 illustrations. Price 6*s.* 6*d.* net. **49**

Professor Ridgeway has given us in his book, *The Origin of Tragedy*, a work of the first importance, both in the theories which he advances and in the method by which he arrives at his conclusions. In 1904 Professor Ridgeway delivered a lecture to the Hellenic Society, which revolutionised our ideas on the origin of the Greek Drama, and which inaugurated a new epoch in the study of the whole subject. It showed for the first time that the tragedies of the great Athenian dramatists of the fifth century B.C. were evolved not from the festival of Dionysus the Wine God, as we had always been taught to believe, but from a far older ritual, namely, the commemoration of the death of some worshipped hero. The present work develops this theory and places it in a clear and convincing form within the reach of the general public. But it does much more than this; it affords an admirable example

of historical research based on a synoptic view of life and custom in many lands and in many different stages of human development. In other words, it is based on a study of evolution and anthropology. The whole point of view shows how great a change has come over the attitude of scholars in comparatively recent years. It is true that our grandfathers accepted the dictum of Horace that there were brave men before Agamemnon, but, as these worthies had left no trace of their prowess, they were disregarded, and though no doubts were entertained of their valour, they were considered to have been sadly deficient in art. "Cyclopean" walls and "rude stone " monuments" seemed to have been their highest achievements. Athenian civilisation, therefore, sprang upon an astonished and barbarian world, even as Athene herself had sprung fully armed from the head of Zeus. Such at least was the impression of the general run of classical scholars. Excavation and a long series of discoveries have entirely altered this view. Egypt, Babylonia, and Crete have in turn yielded up enough of their secrets to make it certain that at the date formerly assigned to the Creation there was widespread civilisation of a very high order, and that writing had been in ordinary use for ages; recorded history was even then ancient. The importance of this fact is not fully appreciated even yet; for example, the extent of Minoan influence on Greek art, literature, tradition and custom is only beginning to be recognised, great as is the progress already made in this direction. For this influence was twofold: partly direct, as in the transmission of legends or of artistic forms; partly indirect in the gradual mental development of the race which made the later achievements possible. For there have been many Dark Ages just as there have been many Glacial periods, and the history of civilisation is like the history of an incoming tide—wave succeeding wave with occasionally one that towers above its fellows.

More recent still is the application of anthropology to history. We find that parallels can be brought from all over the world for most Greek customs, or at least for their earlier forms. Thus Greece no longer occupies the position she once held in the minds of scholars. But she has gained by the change. The more we see of the mighty nations which surrounded her in her infancy, and the more we see how closely allied she was in many respects to other peoples, the more wonderful is the story of how she rose above them all. Just as in sculpture the Greek artists perceived the true aims of art from the first and rejected much that found favour with Assyrians and Egyptians and transmuted the rest; just as in the words of Brunn she "borrowed the alphabet of her art but used the letters to spell her own " words," and then worked steadily through the sixth century to gain technical skill and thus paved the way for future glories; so in other forms of art we find her pursuing the same path, showing the same power of selection, the same true artistic instinct, till under the stimulus of the defeat of Persia she achieved those glories which are still the wonder of the world. Greece has nothing to fear from archæology or anthropology, but these sciences render her service by showing her true place in the history of the world, and Professor Ridgeway has long been famous in both. Thus the present work rests on foundations deep and wide, and though details may, and indeed in the nature of things will, be altered, the main structure will endure.

A reviewer must mention some such details. To begin with, the worship of Dionysus is a good deal more complex in its bearing on tragedy than the book would lead one to suppose. In this connection Dr. Farnell is treated too severely. Dr. Farnell's knowledge of ancient Greece from the standpoint of the classical scholar is probably unique, and his evidence in this case will have to be considered further when dealing with some aspects of tragedy. Again, the Christianity which enjoyed an auto-da-fé and allowed the long-drawn tortures, of which the actual

burning was but the last stage, would scarcely have objected to human sacrifice on grounds of morality alone. Throughout the book there is a frequency of metrical lines which is annoying. On page 63, for example, thirty-one full lines contain no less than twenty complete lines in blank verse metre, such as :—

"But if the leader of that company
of peasant actors were to take it to
some town or city."

On the other hand, most of the lines which are translated from the poets could not be mistaken for anything but translations. Perhaps amid the plentiful illustrations reference might have been made to the somewhat parallel rise of Roman gladiatorial shows from Etruscan funeral rites.

But these points are far outweighed by the admirable clearness of the argument and the way the points are driven home by recapitulation, references and the tautology of emphasis, and above all by the breadth of treatment.

Not only the main thesis but the deductions from it are bold and convincing. The chapter on the Expansion of Tragedy is in itself a masterly work and throws a flood of new light on plays which seemed to have little prospect of further annotation. Other scholars, such as the late Albrecht Dieterich, have developed some of Professor Ridgeway's arguments still further. The very fact that subsequent discovery confirms his main theory is the highest tribute to its author and its surest confirmation.

K. T. FROST.

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**Biology.** **Bigelow.**

*Experiments on the Generation of Insects.* By Francesco Redi of Arrezzo. Translated from the Italian edition of 1688 by Mab Bigelow. The Open Court Publishing Company, Chicago (London agents : Kegan Paul, Trench, Trübner & Co., Ltd.). **50**

Francesco Redi was Court Physician to Ferdinand II., and subsequently to Cosimo III., Grand Dukes of Tuscany, and as such was head of the Medicean laboratory. A profound student of natural history, he sought to show, by actual experiment, the utter absurdity and falsity of the various theories which, dating from Aristotle and Pliny, had largely accounted for the origin of insects by spontaneous generation. Though in some instances his logic was limited, and his clear-headedness dimmed by his Jesuit education and sympathies, he was undoubtedly the pioneer in making careful and well-directed experiments in the breeding and culture of insects, and, as the translator justly remarks, the book is "a mile-stone marking the beginning of a "great epoch." It has always seemed a curious fact that for many centuries, even at a time when art and letters were in a high state of advancement, scientific research was left to the visionary, who devoted his labours to the transmutation of metals, the practice of astrology, or the pursuit of the Philosopher's Stone. With regard to natural history, people were quite content with the legends and fables which sufficed for their forebears, and no one thought it worth while to test their accuracy by observation or by the simplest experiments. It was this that Redi set himself to do, and by dividing pieces of meat into two portions, leaving one exposed to the air and hermetically sealing the other, he speedily discovered that the worms which infested the former, but which were wholly absent from the latter, were due, not to spontaneous generation, but to eggs deposited by flies.

In like manner, he controverted the accepted notions, that scorpions were generated by sweet basil, that frogs were brought by heavy rain, that bees were produced from snake's vomit, that cabbages brought forth butterflies, and that a mulberry tree could engender silkworms, or that the latter could be bred from the flesh of a mule which had been fed on mulberry leaves for twenty days. He explains away the Biblical

story of the bees in the carcase of Samson's lion with a boldness and lucidity worthy of a modern scientist, while his explanations are not merely put forward as theories, but are enforced by the description of his actual experiments. Take those, for instance, by which he tested the poisonous effect of the scorpion's sting, and the manner in which the virus can be temporarily exhausted. He was not satisfied with trying the effect on pigeons, but he tells us, "having heard that animals killed by a snake's "bite or by tobacco, which is a terrible poison, can be eaten with impunity, I gave "these pigeons to a poor man, who was overjoyed, and ate them with great gusto, "and they agreed with him very well."

On one point, however, Redi's reasoning faculty failed him. He could not account for the presence of worms in oak galls, cherries, pears, plums, and osier plants, and so fell back upon the ancient theory that plants, being themselves alive, could themselves engender life. Consequently they were capable of producing worms without animal assistance. He argued this from experiments on the sensitiveness of plants, in which, we should mention, he included sea anemones and sponges. Curiously enough he excepted the filbert, which, he thought, might have been pierced when soft, by some insect. At the same time he was dead against the possibility of life being engendered by anything animal or vegetable which itself was lifeless. The book is illustrated by the author's own drawings, and is well worth glancing through as it furnishes a good idea of the condition of biological science in the seventeenth century. T. H. J.

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**Africa, West.** **Tremearne.**

*Fables and Fairy Tales for Little Folk, or Uncle Remus in Hausaland.* **51**
By Mary and Newman Tremearne. Cambridge: W. Heffer and Sons, Ltd. London: Simpkin, Marshall & Co., Ltd., 1910. (First Series.)

This collection of a dozen animal folklore stories of the Hausas in Northern Nigeria is a series of tales of which the literal translations have originally appeared in the journals of the Folklore and other societies, told after the fashion of Uncle Remus for the delectation of children. Here we have our old friend the Spider portrayed as the most cunning of all animals, having been made king for his reputed wisdom, an office which he uses for his own purely selfish purposes without the slightest regard for the welfare of his subjects. He is depicted as a greedy thief eating up the public grain stores by stealth, and as a wicked husband who eventually causes the death of his wife, and reaps undeserved but material sympathy from his evil doings. Indeed, throughout these stories the battle is mainly to the strong, irrespective of morality. Thus, the spider nearly always prospers in his career of crime, he even burns down his house to excite pity, while eventually, by sheer fraud, he obtains the hand of a charming girl as his new wife. The couple become devotedly attached to each other, and, apparently, at last the Spider shows symptoms of turning over a new leaf and settling down to a respectable domesticity. In one story, however, the Spider is caught out by the "Half-Man" and gets his deserts, being enticed into a "tar" trap and beaten within an inch of his life. Another impostor is "the Billy-Goat who said he was a magician," while the simple clown is the Hyæna, whose stupidity is always bringing him into trouble. One of the prettiest tales is "The Hunter and the Fairy Buffalo," in which a Princess of the Buffaloes assumes human form and marries a young hunter in order to ascertain man's method of entrapping her kind. This contains a really charming element of pathos. The authors have done their work well and judiciously, and the book, which is appropriately illustrated, will give young folk a pleasant peep into certain phases of native African life. T. H. J.

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JASPER AND JADE IMPLEMENTS, CHINESE TURKESTAN.

## ORIGINAL ARTICLES.

Chinese Turkestan. With Plate F. Smith.

**The Stone Age in Chinese Turkestan.** *By R. A. Smith.* 52

During his second expedition into Chinese Turkestan (1906–8), Dr. M. A. Stein collected from the Lop-nor desert a small series of worked stones of which a selection is represented on the adjoining plate. For the exact sites of these discoveries reference must be made to his map in the *Geographical Journal*, March, 1911 (lat. 40°–41°, long. 89°–90°), while the circumstances are detailed in the same journal, July and September, 1909 (*see* especially pp. 25–27).

The stones were picked upon eroded bare patches of ground close to the route followed from Abdal across the Lop-nor desert to the site of an ancient Chinese military station provisionally identified with Lou-lan, and thence to the lagoons of the Tarim River. Owing to the conditions of the journey through waterless desert no search could be made away from the actual route line. If a wider belt of ground could have been searched, the number of finds would presumably have been far greater. In the Lop-nor desert the soil, apart from drift sand, consists exclusively of lacustrine clay or loess deposits, no stones of any kind occurring there naturally; and the worked stones recovered were almost certainly made out of material derived from the Kun-lun range south of Lop-nor. Many specimens are more or less sand-worn, and the effect of driven sand in the region is well seen on the ruins discovered by Dr. Stein. It should be remembered that, owing to the extensive lowering of the ground by wind erosion, specimens belonging to widely distant periods may now be found lying side by side on the same level.

At Lou-lan itself the worked stones may be historical and come down to a comparatively late period, as the site was occupied till the fourth century of our era. As far as Camp 122 occupation in historical times is highly improbable, but from Camps 123–125 we are on ground proved by plentiful remains to have been inhabited during the early centuries after Christ, though now a barren waste undergoing wind erosion. The area represented by Camps 126–129 can hardly have been occupied since prehistoric times, and even then need not have been settled, but only passed over by caravans.

Of the 140 pieces of stone (mostly jasper) collected from the surface, just half the number showed any degree of finish, the remainder being flakes and splinters evidently struck off by man from the cores, but not themselves utilised. Nearly sixty "blades" are included among the worked stones, with single or double ridges showing that they were struck by people who understood the art of detaching regular two-edged flakes. Three cores, from which smaller flakes than those illustrated were struck, are the only specimens recovered, and closely resemble specimens of the same material from the Vindhya Hills and Jabalpur district of India. The raw material is represented by four lumps of jasper (such as Figs. 14, 17).

Of implements properly so-called the number is insignificant, two jade celts and three points being all illustrated (Figs. 11, 21, and 3, 4, 5). The smaller celt is the more finished and is ground to a straight cutting-edge, the butt and sides being left rough. The other is twice its length but less symmetrical, with the polishing confined to the two faces. The points are the most interesting of the series and may have been intended for arrows, though they are highly finished and not likely to have been risked in this way by their owners, especially as the supply of raw material was very limited. The triangular specimen (Fig. 4) is dark grey jasper, carefully flaked over both faces and complete. The truncated leaf form (Fig. 3) is black, thickest at the butt, and not so finely worked; a more recent flake has been detached from the centre of one face, exposing a granular surface, whereas the

remainder is sand-worn and the point blunt and smoothed. The willow-leaf point (Fig. 5) is also black, carefully flaked on both faces, one showing almost a rippled surface. It is complete and slightly sand-worn, 2·2 inches long.

Another specimen of some importance has been drawn to show the battered back of the blade (Fig. 25). This method of providing a broad blunt surface on which the forefinger could rest in use was adopted by palæolithic as well as neolithic man, and is illustrated by a large number of *lames à dos rabattu* (or *abattu*) in the cave period named after the palæolithic rock-shelter of La Madeleine in the Dordogne. It was towards the end of that period that the pygmy industry first made its appearance; and the succeeding period (called by the French *Tardenoisien*) is characterised by such diminutive flint flakes, which seem to have survived the transition and to have persisted through the neolithic period. In the British Museum are several specimens from Bruniquel, Tarn-et-Garonne (Madeleine period); and neolithic specimens frequently occur in our own country, as, for example, near Farnborough, Kent, and Tackley, Oxon.

Fig. 25.

The plain triangle is a recognised form of arrow-head, occasionally found in Ireland (though rarer than most patterns) and in most other regions where arrow-heads abound. It is found, for instance, on the fringe of the Sahara (where a large proportion are flaked on one face only),* also in Chili,† the Fayûm of Egypt,‡ the Côte d'Or in France,§ and a list of similarly distant sites might be drawn up for the leaf-shaped point.‖ But the difficulty is to find the same group of implements in other localities that might throw light on the culture and origin of the people who during the Stone Age occupied areas within what is now the Lop-nor desert. Worked obsidian from Crete in the British Museum presents a general resemblance to the jasper series, but a still closer parallel is afforded by the kitchen-middens of Japan, which abound in diminutive tools of obsidian and other materials. The arrow-heads and leaf-shaped point are much like specimens from Hakodote, Yezo, in the national collection, and it is worthy of remark that knives and other tools from the same locality have flat knob-like projections for the attachment of a thong. This may throw some light on the curious projection from the end of Fig. 13 on the plate, and some connection with the extreme east of Asia is not altogether out of the question.

The following table gives details of the most characteristic specimens which are represented on the plate natural size. The determination of the various materials was kindly undertaken by my colleague, Mr. L. J. Spencer, of the Department of Mineralogy, Natural History Museum.

### Description of Plate.

Jasper cores or nuclei for producing short and narrow blades:—

Fig. 1, speckled brown, 1·25 in., Camp 121–2, 002.
„ 7, dark brown, 1·05 in., Camp 122, 006*a*.
„ 9, marbled grey and yellow, 1·4 in., Camp 122, 002.

Jasper blades with median ridge and bulb of percussion at end of under face, if not broken away. Ranging in colour from brown to purplish black, and used (if at all) on one or both edges:—

Fig. 2, 1·6 in., Camp 122–3, 009.
„ 6, 1·5 in., Camp 121, 002.
„ 10, 1·8 in., Camp 122, 006.
Fig. 18, 2·2 in., Camp 127–8, 003, Lop-nor.
„ 20, 2·8 in., Camp 121, 0045.
„ 24, 1·6 in., Camp 122, 0027.

Points of grey to black jasper, slightly sand-worn, flaked on both faces and symmetrically shaped:—

Fig. 3, 1·6 in., Lou-lan, 00160.
„ 4, 1·2 in., Camp 122, 0023.
Fig. 5, 2·2 in., Camp 122, 0054.

* *L'Homme préhistorique*, 1906, 171. † *Ibid.*, 1903, 164. ‡ *Ibid.*, 1907, 267.
§ *Congrès préhistorique de France, Autun*, 348. ‖ E.g., *L'Homme préhistorique*, 1904, 104.

Jasper blades with two separated ridges, used on both edges :—

Fig. 8, 1·7 in., Camp 122, 0052.
„ 15, 1·1 in., Camp 122, 008.
Fig. 19, 2 in., Camp 121, 0032.

Fig. 11. Jade celt, green, roughly ground on the faces and more carefully towards the cutting edge. 2 in., Lou-lan, 00145.

Fig. 12. Carnelian flake, pale Indian red, bulb on plain face, the other with patch of crust, edges not used. 1·9 in., Camp 121, 0047.

Fig. 13. Jasper flake dark green veined, with knob projecting from the end. 1·8 in., Camp 121, 0049.

Fig. 14. Jasper flake of unusual size, speckled brown, irregularly flaked, with patch of pebbled surface. 2·5 in., Camp 121, 0010.

Fig. 16. Jasper flake, speckled brown, with bulb of percussion, and pebbled surface on other face. 1·3 in., Camp 121, 0011.

Fig. 17. Jasper flake, mottled yellow and black, much sand-worn on one face. 2·6 in., Camp 122, 0049.

Fig. 21. Jade celt, green, both faces ground, sides and butt left rough, the cutting edge sloping. 4 in., Camp 126, 001.

Fig. 22. Jasper blade with median ridge, much used on both edges, bulb of percussion on under face, slightly sand-worn. 2·9 in., Camp 121, 0033.

Fig. 23. Chalcedony blades, smoky black, with median ridge and bulb of percussion on under face, edges unused. 1·9 in., Lop-nor, Camp 127–8, 002.

REGINALD A. SMITH.

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**Africa : Nigeria.** **la Chard.**

## Ancient Funeral Rites of the Pagan Gwari of Northern Nigeria. 53

*By L. W. la Chard, F.Z.S.*

A discovery promising to be of some interest and throwing light upon certain curious old burial customs amongst the pagan tribes of Zaria Province, Northern Nigeria, was made in November 1907, during the construction of a road between Zungeru and Kuta. The road passed over the remains of a former town. Like all primary settlements in most countries, this place had sprung up near the banks of a river at a convenient fording-place, and on the route between two trade centres, Kuta and Wushishi. A cutting on the road passed through the burial ground of this old town, and it was here that certain pots and other objects were unearthed, which first drew attention to the place.

The burial-ground itself, which seems to have been chosen with characteristic ignorance or contempt of the simplest laws of hygiene, was situated immediately between the town and the areas devoted to cultivation of farm products. The remains of the latter areas consisted of long, parallel rows of stones, extending for a considerable distance, enclosing narrow banks of earth. Whilst a cutting was being made through the burial-ground, a number of large symmetrical earthenware pots were found. They were of various sizes, the largest being 5 feet 4 inches in height with a maximum diameter of nearly 3 feet, the approximate corresponding measures of the smallest one found being 3 feet and 2 feet. Each really consisted of two circular pots, the smaller one inverted upon the larger, the necks fitting firmly into each other and the ridged depression at the junction stuffed with hardened clay. The pots were placed in the ground at no great depth, generally from 2 to 3 feet from the surface. They were about $\frac{1}{2}$ inch in thickness, and were made of strong, well-preserved red earthenware. No designs nor ornamental work of any description were found on them.

When broken open, most of them were found to be empty save for a grey deposit on the bottom which consisted of bones and corroded metal rings. Small circular bowls about 4 inches deep and 5 inches in diameter were also found amongst the deposit. One pot was full of earth, and in this earth was found a complete skeleton in a sitting posture with the bones in their anatomical position. An iron spear-head much corroded, a small circular bowl of the kind already described, a brass ring, and two small iron

rings were found at the bottom of the pot. None of these objects had been broken, and no stone implements or weapons of any description were found, although careful search was made.

Enquiries amongst natives elicited the fact that at some indefinite period, a large Gwari town, called Ajugbai existed on the spot. A Gwari native from Kuta, about thirty-five years of age, remembered his father telling him about this town, which had been a halting-place for traders. It was twice destroyed, once by Masaba, King of Bida, when he annihilated the King of Kuta and took most of the people away as slaves. It sprang up again some time afterwards, but was finally destroyed by Nagomachi, King of Kontagora, father of the present Emir of that place. Since then the Gwari, who were scattered, have not practised these burial rites, but have disposed of their dead in the Mohammedan fashion, like their conquerors.

Formerly the head of each family possessed one of these pots which was kept in the house and worshipped, being regarded apparently as a *memento mori*. It was called, in the Gwari language, *Shakun*. When any member of the family died, the pot was taken out in front of the house and the top portion was removed. The body was placed in the lower portion, in a sitting position, with the head touching the knees. Rings, bracelets, gowns, and any ornaments belonging to the deceased, together with weapons (if an adult male) were deposited unbroken at the bottom. A small jar (*Shabali*) made from hardened clay was filled with native liquor (*Kuno*), and was also placed with the dead person. The inverted top of the pot was placed in position, the resulting cup-like depression at the junction was filled with moist clay, and the whole was placed in a grave dug so that the top of the pot would be about a foot from the surface of the ground. A cairn of stones marked the spot, and the mourners completed the ceremony by becoming intoxicated and dancing around the grave, an Omarian custom which in a modified form is not restricted to the unenlightened pagan of the Dark Continent. The name given to the whole ceremony was *Vingo*, and this word also seems to have signified the burial-ground itself. When questioned as to how the brass ring came into the possession of these people so long ago, the natives stated that ornaments of brass and silver were brought up from the coast by traders and Hausa ex-soldiers, the latter of whom were frequently paid in brass rods.

The Gwari always have been, and are still, pagans. They worship an indefinable object which they call Heshan, which, or rather, who appears to be a vague anthropomorphic conception of the whole universe, and who is supposed to exercise a providential care over them, their possessions, crops, and even future descendants. It is really a crude, pantheistic belief. They still gather round a kuka-tree to sacrifice fowls, goats, and sheep, and sing chants to Heshan. They do not believe in the existence of evil spirits or forces hostile to the supreme will of their deity, and repudiate the idea of a future existence. In consequence, it is somewhat difficult to trace the beginning of their former peculiar burial customs, which certainly did not originate in the common savage notion of burying weapons and trinkets with the body to ensure for it a safe journey to paradise. The Gwari of to-day say that it was merely a very old custom devoid of any particular motive ; but its origin amongst a crudely materialistic people must have been a tangible one, unless it was introduced at an early period when a phase of their religion admitted of spiritual agencies. Possibly it was considered the most efficient method of protecting the dead body from wild beasts, or probably the custom may have been a relic of a time when sacrificial pots, such as have been found in Southern Nigeria, were used in barbaric ceremonies to propitiate an offended deity.

L. W. LA CHARD.

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Australia: Sociology. Lang.

**Mr. Mathew's Theory of Australian Phratries.** *By Andrew Lang.* **54**

In the *Journal* of the Anthropological Institute, Vol. XL, pp. 165 to 171, the Rev. John Mathew again sets forth his theory of the origin of phratries, and of some phratry names in Australia. The theory is, that "the two phratries represent "two ancient distinct races"—one of them, "Papuasian, very dark, with curly hair"; the other, "a stronger, more advanced, lighter-coloured race, with straight hair, and "akin to the Dravidians and Veddahs."

An obvious question arises. We meet phratries, or exogamous intermarrying sets of people, in many parts of the world. Are all these phratries the result of a combination of two distinct human races? If not (and Mr. Mathew, perhaps, ought to scrutinise all known phratries), why are we to suppose that phratries in Australia are, the result of a combination with *connubium* of two races, primarily distinct? An institution so very widely extant, in lands so far remote, as the phratry is, is likely to have arisen in some "felt need" other than the peaceful coalition of two separate races.

Mr. Mathew gives evidence, proving that among the Euahlayi, in Western Australia, and in Queensland, and in Victoria (I state the case as briefly as possible), phratry names indicate contrasts in colour or complexion—"light blood" and "dark "blood"—and that old blacks believe they can tell the phratry of an individual by the quality of his hair, straight or curly. Mrs. Bates, I may add, has kindly given me much information to the same effect: nor do I question her accuracy. The light phratry, therefore, it seems, inherits the complexion and hair of one of Mr. Mathew's two ancient races; the dark phratry inherits the hair and complexion of the other ancient race. But have we not here a question for physiologists? Say that, in an isolated region, a thousand negroes and a thousand Scandinavians combine as two phratries, one "dark" (the negroes), the other "white" (the Danes). Black marries white alone; white marries black alone, for ever.

In the second generation all are equally mulattoes. How could you tell to which phratry (given reckoning by female descent) any mulatto individual belonged? In ten generations all would be coffee-coloured (*café au lait*), and how could you tell to which phratry any individual belonged? Each individual belongs to both by descent; the black blood and the white blood are equally in his or her veins.

Where distinctions of complexion are so much less marked, as among Mr. Mathew's two ancient races, both dusky, how can the distinction survive through the eternal combination of both races under the phratry system?

That many tribes have phratries named after birds of contrasted colours Mr. Thomas and I have pointed out some time ago. But I do not think that philological guesses, applied to discover the meanings of phratry names of unknown sense, can do anything but darken causes.

For the rest, I leave to physiologists the question: After long and exclusive intermarriage between negroes and Danes, could the members of black phratry be distinguished, *in the same environment*, from the members of the white phratry?

ANDREW LANG.

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Africa, East. Walker.

**A Note on "Hammer-Stones."** *By B. W. Walker, M.D.* **55**

When visiting Nasa and other villages at the south end of Victoria Nyanza in German East Africa from 1887 to 1907 Mr. R. H. Walker, of the Church Missionary Society in Uganda, noticed that the native women there had a special use for a hammer-stone, several of which he obtained as specimens.

These stones become absolutely spherical from constant use, being turned about

in the hand and dropped upon the rock. They are just the size of a cricket ball, and some consist apparently of granite, others of a stone resembling limestone, but no limestone of any sort exists in that region.

The native grain that is eaten there is ground on a stone in the hut, or it is as often ground on a rock on the hill side. The women do the grinding, and they keep the surface of the rock or lower stone rough by constantly dropping these hammer-stones on to it from a height of about 10 inches. They appear to catch the stone each time as it rebounds.

In time the rock gets worn into holes or basins by this continual process of preparing the surface, and the hammer-stone, which may be very rough and shapeless to begin with, becomes smooth and spherical by being turned about in the using.

B. W. WALKER.

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**India: Ethnology.** **Waddell: Crooke.**

**A Note on the Derivation of Miri.** *By L. A. Waddell.* **56**

With reference to my note on the derivation of Meriah (MAN, 1911, 27), I have been favoured with the following communication from Lieut.-Col. L. A. Waddell, the leading authority on the languages of Tibet and the Eastern Himalayas, which deserves publication. I did not intend in my note to vouch for Dalton's explanation of the name of the Miri tribe in Assam. He wrote nearly forty years ago, when little was known of these languages. He seems to have intended to connect both "Meriah" and "Miri" with the Sanskrit root *mil*, "to join, meet," which appears in Hindustani as *milnā*. His explanation of both these terms is now shown to be incorrect.

W. CROOKE.

"In your note regarding the 'Meriah' sacrifice of the Khonds in the March issue of MAN (No. 27), I observe you quote Colonel Dalton as stating that the tribal name of the Miri of Assam 'is the same word as *miria* or *milia* (a mediator or go-between) 'used with the same signification in Orissa.' This is not the etymology of the name of the Miri tribe at all. That word is of Tibetan origin. *Mi* is the ordinary Tibetan word for 'man,' and is found with this meaning amongst most of the Himalayan tribes from Ladak down to Assam. In this latter province the word enters into the tribal name of several of the tribes of Tibetan stock or with Tibetan affinities. Thus it occurs, in addition to the Miri, in the designations of the Mishmi, the Mish (or 'Mech'), Mikir, and probably also in Mitai (or Meitei of Manipur).

"The Miri are a typically Mongoloid people, and call themselves, I found,* *Mi-zhing* or *Mi-shing*, that is to say, 'men of the soil or the land,' with the sense of 'native to the soil' (*ascripti glebæ*). They are termed by the more Hinduised settlers in the Assam Valley, who are largely an offshoot of the Miris themselves, 'Mi-ri,' which means 'hill-men.' Doubtless they are so called because they have retained the customs of their ancestors in the upper Himalayas and in S.E. Tibetan, the 'Hill Miris and Daflas, with whom, indeed, the Miri claim kinship.'"

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## REVIEWS.

**America, South.** **Grubb.**

*An Unknown People in an Unknown Land.* By W. B. Grubb. Pp. 329, with 40 illustrations and a map. London: Seeley & Co., 1911. 16s. net. **57**

An Unknown People in an Unknown Land is the title of a book dealing with a hitherto unknown region in Central South America. It is written by a man who deals at first hand with primitive Indian life as seen from within, and not as it

* See my monograph on *Tribes of the Brahmaputra* (*Journ. Bengal Asiatic Soc.*, Pt. iii, 1900, p. 57).

appears to the casual observer. For this reason it is especially valuable to anyone who wishes to realise for himself the aspirations, feelings, and sentiments of those who are generally regarded as savage Indians.

The book is not perfect. There are some inaccuracies; the author occasionally repeats himself, and there is at times an air of making more of a situation than it altogether warrants, while it is written in a conversational and somewhat rambling style. Apart from this, however, one can find only praise for a deeply interesting book.

The chapter on war gives one the impression that the Lengua Indians are naturally a warlike tribe, but this is not the case. They are, on the contrary, most peaceable and peace-loving, and only incline to fight under strong provocation. The twenty-ninth chapter, "'Twixt Old and New," is an excellent reply to those who insist that the "Mission Indian" is much worse as a man than he was before the advent of Christianity and civilization.

The arts and industries of these so-called savages are well treated, and the illustrations give a good idea of the various processes of blanket weaving and pottery making. But the chief merit of the book lies in the fact that it enables the reader to take the Indian's place and look at the world through his eyes.

SEYMOUR H. C. HAWTREY.

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**Peru.** **Markham.**

*The Incas of Peru.* By Sir Clements Markham, K.C.B., D.Sc., F.R.S. Smith, Elder & Co., 1910. Pp. xiii + 443, with sixteen plates and map. 21 × 13 cm. Price 10*s.* 6*d.* **58**

We have long been awaiting from Sir Clements Markham, the *doyen* of British Americanists, a book in which he should give a summary of the conclusions to which his life-long study of Peruvian archæology has led him; and the volume which has at last appeared is a most valuable and concise epitome of what is known concerning the history and ethnography of the early inhabitants of Peru. The subject is treated in the main from the literary side: that is to say, the material is gleaned principally from the early records of which Sir Clements has been so indefatigable a student; and, as the author is personally acquainted with the country of which he writes, he has been able to apply a large amount of local experience to the interpretation of the early chroniclers. Grateful as we all must be for the book, it is nevertheless a great disappointment to read in the preface that, "Having reached my eightieth birthday, "I have abandoned the idea of completing a detailed history which I once enter- "tained." Those who have the privilege of knowing Sir Clements know also how lightly he bears his eighty years, and it is earnestly to be hoped that he will yet decide to carry out his original intention, and write the work which it is almost his duty to provide for future students of the subject.

The book starts with an admirable survey of the principal authorities upon whom we rely for a knowledge of the ancient inhabitants of Peru, with hints regarding their respective credibility. In this chapter the author calls attention to the recently discovered work by Huaman Poma de Ayala, "a thick quarto of 1,179 pages, with "numerous clever pen-and-ink sketches, almost one for every page," which is soon to be published, and which seems to be a document of extraordinary value.

The next chapter deals with the early culture of which the most remarkable remains are found at Tiahuanaco, of which traces are found from the southern shore of Lake Titicaca to Chordeleg in Ecuador, and which seems to have penetrated to the coast region. It may be mentioned, in passing, that the author has allowed a slight inaccuracy to creep into his description of the "frieze" of the large monolithic gateway, where he states that "the bird-headed worshippers have sceptres like the

" one in the central figure's left hand, while the sceptres of the human-headed " worshippers are the same as those in the central figure's right hand." As a matter of fact, the type of sceptre held by the bird-headed figures is the same as that held by the human-headed figures in the top row; that carried by the human-headed figures in the bottom row differs from both. It is surprising, too, that in the footnote in which he gives the " best accounts of the Tiahuanaco ruins " he makes no mention of the great work of Stübel and Uhle, which is the only really adequate description of the remains.

In his description of the remarkable relief found at Chavin de Huantar the author does not note (in fact the reviewer has never seen it noted) that the head of the figure depicted is not comprehensible until viewed upside-down, when it becomes perfectly plain, and is seen to consist of a number of monstrous heads issuing one from the mouth of the other. The convention of placing the head in a reversed position is common in the designs of the remarkable pots recently discovered by Dr. Uhle at Nasca, and is found in certain of the reliefs found by Professor Naville in Manabi, and the reduplication of faces is also a frequent feature of the Nasca pots. Both at Nasca and at Manabi such figures are surrounded by " ostrich-feather " shaped rays as in the Chavin relief. The reversed position of the head may be a conventional means of expressing a figure gazing skyward. It is perhaps unwise, in the present state of our knowledge, to mention the fact, but the reviewer cannot help adding that every Maya scholar with whom he has spoken on the subject is perfectly ready to accept the Chavin stone as pure Maya handiwork.

The third chapter gives a sketch of the early history as related by Montesinos, and is supplemented by an appendix in which the list of kings given by the latter author is quoted, and reasons are given for the belief that it was copied from Blas Valera. If this theory be adopted, the hitherto discredited list of Montesinos becomes of the greatest importance. Sir Clements himself seems inclined to support the authenticity of the list, and his interpretation of the historical events which may be supposed to underly it is extremely ingenious and worthy of special attention (*see* p. 46).

The next four chapters give an account of Inca history from Manco Ccapac to the accession of Huayna Ccapac, and then follows a chapter on religion. This latter subject is one of such extraordinary difficulty that it is here, more perhaps than anywhere else, that the reader will hope that Sir Clements will yet adhere to his original intention of writing an extended work on Peruvian archæology. Excellent as the chapter is, it suffers much from compression, and it would have been of the highest interest to have seen what the author has to say, for instance, upon the conclusions of Dr. Uhle, that Pachacamac and Uiraccocha were originally the same deity, that the worship of the former on the coast, under the name of Irma, dates from the days of the supremacy of the culture of Tiahuanaco, and that the Chanca War was at bottom a struggle between the rival cults of the same deity as they had developed respectively in the highlands and further west, the god Pachacamac having become the central figure of the *Huaca*-cult. As regards human sacrifices, it is worthy of mention that the author accepts the statement of Cieza de Leon—viz., that it was occasionally practised; and, indeed, after the discovery by Dr. Uhle of a cemetery of sacrificed women of unquestionable Inca times at Pachacamac, it seems impossible to doubt the fact. In this chapter are given three remarkable hymns to Uiraccocha of singular beauty. The following chapters deal with the general ethnography of the Inca, the history of the conquest of the great empire and the civilisation of the coast. The last region is peculiar in that it provides by far the greatest number of archæological specimens, while the literature which might explain them is singularly deficient. All that the author says is of great value, but

he might perhaps have added a word about the researches of Dr. Uhle at Pachacamac, which have yielded such important results, and the attempts made by that gentleman to establish a system of sequence-dating, attempts which mark an era in the history of American archæology.

In his description of the Inca calendar it is evident that the text should have been accompanied by small illustrations of the signs which the author believes to have been symbols of the various seasons; these seem to have been omitted by the publisher, with the result that the description is not quite so clear as it might have been.

At the end of the book are several appendices, the most noteworthy of which contain a translation of the Inca drama of Ollantay, prefaced by a survey of the evidence which the author maintains, and on good grounds, that this interesting relic is of purely Inca origin; and a note on the names Quichua and Aymara. In the latter note the author gives many reasons for the belief that the term Aymara, as applied to the language spoken by the Colla, is incorrect, and that its application to the civilisation which found its noblest expression at Tiahuanaco is equally unjustifiable. He gives evidence in support of the view that the early students collected their material among a tribe of *mitimaes* who came from a small province called Aymara on the upper waters of the Pachachaca river, and applied the name of these immigrants to the Colla language, which they had learnt since their transportation.

The few small criticisms made above, all of relatively unimportant points, stand out perhaps in higher relief than they should. As a scientific work the volume is the work of a well-balanced mind backed by an unique knowledge of the literary material from which it is deduced. Of the book as a whole there can be but one opinion; it is delightful. The author has the faculty of breathing life into the dry bones of archæology, and the result is a picture which is far more human than anything which has yet been written of the Inca; it may be said, and in no carping spirit, that it leaves the reader anxious for more, and it will be the hope of Americanists all over the world that Sir Clements Markham will add to the great debt that they already owe him by responding to the call. T. A. J.

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## New Guinea. Hanke.

*Archiv für das Studium deutscher Kolonialsprachen. Band VIII. Grammatik und Vokabularium der Bongu-Sprache (Astrolabebai, Kaiser-Wilhelmsland).* Von A. Hanke, Rheinischer Missionar in Deutsch-Neuguinea. Mit einer Karte, einer wortvergleichenden Tabelle von neun Orten des Astrolabegebietes und einem Vokabularium der Suṅgumana-Sprache. Berlin: Druck und Kommissionsverlag von Georg Reimer, 1909. Pp. xii + 252. 21·5 × 15 cm. **59**

Father Schmidt in 1902, when discussing the position of the languages of the mainland of German New Guinea, showed that, as in British New Guinea, they are divisible into two main groups. One of these, the Melanesian, is related to the languages of the islands to the south-east, and the other, the Papuan, is distinct and unrelated to the Melanesian. The language here illustrated by Herr Hanke belongs to the latter group, and is spoken in its greatest purity in the village of Bongu on the south-east shore of Astrolabe Bay. The first specimens of this speech were collected by N. von Miklucho-Maclay in 1871, and formed the subject of a notice in Gabelentz and Meyer's work on the Melanesian, Mikronesian, and Papuan languages in 1882. Further specimens were given by Zöller (Deutsche-Neuguinea) in 1891, and by Biro (catalogue of his collection in the Hungarian National Museum) in 1901. Father Schmidt's notice in 1902 was based on the lists of Miklucho-Maclay and Zöller. These lists were in many instances incorrect

and misleading, and with the still more numerous errors of Biro, are corrected by Herr Hauke in his introduction. The interest of the present work is due to its being the most complete study yet made of any Papuan language of this region. The author in his preface modestly apologises for its imperfections, but as a first exploration in an unknown field the difficulties were extreme, and the author is to be congratulated on the skilful and successful manner in which he has presented this new form of speech.

The roots of the language are monosyllables or disyllables which may be used as words without change, or formed into words by reduplication of the first sound or syllable, by gemination or repetition of the whole word, or by composition of root words. Prefixed particles are extremely rare, and, with one exception, are only used to express the pronominal object of the verb. Suffixes, on the other hand, are extremely numerous, and are used not only to form nouns, verbs, and adjectives, but also to indicate case and conjugation. There is no article. Nouns have no gender, and the sexes have distinct names, or persons are distinguished as "loin cloth" or "petticoat wearing:" animals and plants by words for "male" and "female." The noun itself does not indicate number, which is shown by a demonstrative, by the verb, or by reduplication. As in some of the Papuan languages of British New Guinea, the case of the noun is shown sometimes by position, sometimes by means of a suffixed particle. The active nominative and instrumental are shown by the suffix *-en* or *-n*, the dative by *ġā* (nga), and various locatives by *-ī*, *ēō*, or *ġū*. The nominative precedes the verb, and the accusative comes between the subject and the verb. The genitive is shown by a possessive pronoun, "the sea its thing" for "thing of the sea." Names of relationships take a shortened personal pronoun as suffix, Bua father-his, Bua's father.

The personal pronouns are singular, dual and plural, and distinguish the inclusion or exclusion of the person addressed. All pronouns are declined by suffixes as nouns, but the genitive has the suffix *-m*.

The numerals follow the quinary system with distinct words for "one" to "four." "One hand" is "five"; "one hand count one" is six; "ten" is "two hands"; "twenty" is "two hands two feet."

The verb is extremely rich in forms and is conjugated by means of suffixes. In the singular three persons are distinguished only in some tenses. In the dual and plural only two persons are distinguished, an inclusive equivalent to "I and "those with me" and an exclusive meaning "other persons." Thus *adī* or *nī gin-mesen*, I am or thou art coming; *andū gin-esen*, he is coming; *jal* or *gal gin-muslan*, we two come; *nīl* or *nal gin-beslam*, the other two come. This grouping of the verb is found in other Papuan languages as, *e.g.*, Miriam (Murray, 1*s.*), Kiwai (Fly Delta) and Mailu (Cloudy Bay).

There are seven tenses shown by changes in the tense endings, and five modes distinguished by additions to the verbal stem, and by infixing certain words or particles in the positive form, negation, totality, admiration, and continuation may be indicated. A causative is formed by infixing *t* before the terminations, as, *e.g.*, *balaṙ*, fly over; *baltaṙ*, make fly over, shoot up. Besides this variety certain verbs take prefixes to indicate the object, as, *e.g.*, *ī-gaṙ*, to give us; *im-baṙ* to give thee; *w-aṙ* to give him; *iṅ-gaṙ*, to give you; *un-d'aṙ*, to give them. These correspond to forms in the Namau language of the Papuan Gulf, where similar forms are used, as, *e.g.*, *a-kuai*, to give us; *ni-kuai*, to give thee; *aw-kuai*, to give him; *na-kuai*, to give you; *e-kuai*, to give them. Similar forms also are found in Katedong (Finschhafen): *naleo*, he gives me; *galeo*, he gives thee; *laneo*, he gives him.

Herr Hanke's grammar is followed by a Sprachproben of six folklore tales,

with literal and free translations, and by a copious Bongu-German vocabulary, with a German-Bongu index. A short comparative vocabulary is given of the dialects of nine villages on the shores of Astrolabe Bay. Those on the coast about Constantinhafen, or in the neighbouring hills, appear similar to Bongu. The Maragum at a short distance shows many differences; the language of Siar and Ragetta to the north are Melanesian. The supplement contains a longer vocabulary of the Suñgumana language.

The book is well and clearly printed, and forms a notable addition to the series of works on the languages of the German Colonies which are published under the direction of Professor Dr. E. Sachau. SIDNEY H. RAY.

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**Borneo.** **Gomes.**

**60** *Seventeen Years among the Sea Dyaks of Borneo: a Record of Intimate Association with the Natives of the Bornean Jungles.* By Edwin H. Gomes. With 40 illustrations and a map. London: Seeley & Co., 1911. 16*s.* net.

Those who desire to gain an insight into the daily life and beliefs of a barbaric people who have been but little influenced by European culture should read Mr. Gomes' description of the Sea Dyaks, or Iban as ethnologists are now beginning to call them. As Mr. Gomes has been a missionary among these attractive people for seventeen years, and has an intimate knowledge of them and their mode of life, the reader is thus assured that the information imparted is correct, so far as it goes. This qualification must be added, for the scientific student would like more detailed information on many matters, though this would probably have rendered the book less attractive to those who do not care to probe deeply into the social constitution of a people. Considerable space is wisely given to religious beliefs and ceremonies, since these form an integral part of native life, and it is clearly brought out how the natives lie under the thraldom of omens, which tends to paralyse or at all events to retard advancement. The author is to be congratulated on freely interspersing his narrative with native names, and on the glossary at the end of the book of Dyak words and phrases which occur in the text. A few slips may be noted, for example, on p. 149 we read that "the cobra, so "much dreaded in India, is not met with in Borneo," but on p. 153 it is stated that among other animals "the cobra . . . may give omens under special circumstances." On turning to Beccari's valuable book, *Wanderings in the Great Forests of Borneo*, p. 35, we read: "In Kuching the cobra (*Naja tripudians*) is found, but it is not common. "As a matter of fact, during my whole stay in Borneo I never once heard of a death "by snake bite," a statement confirmed by Mr. Gomes, who states that "death from "a snake bite is very rare." On p. 156 Mr. Gomes refers to "a gazelle," by which he probably means the *kijang* (*Cervulus muntjac*), a small deer with non-branching antlers. In *Journ. Anthr. Inst.*, Vol. XXXI, 1901, p. 199, Drs. C. Hose and W. MacDougall refer to the spirit-helper of the Iban, a belief which is rare among other peoples of Borneo. Dr. Hose has recently informed me that he found this belief in a *ngarong* (it was wrongly spelt *nyarong* in the article quoted) among the Ulu Ai Iban, more particularly those from the Kapuas. It probably occurs among other Iban, but it is "one of the very few topics in regard to which the Ibans display "any reluctance to speak freely. So great is their reserve in this connection that "one of us lived for fourteen years on friendly terms with Ibans of various districts "without ascertaining the meaning of the word 'nyarong' [*sic*] or suspecting the great "importance of the part played by it in the lives of many of these people." This being the case, it is quite possible that the Iban would not care to speak to a missionary on the subject. However that may be, Mr. Gomes does not refer to it by name, though allusions to the belief may perhaps be found on pp. 143 and 199 of his book.

The Christian religion does not appear to make much headway among the Iban, "but unpromising as the soil apparently is, the good seed does germinate. . . . "That a Dyak can succeed in his labours, or even exist for any length of time "without the observance of bird omens, or paying heed to dreams, or continually "making sacrifices to gods and spirits, is to the Dyaks in general such a remarkable "thing that it causes other minds to consider what Christianity means. To give up "heathen practices, and to pay no heed to the omens of birds, is but a small part "of the Christian religion, but it sets men thinking. It is a mark of freedom from "the slavery of tyrannous superstition." In the last chapter the author points out the difficulties in the way of the material and spiritual improvement of the natives, and states that "the future of the Sea Dyak even as regards material well-being is "somewhat doubtful." The book contains a considerable number of very excellent photographs; in those illustrating Dyaks in war dress some are holding Kayan and other Kenyah shields, but this distinction is not made in the text: it seems that the original type or types of shields are now obsolete, and in this as in other matters they adopt the devices of other tribes. Students will still find it necessary to consult Ling Roth's excellent compilation, *The Natives of Sarawak and British North Borneo*, for various details, but probably Mr. Gomes' book will long remain the best general account of the Iban.

A. C. HADDON.

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**America, South: Archæology.** **Boman.**

*Antiquités de la Région Andine de la République Argentine.* By Eric Boman. 2 vols. Paris, 1908, 1909. Pp. xi + 948. **61**

This work, in two heavy volumes, with 900 pages, including a bibliography of more than 400 items, is indeed a monument of industry. It is not an easy book to read, for the author's own journeys and explorations are sandwiched between monographs on many subjects and criticisms of other writers, and except for a brief notice of a day's digging on page 255, the description of his actual work does not begin until page 279. But much interesting matter has been passed on the way. The history, geography, and botany of the region are summarised clearly and well, and everything that had been written on the archæology has been collected, up to the date of publication.

In the expedition of MM. G. de Créqui-Montfort and E. Sénéchal de la Grange, Mr. Boman's part was to study north-west Argentina, though the time allotted was too short, for he was only there from May 18th to September 2nd, 1903. Exceptional luck would be needed to find valuable prizes in such a hurried trip, and his results are not of the very highest importance, but he has made a careful survey of a difficult piece of country and added largely to our knowledge of it. Starting from Salta, he went a short way south to El Carmen, where, in the Campo del Pucará, near an ancient fort, are three groups of small circular mounds from 40 to 50 cm. high, with a diameter of 2 m. 60 to 2 m. 70. Each is edged round by one or two rows of water-rolled stones all about the same size, and the mounds are arranged in straight rows with regular equal intervals, exactly in the direction of the cardinal points of the compass. Group A has 1,047 mounds and formerly extended 200 metres further east. Group B 2 kilometres to the N.N.W. has 158 mounds and Group C 300 metres north of B has 463. This last is surrounded by a rectangular rampart of earth still a metre high. Mr. Boman dug in six mounds and made two excavations in the spaces between but found no human traces. The mound earth has been brought from a distance and just heaped on the hard ground, and occasional gaps in the rows lead to the belief that the mounds were not made simultaneously but as required. At Carbajal, south of El Carmen, the next place visited, the owner

of the hacienda had discovered, under a ruined building, a deposit of small pebbles like marbles, most of them quartz of different pretty colours, about 2,000 kilos. in weight. Quartz veins are rare there and few quartz pebbles are found in the rivers.

The interesting plans of the ancient hill towns of Morohuasi, Puerta de Tastil, Tastil, and Pucará de Rinconada show a general resemblance in the low walls (*pirca*) of stones carefully laid without mortar, enclosing large or small rectangular spaces which often contain a circular walled burial-place about 2 metres in diameter. There are also cemeteries at some distance. The bodies were buried in a sitting position, and at Morohuasi were so much decayed that not one entire skull could be obtained, although wooden objects with them were in good preservation and the climate is very dry. To the north of Puerta de Tastil there are seventy or eighty cairn-like heaps of stones in diagonal rows on a space about 80 metres square. At Tastil in most of the enclosures there is a standing stone more or less rectangular from 40 cm. to 1 metre high, whilst at Pucará de Rinconada round menhirs occupy the same position in the centre of the small hut enclosures. All these places are difficult of access, and in more or less fortified positions.

Near the great salt-beds of Salinas Grandes, Mr. Boman in three days found forty-six large and heavy stone axes, unlike any in rivers or graves of the region, but resembling some figured by M. Chantre from ancient salt mines in Armenia, and also those of Halstatt, though the latter are smaller. At Saladillo, near the Salinas, he discovered a hill with great quantities of flaked quartzite implements of Chelléan type, left from workings on the spot. The burial caves near Sayate also produced interesting finds, for although treasure-seekers had carried off all that was valuable, many naturally-mummied bodies and skeletons remained, some with skulls which had been deformed either vertically or laterally. One skull had the lower incisors cut into square hollows rising into a point on each side. The hair was usually long, in several plaits, and occasionally white.

Susques, a remote Indian village in the middle of a desert, provided ethnological material, besides folk-lore, festivals, and the many details which would strike the intelligent observer of a people untouched by modern ways. Mr. Boman had been told to make measurements, by the Bertillon system, though he did not find it suitable to the circumstances. These Indians govern themselves, and the discipline is excellent. The Assembly, of all the males over twenty, elects a capitan for an indefinite period. Resolutions of the Assembly are invariably respected by him, and everyone obeys his orders. The capitan at this time was an intelligent, dignified, diplomatic little old man with greyish hair. Offences are scarcely known, except an occasional blow given under the influence of drink. These people marry only among themselves, or rarely with those of one or two other villages. Their houses are of adobe, rectangular, and contain one large room which has a *poyo* or divan across one end. On this the family sleep without changing their clothes. There is a walled-off space at the other end for maize, niches in the wall for small objects, whilst larger things hang from the roof.

Mr. Boman returned by La Quiaca, on the border of Argentina and Bolivia, and came down the Quebrada de Humahuaca, through which the railway now runs, to Jujuy. Much lies hidden under the talus below the cliffs in this remarkable valley (as Señor Debenedetti has shown in his excavations at La Isla de Tilcara), for it must always have been a highway between north and south. He gives a description of his trip to the lower country east of Jujuy with the Swedish Expedition in 1901. The extent of kitchen-midden deposits on ancient sites there, sometimes thousands of metres long, proportionately wide, and from 30 to 60 cm. thick, implies a large population at a period sufficiently remote for layers of earth to have formed since,

10 to 30 cm. deep, on which is dense virgin forest, whilst the direction of the streams has altered.

This will always be an excellent book of reference, with its full treatment of every subject connected with the region, its maps, eighty-three plates, good indexes, and especially the method of bibliography, and the copies of petroglyphs and cave paintings. It seems a pity to have made trivial changes in accustomed names, such as Barzana for Barcena, Diaguite for Calchaqui, and Lapaya for La Paya, a place which Señor Ambrosetti's volumes describing his discoveries there have made so well known.

One of the most valuable pieces of information in this work is, that in an ancient grave at the Pucará of Rinconada, Mr. Boman found the skeleton of a dog. This was *Canis magellanicus*, which inhabited Tierra del Fuego and Patagonia, but a difference in the skull of the present specimen seems to indicate that it had been domesticated. He also found numerous mummies of *Canis ingæ*, and skulls arranged to form decorative figures in tombs. Professor Nehring, in papers contributed to the Berlin Anthropological Society in 1885 and the American Congress of 1888, divides *C. ingæ* into three species, *pecuarius*, *vertagus*, and *molossoides*, and thinks it perhaps descended from the North American wolf. *Canis caraibicus*, the hairless grey-skinned dog, was seen by the Spanish conquerors in the Antilles, Mexico, and Peru. At the present time it is used instead of a hot-water bottle at night in Bolivia, but is not common.

A. C. B.

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**Greenland : Eskimo.** **Trebitsch.**

*Bei den Eskimos in Westgrönland.* Von Dr. Rudolf Trebitsch. Berlin : Dietrich Reimer, 1910. Pp. xxiii + 162. **62**

Ethnologists, as well as would-be ethnologists, often over-emphasise the importance of instituting and recording ethnographical research, just at that particular moment when they are ready to undertake it; at least, as far as certain areas are concerned. "The old original culture is rapidly vanishing," they say. Yet we all know that wherever so-called civilisation shows its face in a primitive society there we shall rarely find more than the tail-end of the old cultures, material as well as social and religious. And these bare scraps and remnants of bygone conditions are often so intricately interwoven with, and obscured by, the new introductions, that it is a most difficult and delicate operation to sever the two. In such fields the services of the trained sifter are more needed than those of the enthusiastic collector and reaper. On the other hand, we must remember that even where aboriginal culture is now found in its purest form, it will be a question of but a short time before we also shall have to spend energy, not only on collecting, but on sifting and unravelling the riddles which introductions and adaptations afford us.

This fact it might be well to bear in mind, for it might induce us to make an effort to reap while and where harvesting is easiest, and also to consider whether the importance of one problem does not in any given case outweigh the importance of the other.

The areas that I regard as past ripe for the mere gathering of ethnological material by more or less (perhaps more often less than more) trained and experienced collectors, and where the advancing of such necessity of immediate exploration as a pretext for a voyage or a publication is *not* justified, are those where the ethnological field has already been scraped to its very marrow, and where the questions left are so intricate and bewildering that much insight and training is needed to discern the problems, let alone to solve them.

Dr. Trebitsch has in Danish West Greenland come across such a rather fully

explored area, and yet he ends the introduction to the book here under review with the usual outcry.

After the old Dutch descriptions, after Hans Egede's extensive work, the successful efforts of Fabricius, Kleinschmidt, Thalbitzer, Knud Rasmussen, Mylius Erichsen, and, first and last, of H. Rink, who by his long years of service among the Eskimo and his intense interest in them, was perhaps better than anyone else fitted to give to posterity a true picture of the life and psychology of these interesting people, not to mention the yearly publications appearing in *Meddelelser om Grönland*, where all questions relating to Greenland are discussed by scientists—after all this it is difficult to imagine how the publication of mere personal experience and observation while travelling from place to place during a stay of 2½ months could help being in the main a repetition of work already done. And so it is with Dr. Trebitsch's book. Wherever he, among his phonograph records, has succeeded in getting something really old you can usually find the same tales or songs in Rink's book, *Tales and Traditions of the Eskimo*.

Most of the translated Eskimo songs that Dr. Trebitsch presents to us are late inventions and illustrate the present stage of their civilisation, mixed as it is with European introductions and adaptations. To any one interested in the psychology of foreign influence, it might prove of value to compare these songs with Rink's translations. Some are introductions pure and simple; as, for instance, the last two lines of the song, p. 50, which represent the refrain of a modern Danish ditty that was quite in vogue some few years ago. There are others about which it would be more difficult to say whether they are of older origin or merely clever adaptations.

The same is true of the tales, and yet it is surprising to see how much of the old flavour is retained and preserved even in these new renderings.

While I cannot accept Dr. Trebitsch's own estimate of his work as one necessary for the sake of recording primitive Greenland culture, there is one point on which he deserves unstinted praise, and where his publication is unequalled by all the older works, and that is in the wealth of beautiful, descriptive photographs that he presents to us. The immense icebergs, the rugged country, the features of the Eskimo, their material culture, their customs and dresses are admirably illustrated in these clever selections and by these photographs, illuminated by his experiences, and illustrated by the tales and songs, Dr. Trebitsch gives us a splendid picture of the Greenland of to-day with its entangled mixture of old and new.

Another thing for which we are indebted to Dr. Trebitsch is an attraction added to K. K. Naturhistorisches Hofmuseum in Vienna. Dr. Trebitsch brought back from West Greenland a collection of 581 interesting pieces, and added thereto by the good will of Director Ryberg, of Copenhagen, forty-seven pieces from the east coast, many of which it will probably be impossible to duplicate, and all of which Dr. Trebitsch has presented to the above-mentioned museum.

These pieces are described very fully by Docent Dr. M. Haberlandt in a valuable supplement to the book.

G. SEBBELOW.

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**Philippines: Linguistics.** **Seidenadel.**

*The First Grammar of the Language Spoken by the Bontoc-Igorot, with a Vocabulary and Texts, Mythology, Folklore, Historical Episodes, Songs.* By Dr. Carl Wilhelm Seidenadel. Chicago: The Open Court Publishing Company. London Agents: Kegan Paul, Trench, Trübner & Co., Ltd., 1909. Pp. xxiv + 529. **63**

Dr. Seidenadel's study is based upon material which he personally obtained from a party of Bontoc-Igorots who were on exhibition in Chicago during the greater

part of 1906 and 1907. These people came from the valley of the Rio Chico de Cagayán, in the heart of North Luzon. The grammar (pp. 3–270) is dealt with in a thoroughly exhaustive manner. The language belongs to the Indonesian Group, and whilst distinct from the Iloko, shows many points of likeness to the latter language, especially in the pronouns, verbal and noun forms and construction. The numerals present little variation from the usual Philippine words. They are: 1, *isa*; 2, *djna*; 3, *tolo*; 4, *ipat*; 5, *lima*; 6, *enem*; 7, *pito*; 8, *walo*; 9, *siam*; 10, *polo*, with the higher numbers formed by *ya*, and, as 13, *sin polo ya tolo*. The so-called "numeral affixes," describing the kind of thing counted, are not used in Bontoc.

The vocabulary occupies pp. 273–475. This is arranged under the English words, but with very full explanations. Some of the items have reference to the illustrations in Dr. Jenk's book, *The Bontoc-Igorot*, and to Meyer and Schadenberg's *Nord Luzon*. Many of the descriptions are interesting ethnographically, as, *e.g.*, the accounts under basket, beverages, brother, buildings, ceremonies, charm, council-house, dance, food, house, jar, loom, spirit.

The Bontoc texts (pp. 481–583) are few in number, but form a most interesting sample of the varied folklore of the people, with valuable incidental notices of customs and beliefs. The subjects are: Lumāwig (the Creator); the Head Hunter's return, the battle of Calŏōcan, animal and wonder stories and songs. Prefixed to the volume is a collection of thirteen plates, with twenty-four illustrations or portraits of Bontoc-Igorot.

The get-up of the volume will certainly make the European student envious; envious of the zeal of the student who could so thoroughly investigate a hitherto unknown form of speech; envious of his opportunity of studying a primitive people; envious of the enterprise which has published this splendid memorial of the author's labours.

S. H. RAY.

## ANTHROPOLOGICAL NOTES.

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Count Eric von Rosen, who has recently been engaged upon exploration in Bolivia, intends now to turn his attention to Africa. His plans at present are as follows: At the beginning of July he hopes to leave Cape Town for Kalomo in North-Western Rhodesia; here he will turn westward and spend some time in collecting information among the Mashukolumbwe. He will next visit Lake Bangweolo, in the neighbourhood of which he hopes to stay for several months, carrying on investigations among the marsh-dwelling Batwa. Later, if time allows, he will pass on to Lake Moero, where, amongst other matters, he intends to obtain particulars concerning the attempted canal at Kasangeneke (*see* Man, 1907, 45), and the neolithic site on the lake (Man, 1911, 26). After proceeding along Tanganyika and the lakes, he will enter the Thori forest, where he hopes to be able to make a detailed study of the pygmies. Finally, he will return to Europe *viâ* the Nile and Cairo. The collections which will be made during the expedition are destined for the Stockholm Museum.

With reference to the invitation to be measured, which was contained in Note 43 of Man for April, 1911, as all the instruments for measuring are now at the Science Section of the Coronation Exhibition at the White City, Shepherd's Bush, all persons desiring to be measured should call there instead of at the Royal Anthropological Institute.

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FIG. 3.

FIG. 4.

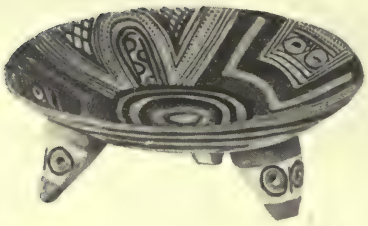

FIG. 5.

FIG. 6.

FIG. 1.

FIG. 2.

PAINTED POTTERY, COSTA RICA.

## ORIGINAL ARTICLES.

America: Ethnology. With Plate G. Breton.

**Some American Museums.** *By Miss A. C. Breton.* 65

During the last twenty years the development of museums in America has been remarkable, both in the size and cost of the buildings and the interesting nature of the contents. An acquaintance with them is essential for those who desire a comprehensive understanding of ethnology and archæology, and of America as related to the rest of the world. They have good libraries, to which access is readily permitted, and the officials usually spend part of the year in field work so that information at first hand can be gained from them. Each man has a private office with ample room for books and specimens.

In the enormous halls and galleries of the *New York Natural History Museum* everything pertaining to the native peoples of the north-west and the Pacific coast is displayed, and the whole course of their lives can be studied in the many objects, garments, utensils, weapons, and implements of all kinds, mostly brought back by the Jessup Expedition. On an upper floor is the magnificent Mexican Hall. Here are casts of several of the great portrait stelæ at Copan and Quirigua, some of the altars, the Quirigua turtle (a marvel of ancient sculpture), and many of the warriors of the Chichen Itza reliefs. Most of them were presented by the Duc de Loubat, copies of those made by Mr. A. Maudslay, which have been lying neglected for so many years at South Kensington. In the ample space and fine lighting from both sides in the hall the regal figures of the stelæ have almost their original outdoor effect, and in default of the original brilliant tints they have been coloured a brownish grey, which throws the elaborate details into good light and shade.

The skill of ancient Mexican goldsmiths is well shown in some exquisite little gold objects, chiefly birds and animals. There are good representative groups of clay figures from the different districts of Mexico, especially one, life size, brought by Professor Saville from Tezcoco, and stone and obsidian implements and masks are in abundance.

Mr. Stewart Culin reigns at the *Brooklyn Institute*, an imposing edifice on a height reached by Flatbush Avenue cars from Brooklyn Town Hall. He has made an unusually fine collection from Japan of ceremonial robes and armour, musical instruments, and the curious long cylindrical beads of greenish stone which are found in ancient burial mounds there. The main feature of the museum is the illustration of the ethnology of the western United States, especially the Navajo, Zuni, and Californian Indians. Typical landscapes on the walls, photographs, and printed descriptions help to give the visitor a real glimpse of these phases of a different civilisation. Zuni shrines and dance-masks, dolls used in the dances, drums made with a large pottery jar and a piece of skin strained over the top, stone implements, and pottery found by Mr. Culin three years ago in the Canyon de Chelly, when he also brought away Mrs. Day's wonderful collection of arrow points and some of the exquisite feather-covered Californian baskets, are some of the things that linger in the memory of a too brief visit.

The *Peabody Museum of Harvard College* at Cambridge is famous for its Central American department, the result of expeditions financed by friends of Professor F. W. Putnam, who has devoted so many years to American archæology. It is almost the only place where, in addition to casts of the large sculptures, the lesser details of the highly-developed Maya art can be studied in the beautiful heads and other fragments from Copan, and the varieties of painted pottery from the deposits in the banks of the Ulua River. Then it has facsimile copies to quarter scale of the ancient wall-paintings at Chichen Itza, the most remarkable presentment of battle scenes yet

known. The museum is also very rich in the archæology of the northern United States and the Ohio mounds. It trains students by lectures and field work, and its publications are of great value.

*Yale University Museum* at Newhaven, Connecticut, is cramped for room and some of its best things cannot be exhibited, notably the painted vases from Chiriqui, on which Dr. G. MacCurdy is writing a monograph, and many of the gold-plated copper objects also from Chiriqui; but the gallery contains much of interest. Part of a neolithic shell-heap with stone implements and fragments of pottery, some other primitive remains from New England, and two of the shell disks or gorgets with incised figures from the south, are among the more important possessions.

At Philadelphia, the *Academy of Sciences* has Mr. Clarence Moore's great collection of pots from the burial-mounds of Georgia and Florida, which his careful methods of excavation, and record in many volumes, have made so valuable, and there are also particularly well-arranged and labelled cases of the infinite variety of small Mexican clay figures, heads, and other objects. The *Museum of the University of Pennsylvania* at West Philadelphia has several fine ethnological series, especially from the hill tribes of Assam (with photographs), from Borneo and other parts of the Pacific, and of boomerangs, wummerahs, and shields from Australia. There are also the results of the excavations at Nippur made by Dr. Hilprecht, and Dr. Randall MacIver's great Egyptian finds from five years' work, which cost £10,000. The three feet long necklace of alternate amethyst and gold beads and other treasures were unfortunately stolen last February. Mr. G. Heye's immense collection illustrating the Plains Indians is now there, and also represents a very great expenditure of time and money. The sense of colour and harmony in those Indians must be strongly developed, judging from the many beautiful things wrought in feathers, beads, or woven. The mocassins are particularly interesting as each tribe has its own variety. But knowledge of the meaning of the designs has been lost. One gallery is filled with Californian baskets of many styles, some of them covered with minute feathers of different colours arranged in patterns.

A revelation to the antiquarian has been the setting up and colouring (after the original) of the central part of the carved interior wall of Chamber E, at Chichen Itza, copied from the Maudslay cast. A similar cast in the New York Museum was coloured by an artist who had not seen the original, and another at Chicago is also unsatisfactory, but this one, well placed and lighted, gives a fair impression of the rows of warriors in relief, all richly clothed, with many ornaments and bearing weapons, and is worthy of prolonged study.

The new *National Museum at Washington* is a splendid building, which has cost 3,500,000 dollars. Under Dr. W. H. Holmes's care it will become a treasure house of American archæology and ethnology, whilst for the student of somatology there is a most important mass of material. This includes 2,500 skulls and bones belonging to a large number of bodies, recently collected from ransacked ancient cemeteries at Pachacamac, near Lima, Peru, for Dr. Ales Hrdlicka, who will be glad to give every facility to anyone desiring to specialise in these subjects.

Besides the usual casts of Mexican and Central American sculptures, Dr. Holmes has had executed some exquisite models of the principal buildings. That of the House of the Governor at Uxmal shows the complex details, so that the beauty and significance of the designs can be appreciated better than in the original seen in the glare and heat of Yucatan. In another gallery there are the life-size groups of Indians so popular in American museums, and teaching more vividly than any quantity of things in cases, as they are arranged to show the people in their various occupations, such as flaking stone implements, with the cores and heaps of rejects—all genuine. This museum has always received with pleasure (and an official letter

of acknowledgment) every sort of ancient American object sent by the humble amateur, so that it has a vast accumulation which would otherwise have been lost to science.

A voyage of 6½ days from New Orleans in one of the United Fruit Company's good steamers brings one to Puerto Limon, Costa Rica, from whence San José, the

FIG. 7.—PAINTED POTTERY WITH FIGURES IN RELIEF, COSTA RICA.

capital, is reached by train in seven hours. The *National Museum* in that charming town is of the greatest interest. Although there is an absence in Costa Rica of the wonderful ancient structures of Guatemala and Honduras, and only foundations of buildings and some small mounds have been discovered, the wealth of objects in

prehistoric graves is phenomenal. The gilt-copper ornaments, strangely enough never yet found *in situ* by a foreigner, are said by the Bishop of Costa Rica (who is a good antiquarian) to be frequently forgeries, but many are undoubtedly genuine. Two men brought a number, weighing about 1 lb., while the writer was in San José, and said they were the result of five weeks' search. This was from El General towards the Chiriqui district, and the objects were of that character. They are well represented in the museum, but its chief glories are the painted pottery and the figure-celts. Of the former there is every possible variety, from the plain Neolithic pots, some with incised designs, to the latest elaborate style with figures in relief.

The two large pots in Plate G are particularly fine in technical treatment, and also in the design and colour. Fig. 1 has the design incised in three divisions on a white slip and tints of blue, black, and a bright orange (which shows black in the print) are used in addition. A broad orange band goes round the inner edge of the pot. Fig. 2 is of much heavier make, highly burnished, and broadly painted with black and a glowing orange colour. Figs. 3 to 6 are painted in black, red, and yellow on a creamy ground, Fig. 3 having an incised hatching of lines outside. Amongst the more frequent motives are the dragon-jaw conventionalised, two eyes (as in Figs. 3 and 4), a curious beast with a proboscis snout, and jars with outstanding head, arms, and legs, of semi-human creatures, as shown in Fig. 7. Many months might be spent in copying and studying the thousand different designs. Dr. Walter Lehmann has done something towards this. The argillite and jadeite celts are like precious stones in their beauty of veining, colour, and polish. These are chiefly from Nicoya, near the frontier of Nicaragua. The large metates (or seats ?) of vesicular volcanic stone have interlaced designs similar to the early Celtic. Round stools or small altars have rows of sculptured heads. All these things are worked with refined taste of a high order. Some Zulu spears and shields are also in this museum.

In the episcopal palace there is a fine collection, chiefly made by the late bishop and added to by the present one (who often walks eight hours a day in going about his diocese), of similar Costa Rica antiquities, especially jadeite objects.

A. C. BRETON.

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Australia. Mathews.

## Matrilineal Descent in the Kaiabara Tribe, Queensland.

*By R. H. Mathews, L.S.*

66

I have read an article by Mr. Lang in MAN, 1910, No. 80, in which he offers some interesting conclusions respecting the Kaiabara tribe in South Queensland, at which he has arrived from perusal of the late Mr. A. W. Howitt's book. As I have made some personal investigations among several of the old natives of the tribe mentioned as to their initiation ceremonies and sociology during the past fifteen years, I am desirous of submitting a few remarks on their marriage laws.

Mr. Howitt had never been among the Kaiabara blacks himself, but, relying upon a correspondent who was evidently not qualified for the task, he reported that descent was counted through the father. The whole cause of this trouble arose from misapprehending which pair of sub-classes (or sections) formed a phratry. In order to place the matter before the reader it will be necessary for me to repeat Mr. Howitt's table; a course also followed by Mr. Lang.

TABLE A. (Mr. HOWITT, 1884 and 1904).

| PHRATRY. | HUSBAND. | WIFE. | OFFSPRING. |
|---|---|---|---|
| Kubatine - - | Bulkoin. | Turowain. | Bunda. |
| | Bunda. | Baring. | Bulkoin. |
| Dilebi - - - | Baring. | Bunda. | Turowain. |
| | Turowain. | Bulkoin. | Baring. |

Mr. Howitt says, "Bulkoin and Bunda are the sub-divisions of Kubatine, and "Baring and Turowain of Dilebi. . . . While the class (phratry) name descends "from the father to the child, the sub-class (section) name of the child is that which, "together with that of its father, represents the class (phratry) of the latter. Therefore "descent is in the male line." He adds, "While there is male descent in the classes "and sub-classes, it is in the female line in the totems."

The above table and its letterpress has misled Mr. Lang, and I do not wonder that he calls it an "intricate puzzle." In 1907 I stigmatised it as a "confused and hetereogeneous jumble of descent" (MAN, 1907, 97). Mr. Lang is not the only one who has been misled by Mr. Howitt's erroneous report of the Kaiabara. In 1895, relying upon the information published by Mr. Howitt in 1884, I stated that the sociology of the Kaiabara was "framed after the Kamilaroi type, but with male "descent."* Fortunately, I did not lie under that delusion for long, but went out to make inquiries among the natives on my own account. In 1898, referring to Mr. Howitt's assertion that "descent was counted through the male," I said, "There is, "however, no question that he is in error, and has evidently been misinformed. I "have drawn attention to the matter now because on a former occasion I was misled "by Mr. Howitt's conclusions respecting the line of descent of the Kaiabara tribe."†

In 1900 I again reported that the phratry Karpeun (Kubatine) contained the sections Barrang and Banjoor (the equivalent of Bulkoin), and that the phratry Deeajee (Dilebi) comprised the sections Bunda and Derwain.‡ We see, then, that a correct report of the formation of the phratries, showing female descent very clearly, was published by me twice in 1898 and twice in 1900 in journals of acknowledged repute. But notwithstanding these four reports of mine, Mr. Howitt, in 1904, re-asserts his error of 1884.

Yet another author has been misled by Mr. Howitt's mistaken report of the Kaiabara divisions. Mr. N. W. Thomas (p. 43, *Kinship and Marriage*) prints the sub-class names in Mr. Howitt's order and states that there is "male descent." And still again it would appear that Mr. J. G. Fraser has been induced to assume male descent in the Kaiabara (*Totemism*, Vol. I., pp. 443–447). He, however, takes the precaution of adding that, "It is curious that with male descent of the class and "sub-class the totem of the child should be akin to that of its mother, instead of to "that of its father."

It will now be necessary to introduce the table I published in 1898,§ already referred to, showing the correct sociology of a number of tribes in Southern Queensland, among which the Kaiabara family or triblet was included.

TABLE B. (Mr. MATHEWS, 1898).

| PHRATRY. | HUSBAND. | WIFE. | OFFSPRING. |
|---|---|---|---|
| Karpeun - - | Balkoin (Banjoor). | Derwain. | Bunda. |
| | Barrang. | Bunda. | Derwain. |
| Deeajee - - | Bunda. | Barrang. | Banjoor (Balkoin). |
| | Derwain. | Banjoor (Balkoin). | Barrang. |

I added, "Descent is always reckoned in the female side, the children taking "the phratry name of their mother; they do not, however, belong to her section "(sub-class) but take the name of the other section in their mother's phratry, as "exemplified in the above table." I mentioned that in certain parts the name

* *Queensland Geographical Journal*, Vol. 10, p. 29.

† *Proc. Amer. Philos. Soc.*, Vol. 37, p. 330; *Journ. Roy. Soc. N.S. Wales*, Vol. 32, p. 82.

‡ *Proc. Amer. Philos. Soc.*, Vol. 39, p. 576, map; *American Anthropologist*, Vol. 2, N.S., p. 139.

§ *Proc. Amer. Philos. Soc.*, Vol. 37, pp. 328–331, with map; *Queensland Geographical Journal* Vol. 22, pp. 82–86.

Balkoin was used instead of Banjoor. The children also take their totem from the mother in every case.

If we take Balkoin, the first name in the "Husband" column of the above table, his normal wife is Derwain; or it is quite lawful for him to espouse a Bunda woman. If he marries Derwain his child is Bunda; but if he weds Bunda the child is Derwain. The phratry, and the section (sub-class), and the totem of the man Balkoin's children would depend altogether upon their mother, quite irrespective of their father.

Having now before us the two tables, A and B, we can pass on to make a few remarks on Mr. Howitt's lists of totems. At pp. 229–230, *Native Tribes*, he refers to the carpet snake as being in each of the sub-classes, Balkoin and Barrang, which, according to his table A, would mean in *both* phratries, and says that it "suggests an inaccuracy." My Table B shows the Balkoin and Barrang belong to the *same* phratry, and therefore it would be quite correct for the carpet snake, for example, to be attached to both the sections constituting such phratry.

In 1884 (*Journ. Anthr. Inst.*, 13, p. 336) Mr. Howitt gives Flood-water in Dilebi phratry, and Lightning in Kubatine phratry. In 1889 (*Journ. Anthr. Inst.*, 18, p. 49) he includes Flood-water in Kubatine phratry and Lightning in Dilebi phratry. In 1904 (*Native Tribes*) he further states that Flood-water belongs to the sub-class Balkoin, and Lightning to Barrang. If his latest report be correct then both the totems mentioned belong to the same phratry. So many contradictory statements prove that "someone has blundered." Moreover, the habitat of the Kaiabara is erroneously given on the map facing page 58, *Native Tribes*. I have on other occasions found fault with Mr. Howitt's maps, which have misled some writers.*

Being anxious to help in clearing up the misrepresentations which have been so persistently published about the Kaiabara, I beg leave to reproduce verbatim Mr. Howitt's first table of 1884, printed as "No. 2" on p. 336, *Journ. Anthr. Inst.*, vol. 13.

TABLE C. (after Mr. HOWITT in 1884).

| TWO PRIMARY CLASSES. | FOUR SUB-CLASSES. | TOTEM NAMES. |
|---|---|---|
| Dilebi (Flood-water) - - | { Baring (Turtle) - - } { Turowine (Bat) - - } | ? |
| Cubatine (Lightning) - - | { Balcoin (Carpet Snake) - } { Bunda (Native Cat) - } | ? |

Mr. Howitt expressly states that the information given in this table was "com-" municated by Mr. J. Brooke." It seems to me that the names Flood-water, Turtle, Bat in Dilebi phratry, and Lightning, Carpet Snake, Native Cat in Cubatine phratry should have been inserted in the column headed "Totem Names." I think their insertion in the other columns was owing to a misapprehension on the part of the compiler. If we look at Table No. 1, p. 335, *Journ. Anthr. Inst.*, Vol. 13; Table No. 3, p. 336, and Table No. 4, p. 337, we observe that the totems attached to the phratries and sub-classes are printed in the columns headed "Totem Names," and I can see no reason why No. 2 was printed differently from the other three, except that it was perhaps part of the general confusion which has clung to everything connected with the Kaiabara. This supposition is strengthened by the fact that in his table of 1904 (*Native Tribes*, p. 116) Mr. Howitt put all the above totems in the proper columns, ranking them as ordinary totems.

In conclusion I would like to refer to another tribe having the same organisation. In 1904, *Native Tribes*, p. 111, Mr. Howitt gives each of the four sub-classes of the Kuinmurbura as meaning an animal or natural object. In 1884, *Journ. Anthr. Inst.*,

* *Nature* (London), Vol. 77, pp. 80–81; MAN (London), 1907, 97, *note* *.

Vol. 13, p. 336, Table No. 3, he gives the four sub-classes with totems in the column headed "Totem Names." I think the latter is correct, and that in his table of 1904 the barimundi, hawk, good-water, and iguana ought to have been set down among the other totems in the "Totem" column. His conclusion that they are "instances of class or "sub-class names being totems" is incorrect. In my opinion he confounded the names of the sub-classes with those of the totems. Similar bungling occurred in Mr. Howitt's first table of the Kaiabara tribe, *vide* Table C., where he mixed up certain totems with the phratry and sub-class names.

R. H. MATHEWS.

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England: Archæology. Robarts: Collyer.

**Additional Notes upon the British Camp near Wallington.*** *By N. F. Robarts and H. C. Collyer.* **67**

The various objects discovered throw considerable light upon the condition of the inhabitants.

First, as to defence. A considerable number of large unbroken flints were found upon the inner side of the ditch. These may have been used for a lining to support the side and prevent the sand slipping, but there appeared to be no method in their position, and we are disposed to consider that they were used for defence and had been thrown from the vallum upon an attacking force. A considerable number of particularly round tertiary pebbles were found, which we conclude were used as slingstones, as they were apparently selected for their good shape, although all tertiary pebbles are suitable for use in slings, if not too large.

*Articles used in connection with Food.*—The most common, probably because also the most indestructible, were the saddleback mealing stones, made of Lower Greensand sandstone—one perfect one was found measuring 15 ins. by 8½ ins.—together with numerous broken ones, and pieces, many of which had apparently been used in fire-places. This would be natural, as in the district there is no other available stone which will bear fire, and broken mealing stones would be useful to cook upon.

Although the mealing stones were numerous, the pounding stones were not, only one flint pounder was discovered, which had been well used and was formed to hold between the finger and thumb. One piece of sandstone, which had apparently been used as an upper stone, was found. Pot boilers were very plentiful.

The numerous cooking pots and fragments of same, some having four handles for suspension from a tripod, many of them still containing carbonised grain, show, as was also indicated by the mealing stones, that agriculture was practised.

Many of the broken pots had had holes drilled in them, either for rivets or to enable a string to be passed through them for the purpose of suspension.

The most interesting finds were clay tiles, pierced with holes apparently made by the forefinger. The dimensions were from 8 ins. to 9 ins. long by about 6 ins. in width, with a thickness of about half an inch.

The tiles were of irregular shape, oblong, and oval. They had been exposed to considerably more heat than the other pottery, and none were absolutely perfect. Fragments of similar tiles may be seen in the British Museum from Swiss lake-dwellings, and a somewhat similar object is figured from Bardello—*Lake of Varese*, plate 49, fig. 14, in *The Lake Dwellings of Europe* (Munro), and in plate cxvii, fig. 10, *Lake Dwellings* (Keller), is an object possibly similar, though only about one-fourth of the size of those found by us. The use of these objects remained in doubt, though from the much-fired appearance we surmised they were used in cooking, until we found at the bottom of the trench a cooking place, with cooking pot and one of these clay objects, all covered by fresh sand which had evidently fallen from the sides and had never been removed.

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* *See* MAN, 1911, 28, for the first part of this Article.

This satisfied us that these perforated tiles were either used for cooking pots to stand upon in the fire, or as supports for food to be baked or roasted. They appear similar to the "grids" described by Professor T. McKenny Hughes,* found at Cherry Hinton, Cambs., but with the important difference that those found at Cherry Hinton appear to have been supported upon clay cylinders, whilst those found by us were, no doubt, laid upon the fire itself—we should almost certainly have found the clay cylinders had there ever been any in the above-mentioned fireplace, but, although the perforated tiles were comparatively numerous, no traces of clay supports were anywhere discovered.

If we are correct in identifying these tiles with those figured as mentioned above or those to be seen in the British Museum, there would appear to have been a connection between the users here and in Switzerland and Italy.

Although when first taken out the pottery was very fragile, making it very difficult to secure many of the vessels unbroken, it soon hardened on being exposed to the air and dried.

The Thanet sand in which the ditch was dug was very favourable to the preservation of both pottery and bones. Although quite firm in its undisturbed condition it is readily washed down by rain if it has been moved. This appears to have been one of the principal causes of so much pottery having been preserved at the bottom of the ditch, for the stratum of carbonaceous soil in which the finds chiefly occurred was generally overlain by quite clean sand from 6 ins. to 12 ins. in thickness, to all appearances washed down suddenly over the hearths in the ditch and the pottery lying around them.

SITE OF EXCAVATION, WALLINGTON.

Whilst the excavations were in progress we had an experience of what probably often took place in former times—a thunderstorm came on accompanied by very heavy rain, lasting for about an hour. The heaped up sand which we had thrown out of the trench was in some places washed down again into it to the depth of nearly a foot, and the same thing occurred in the trenches then being made for the drains of the hospital.

It may be inferred that an exceptionally heavy rain covered up the hearths with sand quite suddenly, as one hearth had a pot and a griddle on the stones. They were found side by side, the pot not on the griddle, and the form of the pots, though quite suitable for standing supported by stones would not allow of their standing so securely on the griddles. From the quantity of bones lying about it may reasonably be supposed that the griddles were used for cooking meat.

We cleared a hearth—leaving the stones quite undisturbed for a visit of the Croydon Natural History and Scientific Society—around which the pottery and bones were placed as nearly as possible in the position in which they were found.

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* *Proc. Cambridge Antiquarian Society*, No. XLIV.

Later another hearth was found, upon which the pot and griddle were discovered, placed upon the stones.

Much of the pottery was in very large pieces. Had these been lying for any length of time on an exposed surface, liable to be trodden on, they would have been broken into small fragments. The bottom of the ditch must therefore have been covered from time to time quite suddenly by falls of sand from the vallum, or else the camp itself must have been abandoned in a hurry shortly after these large pieces had been thrown into the ditch, and the sand washed down upon them gradually.

Whichever may have been the cause we are indebted to the covering of sand for sealing up these finds without admixture of any material belonging to a later date than that of the latest habitation of the camp.

Amongst other objects found were :—

A four-handled cooking pot standing $6\frac{1}{4}$ ins. high, diameter of base $3\frac{1}{8}$ ins., height to shoulder $3\frac{1}{4}$ ins., and diameter at rim $4\frac{1}{4}$ ins. This was the most perfect cooking pot found. It has no ornamentation.

A vessel of blackish ware, 6 ins. high, $2\frac{3}{4}$ ins. at base and $4\frac{1}{4}$ ins. to shoulder, was also found in good condition.

There were the bases and parts of a number of cooking pots of very rough ware.

Various rims of vessels were found : the large majority were perfectly plain. A few were ornamented with finger-nail indentations.

The bodies of all the vessels were plain, except one drinking cup, which was decorated with a bulbous ornamentation round it. One fragment of pottery was ornamented with incised lines.

Spindlewhorls of baked clay were found ; these were unornamented.

Loom weights of baked clay were illustrated by several specimens, all being cylindrical, about 5 ins. high and 4 ins. in diameter, pierced by a hole $\frac{1}{2}$ in. in diameter, through which passed the cord for suspension. In several cases the friction of the cord had more or less cut the soft pottery, with the result that the weight had split lengthwise.

Fragments of an amber bead were found.

*Stone Implements.*—Although a very considerable number of flakes and cores were discovered the implements were very few in number.

A partially manufactured celt was found near the surface. One or two scrapers and a fine flint borer were also discovered. A broken stone hammer of diorite showed foreign commerce, also a piece of perforated slaty stone, possibly a fragment of whetstone, which was not of local origin, and another worked piece of schistose stone, which might have been a whetstone or only for ornamentation.

The bronze brooch, already alluded to, was of the simple type without a spring, and the only other traces of bronze met with were a small fragment of inoceramus shell, which had evidently from its greenish stain been attached to or lain against a fragment of bronze or copper, and a small piece of malachite and cuprite.

A considerable quantity of animal bones were discovered, ox and horse being abundant.

Charred grain and seeds, obtained by washings from several of the cooking pots, were found. Mr. Clement Reid, F.R.S., has kindly examined these for us, and reports there is no great variety, in fact, wheat, barley, and pea are the only cultivated plants, and he finds no weeds of cultivation. He informs us that the wheat seems to be extremely variable, but he does not feel prepared to say anything as to the forms cultivated until we get something more than the threshed grain.

Mr. Reid has also identified some charcoal as being oakwood. The wheat and pea in several instances had been charred together in the same pot. In two instances wheat and barley were together.

A quartzite pebble, probably brought from the Croydon gravels in which such pebbles are rare, had evidently been used as a hammer-stone but had been found too brittle.

Several echini were found which had probably been used for ornament, as it is well known these have in several instances been associated with burials, and were evidently treasured.

No iron or trace of iron was discovered anywhere.

The great extent of ditch which has been left unexplored, if at any time it can be investigated, will doubtless reveal much more of the civilisation of the tribe that occupied this camp for a great period; but the objects above enumerated, in addition to those recorded in the paper previously read before the Institute, are sufficient to give a tolerably clear idea of the civilisation, arts, and manufactures of the inhabitants of this town in Surrey in the first or second century B.C.

We must express our indebtedness to Mr. A. J. Hogg for assisting us in superintending the workmen, to Mr. Reginald A. Smith for information as to the probable date of the objects found, to Mr. Clement Reid, F.R.S., for examining the seeds discovered, and to Mr. W. F. P. McLintock for identifying the piece of malachite.

N. F. ROBARTS.
H. C. COLLYER.

## REVIEWS.

**Polynesia.** **Caillot.**

*Les Polynésiens orientaux au contact de la civilisation.* Par A. C. Eugène Caillot. Paris: Ernest Leroux (Éditeur, 28, Rue Bonaparte), 1909. Pp. 291, with 159 Phototypes in 92 plates. **68**

The written portion of this work is in two parts. The first and smaller section (pp. 7–99) is devoted to a consideration of the manners, customs, religion, and political organisation of Tahiti, the Marquesas, and Tuamotu archipelagoes—that is, of those portions of Eastern Polynesia which are under French rule. The larger portion (pp. 101–281) is a history of the relations between the French and the natives in 1894–5–6, which culminated in the war—or rather insurrection—of 1897.

The first part will be found of much interest to the anthropologist. The author's account is based on his own observations during a visit in 1900. He gives a general account of the daily life of the islanders, their music and dances, antiquities, and peculiar medley of religions. He found most of their old arts and customs decayed. The fabrication of *tapa* is almost extinct, except among a few old women of the Marquesas and Tubuai, but it is doubtful whether anthropophagy has died out in the Marquesas. As regards religious convictions, the author considers that the natural loquacity of the Polynesian favours Protestantism, as it gives him facilities for discussion which are denied by the absolute submission required by the Church of Rome. In Tuamotu there are all sorts of strange sects. He describes the Sanitos, or Kanitos, whose faith, a mingling of Mormonism with paganism, is absolutely contrary to their practice. Besides these there are Mormons, Israelites, Hiohio (Whistlers), and Mamoe (Sheep). *Tapu* appears to be still effective, as well as a belief in the malignant influence of the *tupapau*, or departed spirits. In Moorea and Tahiti atheism prevails.

A special chapter is devoted to the Tuamotu, the darkest and least known of the Eastern Polynesians: "Une foule mêlée de toutes les origines." Living in islands periodically swept by cyclone and tidal wave, death and disaster move the people but little, a common refrain of their songs being, "Demain nous pouvons mourir."

This refrain is the key-note to M. Caillot's important contribution to the history of civilisation in Polynesia. Contact with the white man, in the eastern islands at least, has brought the natives nothing but evil. Their old restraints have been

broken down by the contempt of the white man, and their former respect for Christianity has been destroyed by the war of creeds and the vicious lives of nominally Christian traders. Respect for law and order is annulled or distracted by the disagreement of officials. The author contrasts the government of this population of 22,000 by several hundreds of officials with the British rule of 220,000,000 in India. The Tahitian of Papeete is described by the author as "un civilisé artificiel," savage at heart, though outwardly civilised. The mixed races are grossly immoral. The country itself lacks animation, it is moribund, and the traveller is disgusted. M. Caillot considers that before thirty years have passed the population will be extinct. Its only hope of revival lies in the absorption of the islands by Britain or America, a result to which the piercing of the isthmus of Panama by the latter power will indubitably contribute.

The plates added to M. Caillot's book in illustration occupy as much space as the written matter. The ninety-two sheets reproduce 159 photographs (some double-page) of scenery, people, art, and antiquities. A few of the scenes of life in Papeete are rather poor, but a great number of the reproductions are exceedingly good.

SIDNEY H. RAY.

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**North America: Archæology.** **Moorehead.**

*The Stone Age in North America.* By Warren K. Moorehead. Boston and New York: Houghton Mifflin Co., 1910. Two vols. Pp. 457 + 415. 723 illustrations. Price 31*s.* 6*d.* **69**

This admirable work is more comprehensive even than the title suggests; besides the various types of implement of chipped and polished stone found throughout the United States, it deals also with objects of shell, bone, copper, and hematite, and with textile fabrics and pottery. It must have been difficult for the author, in the first place, to avoid being overwhelmed by his material; not only has he studied the rich collections in the American museums, but he has had a large number of private collections placed at his disposal. This last fact is of great importance, since many of the masterpieces of aboriginal craftsmanship are in the possession of private individuals. The first idea which strikes the reader on glancing through the book is that, high as we have been accustomed to rank the North American as a worker in stone, we have yet failed to appreciate the fact that the Predynastic Egyptian alone can rank as his master. Evidence to that effect abounds in the illustrations to this work, but it is sufficient to mention the delicate stone arrow-heads from Oregon (Fig. 104), those of obsidian from Kentucky (Fig. 137), the "portraits" in chipped stone from Tennessee (Fig. 157), and the long blades and axes, also from Tennessee (Fig. 161).

The question as to what scheme should be observed in dealing with a material of this vast extent is not easy to solve. From many points of view the geographical system is most instructive, but in this case the author was doubtless right in preferring a classification based on type. Had he adhered to the former a considerable amount of repetition would have been inevitable, and the work must have attained formidable dimensions. As it is, he is by no means forgetful of the necessity of pointing out the geographical distribution of the various types, but every now and again inserts a paragraph which gives a short summary from this point of view. For a more complete picture the student may have recourse to the excellent index.

With regard to classification, the author has adopted in the main that drawn up by the Committee on Archæological Nomenclature, as set forth in their report presented to the Baltimore meeting of the American Archæological Association in 1908, which has the advantage of being particularly applicable to American stone implements, thoug it bears little relation to the methods of classification in vogue in this continent.

In a short review it is difficult to do more than present a few points from the enormous amount of information contained in the book.

Well worth consideration are the remarks on the skill of the individual workman in relation to the formation of local types. Interesting, also, is the view of the author that the so-called drills or piercers may have been pins for fastening garments.

Of the stone axes most noteworthy are the fine fluted specimens characteristic of Wisconsin. In this connection it may be mentioned that the adze shown in Fig. 246 must surely be of Mangaian origin, and have found its way to America by the same mysterious means which have brought New Zealand implements to this country and Australian axes to the Veldt.

As regards those mysterious objects known as "banner-stones" and "bracers" the author has no new explanation to offer. It might be said that perhaps he discards Cushing's explanation too lightly, and that it would have been better to have included the "bird-stones" in the same volume. It is greatly to be hoped that Mr. Stewart Culin may soon be induced to publish the result of his important researches on these enigmatical objects. It is interesting to note that the author brings evidence to show that these stones are earlier in origin than the mounds. Not only in this chapter but also in the sections allotted to other forms of implement in bone and stone, are figured many interesting series illustrating the method of manufacture of the types under discussion; in the present instance two illustrations, Figs. 351 and 352, show that the hole drilled through the "winged" banner-stones was produced by means of a reed drill; the photographs show the incomplete perforation with the core *in situ*. Another interesting series is that illustrating the manufacture of bone fish-hooks (Figs. 547 and 548).

Before leaving the subject of stone objects, it may be said that the chapter on stone pipes is of particular interest, and that the human figure found in a mound in Cartersville in Georgia, and illustrated in Fig. 426, is one of the most remarkable examples of stone art yet found in North America.

Of the objects in shell the most striking is a "gorget" engraved with the figure of a man in the attitude of casting a circular object which he holds in his hand (Fig. 534); certain shell beads from Arizona in the form of frogs (Figs. 536 and 537) are also of interest as bearing a striking similarity to shell beads found on the Peruvian coast.

Another interesting resemblance occurs in the designs engraved upon certain bone objects from Ohio, though in this case it is the art of the north-west coast which is suggested.

In the chapter on copper the author adopts the view, which, indeed, is now universally accepted, that the copper deposits were worked by the Indians before the coming of the white man, though it is still open to question whether the industry had become obsolete at the time of the discovery.

The problem as to how the southern tribes obtained their copper is not easy to solve. Nothing has been found in the north which could suggest that a system of barter existed, and the author is inclined to believe that the peoples of Ohio and the south made raids into the copper country for the purpose of obtaining a supply of the metal. As regards the objects of copper themselves, it is interesting to note that, whereas North American stone arrow-heads are normally tanged, those of copper are invariably socketed. In this connection it might be suggested that the so-called "head-mask" of copper (Fig. 516) looks more like a seat of the pattern common in the Antilles.

One fact in particular will strike the reader, and that is the impossibility of estimating the prehistoric population from the quantity of their remains. On the one hand we have numerous "workshops," which seem to suggest a large local population and a stone industry of considerable duration; on the other we have evidence of the

extraordinary rapidity with which traces of former inhabitants may disappear. Witness, for example, the following passage :—"On the four or five Shawano sites in the State " of Ohio there were large bodies of Indians assembled during the period embraced, " (roughly) 1700 and 1812 . . . Their leaders, Tecumseh and Cornstalk, were " engaged in twenty-two actions with our troops ; numerous traders were among them, " and they sent many expeditions against the frontiers. Yet, if one walks over these " populous sites of historic times, one finds practically nothing, save here and there " a glass bead or a broken tomahawk."

Another point which forces itself upon the reader's notice is the extraordinary richness of the private collections in the States ; nearly all the most important specimens are in private hands. This very fact gives rise to a difficulty in illustration, naturally the specimens belonging to an individual are figured together, and the result is that it has been impossible to seriate the objects in the way which, from the point of view of the student, would be most desirable. Another criticism which might be made raises a more important point ; there has been a tendency to arrange the specimens in a decorative manner, which is not only unscientific but adds to the difficulty of comparison. Otherwise, the illustrations are excellent and furnished on the most generous scale, the coloured plates and photogravures being especially pleasing. While not wishing to appear ungrateful for what is unusual liberality in this respect, one cannot help feeling that it would have been better to substitute for the two-coloured plates of implements from the Bahamas and Mexico, others of objects more germane to the area under discussion.

But these are slight criticisms and of little weight when set against the general value of this laborious and painstaking work. Mr. Moorehead has accomplished a task of permanent value, and his book will be a classic for many years to come.

T. A. J.

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## Ceylon : Folklore. Parker.

*Village Folk-tales of Ceylon.* Collected and Translated by H. Parker, late of the Irrigation Department, Ceylon. Luzac & Co., 1910. [Vol. I.] **70**

Mr. H. Parker has given us a book of much interest. He relates some seventy tales gathered at first hand from the various castes of Ceylon, and has been at great pains to seek out their Indian counterparts and to tell these at length with their variant versions. Moreover, in a concise introduction he sketches out a picture of everyday Ceylon village life and explains the attributes of the different castes, together with the titles and functions of the rural officials, so that the reader may fully understand the technicalities upon which the gist of the legends frequently depends.

A few of the tales have been taken down from dictation, but the author tells us that "all the rest have been written for me in Sinhalese by the narrators themselves, " or by the villagers employed by me to collect them, who wrote them just as they " were dictated. I preferred this latter method as being free from any disturbing " foreign influence." Mr. Parker's aim has been to render the genuine stories themselves as related by the Sinhalese in the literal simplicity of their native language, without any attempt at literary style which the originals do not possess.

To turn to the tales themselves, they begin appropriately enough with the "Making of the Great Earth," in which Vishnu consults the god Saman (Indra ; Vishnu's elder brother), and Rahu, the Asura chief, as to the manner in which he could effect the recreation of the earth, which had been swallowed up by one of those periodical deluges chronicled in Hindu mythology. Rahu tells Vishnu to plant a lotus seed, which sprouts in seven days. Rahu proceeds down the stalk to the earth, brings up a handful of sand, which forms the nucleus of the present globe. The

gods Vishnu and Saman then create a man—a Brahmana—who is instructed to make a woman, and these two form the parents of all living on the present earth. The legend is especially interesting, as it is only in the Sinhalese version that we find any Asura assisting in the creation, and Mr. Parker thinks with reason that this is based on the Indian notion that the Asuras were of more ancient date than the gods—in fact, their elder brothers, and possessing greater powers. Next we have the origin of the sun, the moon, and the "Great Paddy" (*Mā Vi*—the largest form of rice), these being respectively the two sons and daughter of a widow. The elder son and the daughter having refused food to their mother, the former was turned into the sun, which is never allowed to rest, and the latter into the Great Paddy, which, "while in hell is cooked in mud." The younger son, being more filial, became the tranquil moon, "where refreshing breezes blow."

The great majority of the tales, however, deal with village incidents, in which there is more or less of stirring adventure, where the good hero, as a rule, eventually triumphs and the villain is duly punished. As in most Eastern and African folklore, animals play a very prominent *rôle*, assisting those who have treated them kindly or have succoured them in distress. The jackal is represented as the craftiest—the Reinecke Fuchs of Ceylon—the leopard being relegated to the lowest place, like the tiger in India and the hyæna in East Africa. The lion is the king of beasts; the tiny mouse-deer, as in Borneo, is depicted as a clever animal, while the hare and the turtle are endowed with much wisdom. In one story the turtle gets the better of the more simple elephant, after the fashion in which his European counterpart, the tortoise, outwitted the hare. Challenging the elephant to a swimming race across a river, he asks a cousin turtle to hide on the opposite bank, from which he pops up long before the ponderous pachyderm can reach the goal. There are several other variants of stories familiar to Western readers, such as the monkey in "Mr. Janel Siñña," who befriends his master much in the same manner as our old friend Puss in Boots helped the "Marquis of Carabas." In the "Female Quail" the bird, in order to induce a mason to recover her lost egg from beneath a fallen rock, has to go from pillar to post for assistance, just as the old woman, whose pig would not get over the stile, did in our children's tale, the finale in this case being a cat willing to catch a rat in place of the butcher who consented to kill the ox which refused to drink the water which declined to quench the fire, &c. Then again we have in "Sīgiris Siñña the Giant" a version of Andersen's story of the Valiant Tailor who killed "seven at one blow." Other variants are found in *The Arabian Nights*, and we also meet that gigantic bird, the rukh, known in Ceylon as the Aetkanda Lēniyā, while the familiar ghouls and genii appear under the name of Yakas.

The author has wisely divided his book into several sections, according to the source from which he obtained his material. Thus we have stories of the "Culti-" vator Class and Vaeddas," of the "Tom-tom Beaters" (who both in India and in Ceylon are reckoned arrant fools and a legitimate butt for the practical joker), of the Durayas (the carrier caste), of the Rodiyas (ropemakers and cattle tenders—a very low caste), and of the Kinnaras or mat weavers, the lowest caste of all. This last people are of exceptional interest, as, despite their social status, which precludes them from entering a Buddhist temple or its enclosures, they possess village tanks and ricefields, own cattle, and have good houses and neat villages. Mr. Parker, owing to his connection with the Irrigation Department of Ceylon, had special opportunities for observing the social customs of the lower castes, and his remarks and deductions are ethnologically interesting. We shall look forward to a promised second volume with much pleasure. T. H. J.

**Africa, Central.** **Thonner.**

*Vom Kongo Zum Ubangi.* By Franz Thonner. Berlin: Dietrich Reimer. **71**

This book is the result of a botanist's four months' journey in the Belgian Congo. The account of the expedition takes up thirty-four pages; geography, natural history, and anthropology being dealt with in another thirty; there are in all 111 pages of text and 114 plates; this seems to justify the supposition that the book has been mainly written for the sake of the illustrations, and I may state at once that most of them are well worth it. Herr Thonner is an excellent photographer, and it is difficult to imagine finer scenery more beautifully represented than the landscapes of plates 25, 50, 51, or 66. Why the true artist who produced these should have included such absolute failures as plates 40 (the same as plate 41, but with the central figure moving), 48, 49, and 63, passes my understanding. Herr Thonner's landscapes are probably the best ever taken in the Congo, but his human figures are mostly spoiled by the sitters' motions, when a snapshot would have secured success. There is no excuse for this in a country where a fairly good lens permits the taking of instantaneous photographs for ten hours of the day.

Although Herr Thonner's stay in the country was too short to admit of thorough investigations, nevertheless he has made a good use of it, and his tabular classifications are a timely addition to our knowledge of the Upper Congo. The linguistic map, annexed to the volume and compiled with the aid of the local officials, will be all the more gladly received because it shows the northern frontier of the Bantu-speaking peoples.

The reluctance of the natives to discuss certain matters with an absolute stranger is attributed by the author to ignorance; hence his assumption that they are unacquainted with the name of their own tribe. As he managed to obtain these tribal names from the resident officials it is obvious that shyness alone accounted for their refusal to give him the required information.

The author objects to the designation "Bondjo," which is generally used by French travellers in connection with certain river tribes on the Ubangi; but falls into the same mistake by advocating the name Ngombe for the inhabitants of the Congo-hinterland. More pardonable than Herr Frobenius's blunder, who believed that "Basenschi" was a tribal name, it is none the less inacceptable. Sometimes tribes will adopt the nickname given to them by their neighbours, but the "Ngombe" do not do this and consider it an insult; finally, the so-called "Ngombe" do not form, in any sense, a distinct linguistic unit. A part of the Mongo are included by Herr Thonner in the Ngombe class, whereas the majority are not; on the other hand, the inland-Bapoto, who enjoy the same nickname, are left out. I should be sorry for the traveller who called a Budja face to face a Ngombe; Herr Thonner includes them. The linguistic unit ought to be designated as Mongo; it includes some tribes which the author calls Bangala and Ngombe and many more, some of them extending as far as the Sankuru and the Kasai; but it must be well understood that not all the peoples who are nicknamed Ngombe speak languages akin to Mongo. Ngombe means in good English "bushnigger."

To speak of averages when measurements of seven men only are available is inadmissible.

The reproduction of the photographs by J. Loewy at Vienna is above praise. The book is well worth buying, especially for the sake of the landscapes.

Herr Thonner gives some advice concerning the outfit needed for six months' journey in the Congo; I do not think it would be wise to follow his counsel. At any rate a supply of *three* cakes of soap might be found insufficient. E. T.

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**Argentine.** **Outes: Bruch.**

*Las Viejas Razas Argentinas.* Cuadros Murales y Texto Explicativo. Por Felix F. Outes y Carlos Bruch. Buenos Aires: Comp. Sud-Americana de Billetes de Banco, 1910. Six wall maps, 107 × 70 cm. Pp. iii. 19 × 13 cm. **72**

*Los Aborigenes de la Republic Argentina.* Por Felix F. Outes y Carlos Bruch. Buenos Aires: Estrada et Cia, 1910. Pp. 149, with 146 Figs. 20 × 14 cm.

In no part of the world has greater progress been made in anthropological investigation during the last twenty years than in the Argentine Republic. It will, of course, be many years yet before anything like a detailed picture can be painted of the archæology and ethnography of an enormous region such as this, but the amount and the quality of the work already performed is surprising considering the small number of field-workers engaged in the task. But what these gentlemen have lacked in numbers they have fully supplied in enterprise and devotion, and for the student of the future the works of Ambrosetti, Ameghino, Boman, Lafone-Quevedo, Lehmann-Nitsche, Moreno, and Outes will always be indispensable.

The exact condition of the present stage of anthropological enquiry in the Argentine has now been most conveniently summed up in two excellent little books, the joint work of F. Outes and C. Bruch. The first of these consists of a series of six "wall maps" dealing each with one of the following areas: the Montana of the north-west, the Chaco, the Rio Grande and east coast, the "Llanuras," Patagonia, and Tierra del Fuego. These "wall maps," which are accompanied by a small volume of explanatory text, show a small map of the region, typical scenery, portraits of the inhabitants, and photographs illustrative of the ethnography and archæology of the district. With this publication is closely connected the second, a small hand-book of some one hundred and forty pages, the illustrations of which are reduced copies of the figures on the "wall-maps" mentioned above set in the text. The text itself, considering its comprehensive nature, is a marvel of compression.

The introduction starts with a definition of anthropology, and then proceeds to a short classification of geological periods, treating at greater length those with which anthropology deals, and a short survey of the research work already accomplished. The first chapter sketches the geology and palæontology of the Argentine Republic, and deals in an eminently sane manner with the question of early human remains, including the famous femur and atlas of Monte Hermoso. The remaining six chapters are devoted to the six areas mentioned above. In each of these something is said about the physical geography of the region under discussion, the physical and linguistic characters of the inhabitants, and their material, psychical, and social life. To each chapter is appended a bibliography divided into two sections, "essential" and "supplementary." Only those who have attempted to compile a general work of small compass can realise the enormous amount of labour which goes to the making of small handbooks such as these; and only those who, like the reviewer, have spent long hours in searching out the articles dealing with this vast area, can appreciate to what extent they smooth the path of the student. The only drawback in connection with these excellent little publications is that they are in Spanish, and it is much to be hoped that the latter of the two may be translated; but even this is not a serious matter, because a reading knowledge of Spanish is essential to all who attempt the study of South American archæology or ethnography. Of the general arrangement of the material in quasi-tabular form and the whole scheme of the two books in question nothing can be said except in terms of the highest praise. T. A. J.

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FIG. 1.—HUMAN-HEADED TAURT.

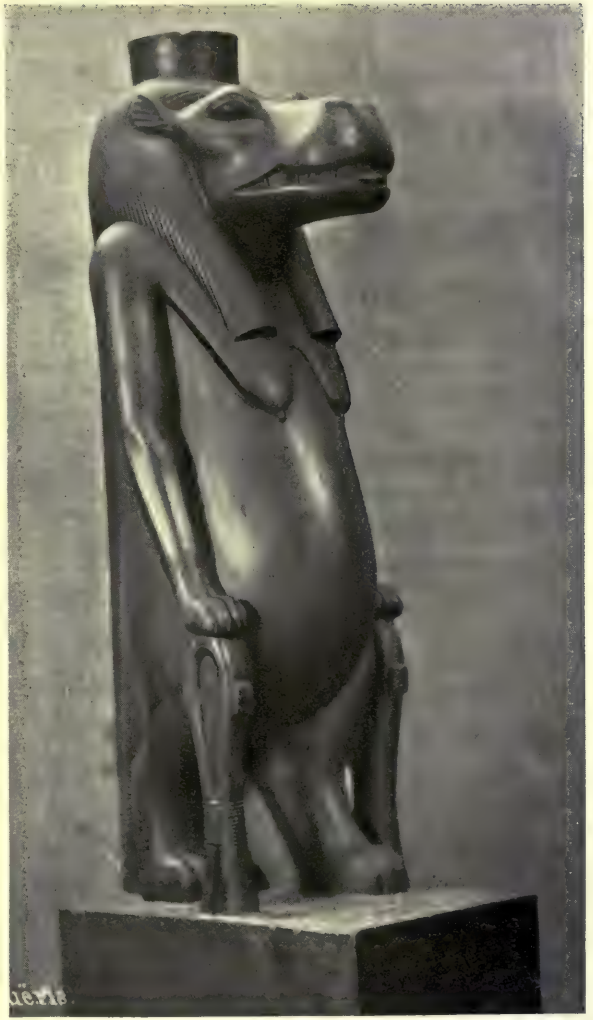

FIG. 2.—TAURT.



## NOTE ON THE "SA" SIGN.

## ORIGINAL ARTICLES.

Egypt. With Plate H. Murray : Seligmann.

**Note on the "Sa" Sign.** *By C. G. Seligmann, M.D., and Margaret A. Murray.* **73**

The earliest form of the *Sa* sign is a loop ending below in a straight vertical line. It is found on clay sealings from the tomb of Sa-nekht, a king of the III dynasty (Nos. 1 and 2, Garstang, *Bêt Khallâf*, pls. xix, 2, 5, 7 ; xxviii, 14, p. 24), where it is written or engraved in a somewhat cursive manner without details of any kind. In the tomb of Ptahhetep of the V dynasty (No. 3, Quibell, *Ramesseum*, pl. xxxviii, 1 ; Davies, *Ptahhetep*, I, pl. xvi, 353) it is given in more detail and appears like a loop bound with transverse lashing at the bottom, and with a cross-lashing on each side of the loop. In the same dynasty the appendages at the sides first appear, and the vertical line below widens slightly at the base (Nos. 4 and 5, Mariette, *Mastabas*, D67, D55).

In the VI dynasty both forms are found, the earlier form occurs in the cartouches of Kings Mehti-em-saf and Nefer-sa-Hor (No. 10, Sethe, *Pyramidentexte*, 8, M. l. 130, and No. 9, Petrie, *History of Egypt*, I, p. 35*, ed. 1903) ; also in the pyramid-text of King Unas (No. 7, Sethe, *op. cit.* 285, W. l. 422). The later form with appendages occurs in the parallel passage of the pyramid-text of King Teta, the immediate successor of Unas (No. 8, Sethe, *op. cit.* 285, T. l. 242). Another variant form is found in the pyramid-text of Unas (No. 6, Sethe, *op. cit.* l. 562).

Borchardt (*Zeitschrift für Aegyptische Sprache*, XLIV, 1907, p. 78) and Jéquier (*Recueil des Travaux égyptiens et assyriens*, XXX, 1908, pp. 39, 40) have figured the sign from V dynasty tombs and have discussed its origin, which they agree in deriving from a bundle of papyrus stalks, though they take different views of the purpose to which the bundle was put. Borchardt points out that it is specially associated with herdsmen, and when unrolled forms a mat which is used as a windscreen. Jéquier also recognises that the bundle of papyrus stalks is specially associated with herdsmen, but lays more stress on its use worn round the neck, in which position he considers it as a guard or protection against the horns of cattle. Jéquier states that no representations of herdsmen wearing these objects are found later than the Old Kingdom, but that when these no longer occur the *sa* amulet begins to be found, and he suggests that at this time the roll of papyrus stalks fell into desuetude, which he considers explains the many variations in the form of the sign.

In the XII dynasty another change in the form takes place, for the long vertical stem now divides into two spreading ends. Though this form, with the lateral appendages and the divided stem, becomes the conventional method of depicting the *sa* sign, there is constantly a tendency to revert to the early form with the undivided vertical line. On the sign from an ivory wand figured in No. 11 (*Proc. Soc. of Biblical Archæology*, 1905, May, pl. vi, No. 9) there is a distinct attempt to represent mat work or a bundle of reeds lashed together, and this also occurs in the bronze amulet from El Kab and in the royal jewellery of Dahshur (de Morgan, *Dahshur*, II, pl. v, 12, 34, 35). On another ivory wand (No. 12, *Proc. Soc. of Biblical Archæology*, 1905, pl. xv, No. 34) the appendages are clearly though roughly indicated. In this, as in the other ivory wand, it represents an amulet, but in No. 13 (*id. ib.* 1905, pl. v, No. 6) it occurs as a hieroglyph, and for the first time in its fully conventionalised form.

Of the two examples of the XVIII dynasty, No. 14 (Naville, *Deir el Bahri* pl. xliii), is a hieroglyph, and shows a tendency to revert to the early type, the division at the base being little more than the spreading visible in the examples from the V and VI dynasties. No. 15 (Naville, *op. cit.*, pl. li) is represented as an amulet beneath the birth couch, on which Aahmes, mother of Queen Hatshepsut, is kneeling. The alabaster vase of a human-headed Taurt holding the *sa*-sign before

her (Plate H) shows the form of the sign in detail, the appendages being particularly well shown.

No. 16 is of the XIX dynasty and occurs as a hieroglyph (Mariette, *Abydos*, I, pl. 33). It is of the usual form and calls for no special remark.

No. 17 is of the XXII dynasty from Bubastis, where it occurs as a hieroglyph (Naville, *Festival Hall*, pl. iv).

No. 18 is the amulet held by Taurt in a relief sculpture of the XXVI dynasty (Mariette, *Monuments divers*, 91). As might be expected at this period when ancient sculpture was much copied, the form approximates to the early type.

The black basalt Taurt, now in the Cairo Museum, gives the conventional form with appendages and divided end (Plate H, Fig. 2). This is a typical representation of the goddess holding the emblem on each side of her.

The sign underwent no change in the XXX dynasty, but retains its conventional form (No. 19, Lepsius, *Denkmäler*, III, 286).

In Ptolemaic times it is found in a highly conventionalised form, bearing little resemblance to the original type (No. 20, 21, Lepsius, *op. cit.* IV, 41a, 34a; No. 22, *Decree of Canopus*, ll. 18, 19). But in No. 23 (*Decree of Canopus*, ll. 13, 14, 17) it is evident that the bar below the loop is a late invention and not universally adopted. While in Nos. 24 and 25 (Naville, *Deir el Bahri*, pl. cxlix) there is an attempt to return to the original form, the meaning of which was now lost though the object is still represented in the hand of Taurt.

The meaning of the word *sa*, when written with this sign, is "protection." Though there are several other signs which are phonograms for S and aleph, they are not interchangeable with the sign under consideration, with the exception of which has not only the same vocalisation but the same meaning also. Even when the latter sign means an "order" or "course" of priests, the two can be interchanged. Gardiner (*Zeitschrift für Aegyptische Sprache*, XLII, p. 116 ff.) has shown conclusively that is never read *sa* until the New Kingdom, except when spelt out, and that it is definitely the figure of a herdsman holding a peg and rope for tethering cattle.

The theory advanced by Jéquier and Borchardt accounts completely for the meaning of "protection," but it does not account for the fact that Taurt,* the hippopotamus-headed goddess of child-birth, is almost invariably represented carrying this sign either in front or on each side of her, her hands resting upon the top as she stands upright. The object is so closely connected with this goddess that it is definitely her emblem when used as an amulet, and must therefore be considered as an attribute or as some object over which she had special control. As goddess of child-birth she would necessarily protect the female organs of generation.

Disregarding for the moment the origin of the sign and the significance which it bore in later times, there seems little doubt that at one time the *sa* amulet did represent a bundle of papyrus stalks, the bronze amulet found at El Kab being convincing evidence of this. But the various forms assumed by the sign seem to indicate that this meaning was forgotten, and we believe that (whatever its origin) it came to be regarded as representing the uterus and its appendages, and in support of our hypothesis we would draw particular attention to the wing-like additions on each side of the main portion of the sign. These outgrowths cannot be explained on any development of the mat hypothesis; on the other hand, they are examples of the typical method adopted by the Egyptians to render the membranes surrounding the viscera and (in a broad sense) the processes of the viscera. In support of this statement we need only refer to the common representations of the heart in wall paintings

* The meaning of Ta-urt is "The Great One."

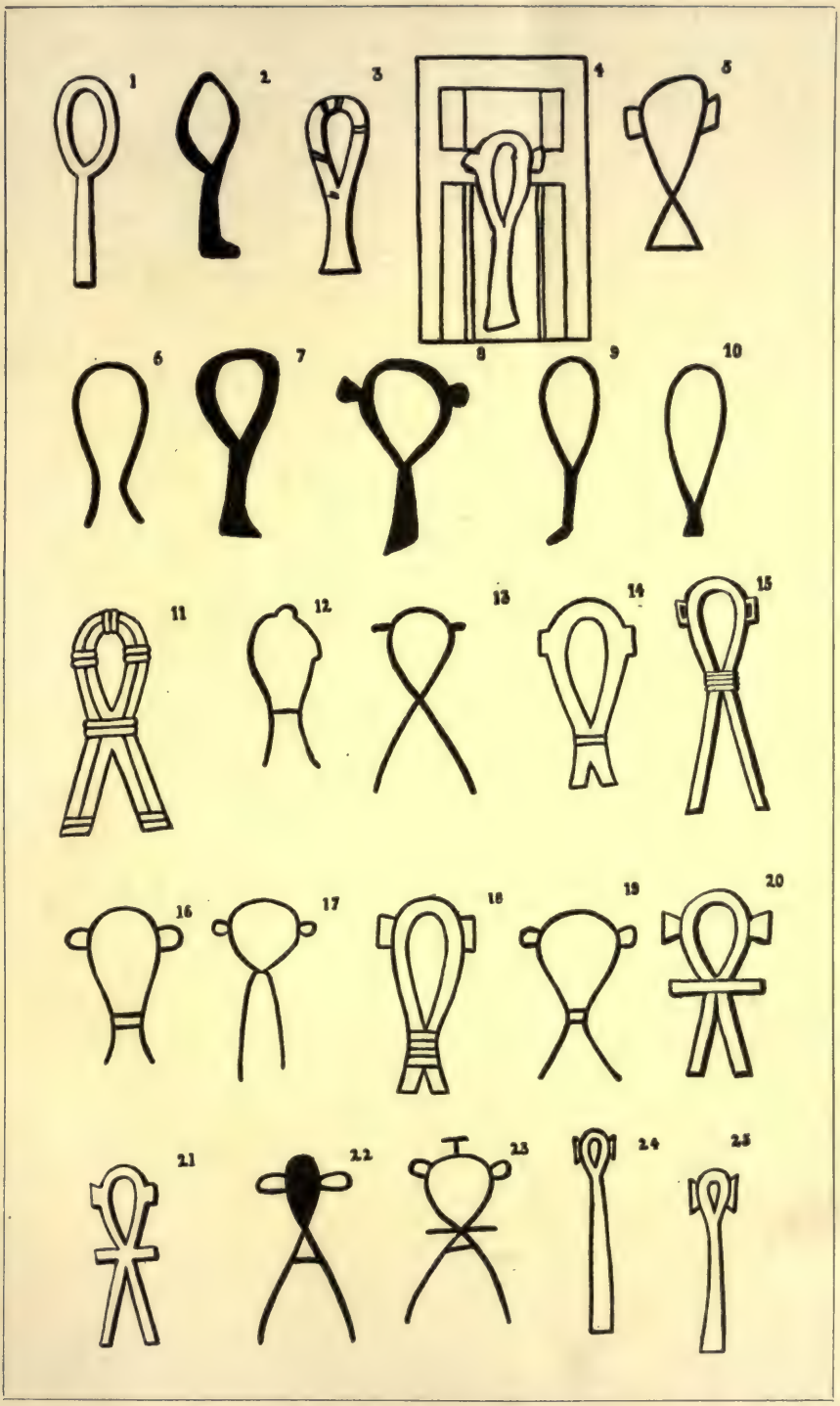

FIG. 1, Nos. 1, 2, Dyn. III, Bêt-Khallâf; 3, 4, 5, Dyn. V, Saqqara; 6, 7, 8, Dyn. VI, Saqqara; 9, Dyn. VI, Provenance unknown; 10, Dyn. VI, Saqqara; 11, 12, 13, Dyn. XII, Provenance unknown; 14, 15, Dyn. XVIII, Deir el Bahri; 16, Dyn. XIX, Abydos; 17, Dyn. XXII, Bubastis; 18, Dyn. XXVI, Karnak; 19, Dyn. XXX, Philæ; 20, Ptolemaic, Edfu; 21, Ptolemaic, Ombos; 22, 23, Ptolemaic, Tanis; 24, 25, Ptolemaic, Deir el Bahri.

and in hard-stone amulets. In many of these not only are there lateral processes (in every way comparable with those of the *sa* sign), which doubtless represent the pericardium,* but in some heart amulets the base of the heart has a similar projection, which in this position can only refer to the great vessels. If then we adopt the hypothesis that the body of the sign represents the body of the uterus, the origin and significance of the lateral processes become apparent immediately.

Once this idea is accepted, the occurrence of such forms as Nos. 16 and 17 becomes intelligible, and their occurrence in turn supports our hypothesis, for such realistic representations as is shown in these figures cannot be due to accident and can mean nothing but that the sign was made to represent the female organs of generation. This is further supported by the XVIII dynasty alabaster vase shown in Plate H, Fig. 1 (for a photograph of which we are indebted to the courtesy of its owner, the Rev. W. MacGregor), representing the human-headed Taurt. The goddess holds the *sa* emblem, represented with appendages upon which are well-marked striæ, against her abdomen in as nearly as possible the correct position of the internal organs of generation.

The persistence of the lateral processes indicates their importance as representing a constant feature of the object portrayed as would be the case if they represented the uterine appendages. The forms assumed by the sign in later times seem emphatically to support our view, and, lest it be alleged that the slight anatomical knowledge of the Egyptians would not have allowed them to recognise the form of the non-pregnant uterus and its appendages, we may cite the opinion of Dr. Elliot Smith, who agrees with us that the Egyptians knew enough about the viscera to enable them to recognise the uterus and its appendages and to appreciate their chief function. Further, Mr. F. Ll. Griffith† has shown that in all probability the headdress of the goddess Meskhent is a conventionalised representation of the bicornate animal uterus.

Although we cannot draw up a table showing the descent of the various forms, it seems that they can be divided into five main groups; the forms with a cross-piece in Group V being probably derived directly from typical examples of Group II. The groups do not altogether correspond to chronological periods, for though realistic forms (such as No. 17) were produced from the XX dynasty onwards, in the latter part of this period the highly conventional form with the cross-piece is also found.

I. Early conventional forms (Nos. 1, 2, 3, 7) which do not clearly represent the uterus, and may possibly have been derived from some other source, the central cavity is not always pear-shaped, and the lower extremity of the sign is invariably single and often disproportionately long; lateral processes usually, but not invariably (No. 4), absent.

II. Forms (No. 11) dating from the XII dynasty, which the cross-ties show to be derived from a bundle of papyrus stalks. The lower end is often bifid. One cross-tie immediately above the point of bifurcation may be, and often is, strongly accentuated (as in No. 15). Lateral processes commonly, perhaps invariably, absent.

III. Forms directly derived from II, but bearing lateral processes (Nos. 14, 15, 16, 18). The cross-tie in the region of the bifurcation, though always present and often exaggerated, may be the only cross-tie shown and appears to represent the *os uteri*, the limbs below the bifurcation representing the vagina.

IV. Uterus relatively slightly conventionalised in shape (Nos. 12, 13, 16, 17, 19); the vagina may be represented, and in some cases is merely a continuation of the outline of the uterus; appendages as loops or more or less elongated lateral masses. These are mostly late forms, but examples approximating to this type occur in the V dynasty (Nos. 5, 6, 8). Probably Nos. 9 and 10 belong to this group.

* Murray, *Saqqara Mastabas*, I, pl. xxxvii, 9.

† *Hieroglyphs*, p. 60; *Proceedings Soc. Bibl. Arch.*, XXI, 277.

V. Highly conventionalised forms (Nos. 20–25). All these appear to be relatively late; the lower portion of the figure may be greatly elongated (as in Nos. 24 and 25). A cross-piece, apparently derived from the *ankh* sign, may take the place of the exaggerated cross-tie in Series III, and there may be fantastic addenda to the sign as in No. 23.

FIG. 2.

Professor Petrie has suggested to us that the emblem of Tanit (Fig. 2), the great Carthaginian goddess, is connected with the *sa* sign.

The amount of Egyptian influence visible in Carthaginian art is very great, and the emblem of Tanit may very well be a misunderstood copy of the highly-conventionalised forms of the Ptolemaic period, such as Nos. 20 and 21. The loop has become a circle, the appendages are omitted, but the cross-bar remains and the divided ends are united, thus forming a triangle.

C. G. SELIGMANN.
M. A. MURRAY.

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## Physical Anthropology. Gray.

### The Differences and Affinities of Palæolithic Man and the Anthropoid Apes. *By John Gray.* 74

It is now very generally admitted that there were two distinct races of men living contemporaneously in Europe in the Palæolithic Age. One of these is represented by the skeletal remains of the Galley Hill, Brünn, and Aurignac men, and the other by those of the Neanderthal, Spy, and Mousterien men.

One of these races may be called the Galley Hill race and the other the Neanderthal race.

It is a matter of considerable interest, in the theory of the descent of man, to determine where the Galley Hill branch diverged from the Neanderthal branch. Was it after the anthropoid apes had diverged from the main line of descent or was it before?

The former view has hitherto been most generally held, but recently Professor Klaatsch has declared himself in favour of the latter.*

Klaatsch founds his theory on certain affinities in the structure of the skeletons, of Neanderthal man and the Gorilla on the one hand, and of the Aurignac man and the Orang on the other hand.

As the exact amount of an affinity or difference can only be determined precisely by measurement, it occurred to me that the measurement and comparison of as many corresponding dimensions as possible on the skeletons of the palæolithic races and of the anthropoid apes, might help to settle some of these vexed questions in the theory of the descent of man.

A considerable number of measurements of the bones of the upper and lower extremities of the Neanderthal man and of the Aurignac man are given by Klaatsch and Hauser.† By the kind permission of Dr. Keith I have been enabled to measure the corresponding dimensions on skeletons of the Gorilla, the Orang, and the Chimpanzee in the Museum of the Royal College of Surgeons.

In order to get the best numerical estimate of the differences between the five individuals under consideration, namely, the Neanderthal man, the Aurignac man, the Gorilla, the Orang, and the Chimpanzee I have made use of a slightly modified form of a method suggested by Dr. Czekanowski.‡ The method consists in taking the sum of the differences of all the dimensions measured, for all possible pairs of the individuals being investigated. The sums thus obtained are an approximate estimate of the differences between the types to which the individuals belong. The

* *Zeitschrift für Ethnologie*, Heft 3 u. 4, 1910, p. 513.

† *Praehistorische Zeitschrift*, Heft 3/4, 1910, p. 273.

‡ *Archiv f. Anthrop. Correspondenz-Blatt* 40 *Jahrg.*, No. 6/7, 1909, p. 44.

method is theoretically sound as it can be shown to be easily deducible from Pearson's theory of Galton's Difference Problem.* It must not be forgotten that the accuracy of the conclusions obtained depends on the number of dimensions measured; in this case the dimensions were those of the upper and lower extremities. If more dimensions were measured the results might be somewhat different, or if other individuals were measured there might be a slight variation. We have no means at present of ascertaining the amount of this variation, except actual experiment. In any case, the method must give a more accurate value of the difference between two types than mere estimation by the eye—the method usually employed by the anatomical anthropologist.

The number of measurements available in the case of the two palæolithic types is sixteen of the humerus, eighteen of the femur, and six of the tibia. The following table gives the sums of the differences of these dimensions for each of the three bones, in all possible pairs of the five individuals under consideration :—

TABLE OF SUMMATION OF DIFFERENCES.

| | Neanderthal. | Aurignac. | Gorilla. | Orang. | Chimpanzee. |
|---|---|---|---|---|---|
| Neanderthal. | | | | | |
| Aurignac. | Humerus - 89<br>Femur - 169<br>Tibia - - 59<br>Total - 317 | | | | |
| Gorilla. | Humerus - 266<br>Femur - 225<br>Tibia - - 33<br>Total - 524 | Humerus - 333<br>Femur - 252<br>Tibia - - 96<br>Total - 681 | | | |
| Orang. | Humerus - 126<br>Femur - 500<br>Tibia - - 148<br>Total - 774 | Humerus - 165<br>Femur - 364<br>Tibia - - 149<br>Total - 678 | Humerus - 186<br>Femur - 380<br>Tibia - - 129<br>Total - 695 | | |
| Chimpanzee. | Humerus - 81<br>Femur - 483<br>Tibia - - 160<br>Total - 724 | Humerus - 105<br>Femur - 330<br>Tibia - - 161<br>Total - 596 | Humerus - 274<br>Femur - 364<br>Tibia - - 141<br>Total - 779 | Humerus - 108<br>Femur - 130<br>Tibia - - 16<br>Total - 254 | |

From the above table we see that the smallest difference, 254, is between the Orang and the Chimpanzee; and the largest difference between the Gorilla and the Chimpanzee.

* *Biometrika*, Vol. I, p. 399.

Taking the smallest difference as 100, the following is the list of all the differences arranged in order of magnitude. The letters are the initial letters of the names of the races:—

| | | |
|---|---|---|
| O—C - - 100 | A—O - - 267 | N—O - - 305 |
| N—A - - 125 | A—G - - 268 | G—C - - 307 |
| N—G - - 206 | G—O - - 274 | |
| A—C - - 235 | N—C - - 285 | |

The existing differences between different races, species, &c., are the resultant of two opposite movements, namely, divergence and convergence. We may suppose that the original divergence was due to the separation and isolation of an accidental variation of the stock or germplasm. This divergence will steadily increase with time if the new variety continues to live in a different environment. On the other hand, if divergent varieties come to live in the same environment, convergence will take place.

To apply this to the evolution of man and the anthropoid apes, it may be assumed that the common ancestors of these two groups lived in trees, and had acquired the methods of progression, &c., necessary to get their food under these conditions. At a certain epoch one of the ancestral species, say the chimpansoids, threw off a variety which abandoned the arboreal life and took to living on the ground. A steady divergence would take place in this new variety from the chimpansoids, who remained in the trees. At a later epoch, another ancestral species, say the gorilloids, threw off a variety which also took to the ground life. The terrestrial chimpansoids, and gorilloids (*i.e.*, the potential human types) would tend to converge owing to the similarity of the conditions of life.

A hypothesis such as the above would give a fairly satisfactory explanation of the differences we have found, by calculation, to exist between the upper and lower extremities of the skeletons of the two palæolithic races and the anthropoid apes.

The difference between Neanderthal man and the Gorilla is represented by the number 206, while the corresponding difference between the Aurignac man and the chimpanzee is the greater number 235. This points to the conclusion that the Aurignac man differentiated himself from the chimpansoids at an earlier epoch than the Neanderthal man separated from the gorilloids. It is often forgotten in discussing the evidence of the descent of man, that the most primitive forms are not necessarily the oldest in time. The fact that we have at the present day primitive Australian aborigines living alongside of the most highly-developed Europeans ought to warn us against the assumption that degree of development indicates the order of succession in time.

The differences calculated from the above measurements support the view that the type of man represented by Galley Hill or Aurignac man may have advanced far towards humanity long before Neanderthal man had differentiated himself from his anthropoid ancestors.

The difference between Neanderthal man and Aurignac man is represented by the number, 125, *i.e.*, it is very much less than the difference between either of these races and its most closely allied ape. As convergence between the two races of men almost inevitably took place, owing to the similarity of their conditions of life, this smaller number was to be expected, even though the two races originated from different species of anthropoid apes. If we adopt the view most generally held at present that this smaller difference between the two palæolithic races indicates that both originated from a single centre after the differentiation of their common ancestors from the apes, then we are met with the difficulty of explaining why one of these races should have converged towards the Gorilla and the other towards the Chimpanzee.

It will be noted that the above theory of the descent of man from the apes differs from that of Professor Klaatsch in the substitution of the Chimpanzee for the Orang. This is due to the fact that I have found the difference of the Aurignac man from the Chimpanzee (235) less than his difference from the Orang (267). The modifications made in Klaatsch's theory will be understood by comparing the annexed diagram, which represents the conclusions arrived at in this article, with the diagram of Klaatsch published in *Nature* (Nov. 24th, 1910, p. 120).

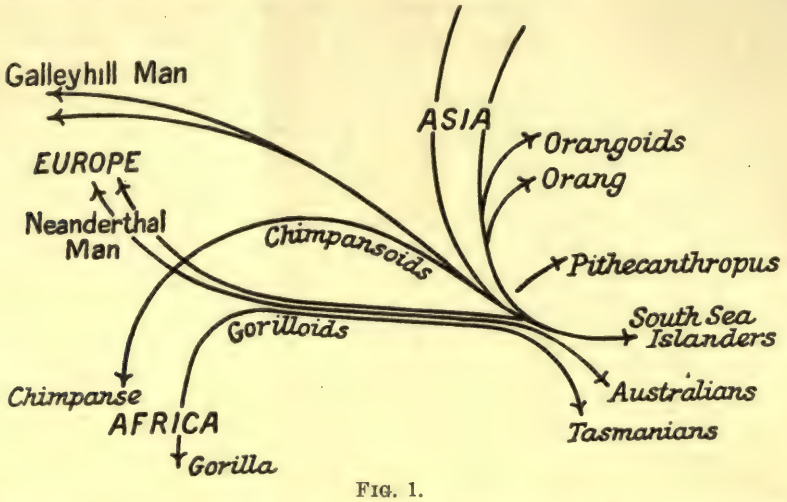


FIG. 1.

The diagram suggests that the brachycephalic races of Asia have descended from the orangoids, but as no skeletons of palæolithic age have yet been found in Asia this view must await confirmation, or the reverse, till future excavations have revealed the characters of the earliest human inhabitants of the Far East.

J. GRAY.

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## Syria: Archæology.

Fowle.

**Report on a Bath newly excavated at Tadmor (Palmyra).** *By* *Lieutenant T. C. Fowle, 45th Pathans.* **75**

I saw the bath on March 23rd, 1910. The Arabs informed me that it had only been discovered about a week before. The inhabitants of the house in which it is (it being situated away from the main ruins in the middle of the native town) had been digging for some purpose connected with the strengthening of their courtyard wall and suddenly came upon the bath. It is in excellent preservation, the material being, I should say, of rough marble, though, unfortunately, I am not enough of a geologist to give its specific composition. Perhaps the most interesting point about it is the fact that it proves the presence of a hot water stream—or perhaps lake—underneath the town. I regret that owing to its position I was unable to take a satisfactory photograph of it.

T. C. FOWLE.

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## Solomon Islands.

Woodford.

**Note on Bone Spear-Heads from the New Georgia Group, British Solomon Islands.** *By C. M. Woodford.* **76**

The accompanying illustration and photograph show a type of spear-head of most unusual and, so far as I am aware, hitherto unknown shape from the island of New Georgia.

The two spear-heads illustrated in the photograph and drawing were discovered on the site of a very old burying place.

The wooden shafts upon which they were mounted appeared to have been about seven feet long and to have been made of some dark heavy wood, but they were much decayed.

The spear-heads are made from the human femur, the hollow at the butt end having been enlarged to admit the wooden shaft.

The total length is 10½ inches. At four inches from the butt on the lower side the bone has been shaved down to the medullary cavity, so that the central portion of the spear-head is of a horseshoe shape in transverse section. This gradually tapers out until the point is reached.

FIG. 1.

At about two inches from the point the head of the "belama," or frigate bird, appears on each side in low relief.

From below the eye of the belama's head a series of about forty-five serrations or notches are cut in the bone, which extend to within four inches of the butt. These increase somewhat in size towards the butt.

Upon the top of the spear-head ten triangular-shaped projections, serrated upon the upper side, are placed in contiguity and in line. Each is pierced with a small hole and a narrow strip of bone connects them with the top of the head of the belama in front and with a projection, pierced with a small hole, behind. (The strip of bone connecting the first triangular projection with the head of the belama has been restored in the drawing.)

The shape of the triangular projections recalls the triangular pieces of clam shell, similarly serrated, which occur

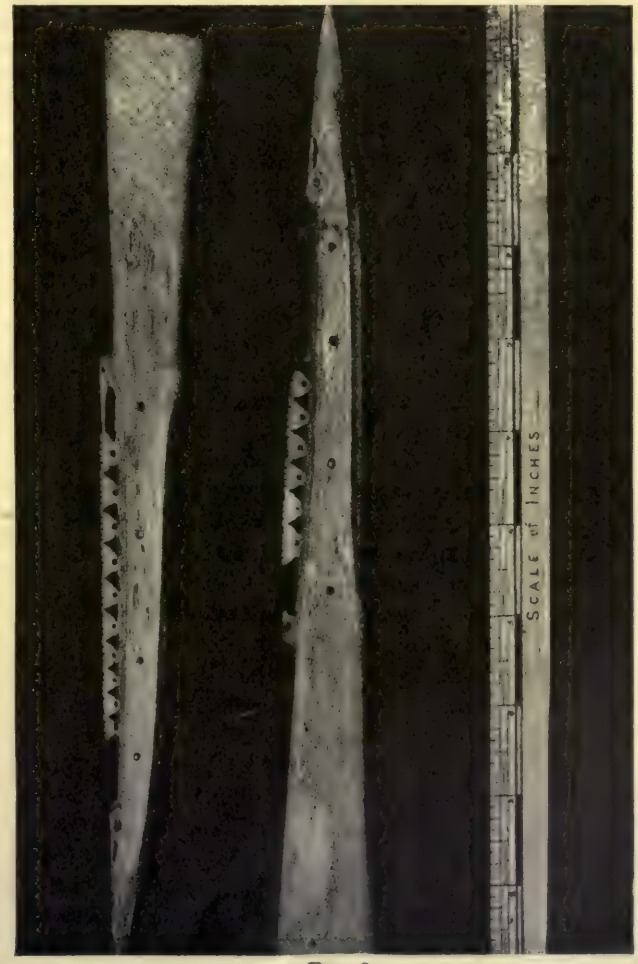


FIG. 2.

on the inner side of the stem of the large "tomakos" or head-hunting canoes of New Georgia. These, in the dialect of New Georgia, are known as "barava."

At one inch from the point is a hole drilled completely through the spear.

The centre of each of the eyes of the belama is drilled with a hole sloping downwards into the cavity, and there are four holes drilled through the bone on the side of the spear-head into the cavity opposite to corresponding holes on the other side.

I suggest that the object of these holes may have been for the attachment of small strings of native beads about three-quarters of an inch in length, used either for ornament or intended to come away when the spear-head penetrated the flesh of an enemy, and so to increase the danger of the wound. Something similar occurs in the case of the bone-headed spears from the island of Guadalcanar.

CHARLES M. WOODFORD.

## REVIEWS.

**Religion.** **Jevons.**

*The Idea of God in Early Religions.* By F. B. Jevons, Litt.D. Cambridge: University Press, 1910. **77**

Issued in the series of Cambridge Manuals of Science and Literature, this little book is one partly of science and partly of metaphysics. The writer's object seems to be to prove the existence of God as conceived in Christianity, by showing that all nations have had an idea of God, and that this idea has been progressively developed by "a radiative and dispersive evolution" up to Christian monotheism. It does not come within the scope of a scientific periodical to consider the validity or invalidity of this argument. Science deals exclusively with phenomena. It is doubtful whether there can properly be said to be a science of religion. Anthropology on its mental and sociological sides deals with the religious phenomena of mankind as part of the great comprehensive science of man. But it is not the business of anthropology to consider whether those phenomena, or any of them, correspond to the ultimate facts of existence. Whether the savage theory of spirits, for instance, represents to any degree the essential truth of things matters not to anthropology. All that concerns anthropology is to trace out the rise, evolution, and decay of the theory in the objective phenomena presented by human societies in various stages of civilisation and in different environments. Its methods would be sound and its conclusions valid independently of the truth or falsehood of the theory itself. That is a metaphysical problem to be solved by quite other methods than those of anthropology.

Hence I am precluded from considering Professor Jevons' argument, and must limit myself to noting a few matters of detail in his view of the conclusions hitherto reached by scientific research.

His reputation as anthropologist and thinker stands so high that it is needless to say that he has succeeded in presenting in a popular form with lucidity and accuracy the results of many recent enquiries. The account of fetishism is an excellent summary. But some consideration might have been given here to the North American personal *manitous*, which are a striking instance of the individualism of the fetish reconciled to the interests of the community. Indeed, among some tribes there seems a tendency on the part of the fetish to become less and less individualist, and so to approximate to Professor Jevons' definition of a god, or perhaps to a totem. To say that "from the outset the object of the community's "worship had been conceived as a moral power" requires qualification or explanation. If we take it to mean that the object was one with whose will the general well-being of the community was bound up, the statement can hardly be accepted

as it stands. For some gods are evil—that is, of temper and disposition on the whole hostile to the common weal—and are worshipped only because they are so, if we may trust our evidence. In any case the argument seems vitiated here and elsewhere, for want of explicit recognition that in the process of civilisation the morals of the community had evolved, and that in virtue of such progressive evolution discrepancy was discovered between the character of the god as represented not only in his myths but in his rites, and the morality of the community.

The definition of myth in the next chapter as a narrative in which the doings of some god or gods are related, seems needlessly narrow. The tale, widespread in North America, of the wife who returned from spirit-land, relates no doings of a god. Even in Greece, where gods were so much further developed, the god only intervenes incidentally as it were in the beautiful story of Orpheus and Eurydice. Yet the narrative, dealing as it does with regions and conditions of existence essentially the subject of religious beliefs, can hardly be classified under any other head than that of myths. The criticism of Max Müller's theory of myths is short, but much to the point. That learned philologist wrote so fine an English style, and his books have been so widely read, that perhaps it is necessary at this time of day still to warn readers against a theory now universally abandoned by anthropologists in this country, though not wholly in Germany. I must, however, enter a mild protest against the statement that "a myth belongs to the god of whom it is told, " and cannot properly be told of any other god." Examples to the contrary, however they are to be explained, are too numerous. Nor can it be conceded that man was always "looking for" gods, except in a very passive sense; nor that myths are always ætiological. The existence of a god, as defined by Professor Jevons, with a worship and probably a mythology, is hardly a necessary inference from a mere name. There is no evidence of a worship or a mythology ever attaching to Twanyirika among the Arunta, or to a score of other names in different parts of the world. And it is seriously to be doubted whether the Australian natives are, as the author suggests, in religious decay, though magic may have evolved more rapidly than religion from the common root of both.

Again, the origin of sacrifice is a very difficult question. I have no such prejudice in favour of the "commercial theory" of sacrifice as the author suggests to be the special property of some students. But I think we cannot help admitting that *do ut des* must have been a dominant cause of the rite in at least a large number of cases, and that in a very early, if not the earliest, stage. Men would approach their god, as they approached their chiefs or powerful men, with a gift to obtain something from him in return. The favour and acceptance they sought was only to be shown by some material good, regarded as the god's gift, such as rain, success in hunting, security from enemies, children, and so forth; and the offerings at harvest and on other occasions of thanksgiving are, as Professor Jevons himself sees, a later development.

It is impossible, however, in a short and rapid survey of so large a field as the author here covers, to avoid laying oneself open to many differences of opinions on questions of detail such as these. The substantial result is that he has summarised so well, and in a manner so thoroughly interesting. The power of doing this is a great gift: it will procure him a wide audience, and will contribute to the diffusion of anthropological knowledge in many quarters otherwise innocent of it. But from the point of view of pure science we may be allowed to regret that his eye has been fixed so continuously on his metaphysical contention.

E. SIDNEY HARTLAND.

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**Southern Nigeria.** **Thomas.**

*Anthropological Report on the Edo-speaking Peoples of Nigeria.* Parts I. and II. By N. W. Thomas, M.A., F.R.A.I., Government Anthropologist. London : Harrison and Sons, 1910. **78**

The region over which Mr. Northcote Thomas's ethnological studies extend in the two volumes under review is an irregularly-shaped patch to the west of the Lower Niger, just above the branching of the delta, west of Yoruba, south of Igbira, east of Ibo and Ijō, a territory about 150 miles long from north to south, and an average 50 miles broad. This area corresponded more or less with the ancient kingdom of Bini or Benin, and the Bini or Edo tribe still occupy the centre of it.

Part I. commences with a somewhat too brief account of the physical characteristics of the Edo-speaking negroes. Then follow an excellent and pithy description of the Edo group of six languages ; a description of the Edo social organisation, demography, food, calendar, market customs, arts and crafts, religion and magic, secret societies, funeral, marriage, and birth customs, inheritance, adoption, property, land and slave laws, criminal law, and degrees of kinship and methods of reckoning genealogies. The second part of the book deals with the grammar and vocabularies of the Edo, Ishan, Kukuruku, and Sobo languages, and the Wano dialect of Ebo. The structure of these languages and their pronunciation and range of ideas are admirably illustrated by narratives taken down from the natives, narratives which throw much light on the folk-lore, customs, daily life, and morality of the Edo peoples. For these alone the book must possess a permanent value.

The work is replete with interesting information, some of which is quite new, but there is practically no index, and there are several lacunæ in this study of the Edo peoples where one would, from the government anthropologist of the district, have looked for new and accurate information. For instance, nothing is said about that amazing development of bronze casting in Benin, which is one of the unsolved enigmas of Africa (as to its origin and the source from which the bronze amalgam was derived), or native traditions and history, such as the development of the Benin kingdom, and the origins of the Edo peoples and their civilisation. The author alludes to the affinities (in my opinion basal and undoubted) between the Edo group of tongues and the Yoruba and Ewe groups.

In his very interesting compilation under the heads above referred to, there is further evidence in customs, laws, arts, and crafts, and religious ideas to connect the Edo peoples in their early development with the Yoruba stock, before the last-named became Muhammadanised in the eighteenth and nineteenth centuries. (An admirable description of the pre-Islamic condition of the Yoruba and Borgu peoples may be found in the works of Clapperton and Richard Lander.) The notes on the Edo calendar (pp. 18, 19) show that the Edo peoples recognised two kinds of years, "male" and "female," one of which was probably a month longer than the other. The male year, in short, would, by its greater arbitrary length, rectify the calendar according to the sun. The months or moons, according to Mr. Thomas, do not stand in any exact relation to the lunar phases but were taken from the ceremonies proper to certain periods of the year. In some districts a month of twenty days was used, making up a year of eighteen months. The week was of four days ; occasionally, for market purposes, a double week of eight days was recognised. One of the four days in the week was usually set apart as a rest day, especially for men, women as a rule enjoying no sabbath. This four-day week is a widespread custom throughout Negro Africa—Bantu and non-Bantu.

Interesting are the remarks as to the "silent trade" (p. 19) ; so also the description of the different looms used by men and by women, and the method of

making pots. With the section dealing with religion and magic, the reviewer is fully in accord with the author of this book, and he welcomes the sober treatment of the subject, divested as it is of all preconceived theories and fantastic deductions.

In only one direction is the reviewer at variance with the author. He dislikes the phonetic system employed in transcribing the Edo languages. It is annoying in the day of to-day when any serious student of ethnology or linguistics introduces into his work a *new* system of orthography. On the whole, the best system promulgated was that of Lepsius, with a few modern alterations and simplifications—such a system, for example, as that adopted by Barth in the transcription of the Sudan languages, or (if I may say so) by myself and many others in regard to the Bantu tongues. There is no feature in the Edo languages (some of which were transcribed by the reviewer as far back as 1888), which prevents their being brought under the Lepsius system, or that (scarcely differing therefrom) officially employed by the Indian Government. For example, the *u* sound in "but" or "bud" is far more logically rendered by the unaccented *a* (according to the plan of the official alphabet in India) than by a special letter or an *e* with diacritical marks; for it is little else than a short sound of the normal *a*. The sound of *a* in the French word "dans" is much more truly rendered by a nasalised *o* (*õ*) than by the symbol used by Mr. Northcote Thomas.

H. H. JOHNSTON.

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**Psychology.** **King.**

*The Development of Religion: A Study in Anthropology and Social Psychology.* By Irving King, Ph.D. Macmillan & Co., 1910. Pp. 353. **79**

Dr. King professes to have written this work in the hope that "it may con-
" tribute something toward a classification of the relation of psychology to anthro-
" pology and the social sciences." He regrets the mutual suspicion with which the anthropologist and the psychologist are wont to regard each other, when the need is for a helpful co-operation. It may be true that the failure of the psychologist to attain satisfactory results is in many cases due to the very character of the observations collected by the anthropologist. Every anthropologist who has an active interest in psychology must admit the justness of the stricture that "surely some
" training in psychology would have rendered some of the laborious undertakings
" of the student of the natural races much more fruitful of results. There are, of
" course, notable exceptions, but it is certainly true that much is yet to be desired
" in the form in which material regarding the customs of present-day natural races
" is at present gathered together." Indeed, the anthropologist who limits himself to the preparatory remarks of the author may learn more to his advantage than he who skips these and studies only the contents of the chapters.

The writer treats his subjects from many different standpoints, and, owing to this almost constant shifting of point of view, it is not always easy to follow his line of thought. He seems to be following no particular theory and to be grappling with no particular problem; and it can scarcely be held that he has made any valuable contribution to the science of religion in any of its aspects. So far as his work can be said to embody a system it seems in brief to be as follows:—Religion has its source in a "take-care" attitude, always social in its origin and in its manifestation; psychologically, it is the attributing of values to things, which is in turn determined by the "centreing" of our interests.

As Dr. King has pointed out, it would be well if the field-worker would acquaint himself with the more pressing needs and aims of modern psychology; and, as almost every treatment of anthropological data at the hands of the psychologist bears witness, it would in nowise be amiss for the psychologist who deals with rudimentary culture to acquaint himself as thoroughly as possible with some of the most trustworthy

authorities. That the author's knowledge of the social group about which he draws his conclusions is not always all that may be desired is shown on many pages, as witness the paragraph on page 67, in which he finds an "indefinite sense of per- "sonality well illustrated by the system of relationship current among many Aus- "tralian tribes. The notion of wife, mother, father, brother, and sister are not "clearly differentiated from a rather extended group of relatives. Thus the term "brother applies not only to the blood brother, but also to all males born from "a certain group of men and women. This is not because the Australian is in "doubt as to his blood relationship, but because his own sense of personality is so "vague that he conceives vaguely those about him. He apparently thinks chiefly "of groups rather than of individuals." This would be paralleled by saying that a German student has "this indefinite sense of personality" with regard to the member of his *Bruderschaft*, to whom he speaks indiscriminately as "brother," as contrasted with the definite sense of personality for those without the bond, who are spoken to with more discriminating terminology. It is matter of surprise that the author, permeated with the theory of interest and valuational attitudes and pragmatic sanctions, did not see in this nomenclature a mere matter of social arrangement, and a convenient and inevitable designation, altogether independent of the definiteness of the sense of personality.

It is not improbable that in other cases he has fallen into psychological fallacies. The discussion of the relation between religious values and needs and "the various "processes of social activity which are aroused by all sorts of objects of general "interest and concern" (pp. 314–5) seems to be a sacrifice of psychology to theory; as when he says that "in all cases it should be borne in mind that the occasion "which excites attention, *i.e.*, the strange and unusual object or phenomenon, is *first* "recognised because it seems to have a close connection with some of the already "existing activities of the individual or of the group. . . . It is important to "remember that these things attract the savage because of the part they appear to "play in something he is occupied in doing." Since, however, the unusual is, as compared to the usual, so seldom associated with the activity of the individual, it is impossible to believe that mere association would not have brought about just the opposite of the actual result. It would, on this theory, be the rising and setting of the sun, which is associated with so many of the already existing activities, and not the eclipse which, as a matter of fact, is associated with so few, that would elicit his attention and interest. In short, it is undoubtedly the unusualness of the phenomenon that directs attention to it and accounts for its association in the mind with some other phenomenon, and not *vice versâ*. It would task the ingenuity of the most subtle psychologist to show that the actions of a dog terror-stricken at the sight of a bone which is being drawn across the floor by an invisible thread are explainable in terms of the part which a bone moving without apparent cause "plays in something he is occupied in doing." The "attractiveness" of such phenomena seems to be due to the fact that they apparently are exceptions to the uniformity of nature, and do not enter largely into the every-day experience.

The books given in the appended bibliography "it is hoped . . . are fairly "representative of the sources, and of the literature generally, of this special field." One notes the absence of all works on social psychology. The author may be excused for omitting the social psychologies of Ross and of McDougall, since they had not appeared many months prior to his own publication, but it is surprising that he has referred to none of the French, German, or Italian works on this subject, nor, apparently, is he acquainted with any of the writings of the important school of the *L'Année Sociologique*. He refers to but one of the articles republished in Marett's *Threshold of Religion*, has no reference to the works of Hartland or of Wundt,

and does not include F. B. Jevons' *Religion in Evolution*. Most of the trustworthy authorities on Australia are included, but no other ethnological area is adequately represented. W. D. WALLIS.

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**Sociology.** **Skeat.**

*The Past at our Doors*. By W. W. Skeat. Macmillan & Co. 1911. **80**

In the preface to this charming little book Mr. Skeat draws attention to a real and long-felt want when he says "there is no adequate Folk Museum in this "country where the development of the national life can be studied."

The past is indeed at our doors, but unfortunately more often than not at our back doors; on the rubbish heap, left to rot by those who know no better. Only recently in going over such a heap I discovered an old Sheffield-plated candlestick and a pair of fine old bedposts besides other oddments of interest.

I never pass a scrap heap in the yard of some country "metal merchant" without a search, and generally with results satisfactory to myself.

The little book under notice is divided into seven chapters devoted to the story of our food, dress, and homes. The author endeavours to impress his readers that there are many things which they are apt to consider as "common" which are full of hidden romance.

He, I think, is mistaken in saying that the word "trencher" as applied to a bread board has died out, if so it is still in use in the game of "turn the trencher" as played by children.

The derivation of such words as "hamper" and "marmalade" are interesting, but he might also have included that of "wig" as having found its way from Italy. The growth of modern machinery from the most primitive users, and the connecting links between practices still in vogue in Scotland and those of the Stone Age, are aptly set out.

It certainly is astonishing to find out how much we owe to foreign lands for what are now our commonest forms of food.

Equally instructive are the chapters on dress. "It is certainly a very odd thing "that most of the chief kinds of dress at present worn by women in England are "copied from dresses first worn by men." This seems somehow to fit the times.

With regard to our houses the author traces the present style of numbering the floors to pile dwellings; the ground floor was frequently a mere storeroom at first open to the air, the storey above it being the "first" floor. Added to this he gives the evolution of staircases and fireplaces with their accessories.

The work comes to somewhat an abrupt ending; but that one understands, for it is difficult to condense into a book of 200 pages a subject so interesting and absorbing. Those interested in the subject will, I am sure, look for a larger work from the pen of one so capable of expounding the development of our social life.

J. E.-P.

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**Indonesia: Linguistics.** **Brandstetter.**

*Renward Brandstetters Monographien zur Indonesischen Sprachforschung. VII. Sprachvergleichendes Charakterbild eines Indonesischen Idiomes.* Luzern: Verlag Buchhandlung Haag, 1911. Pp. 71. **81**

This is a further contribution to the author's admirable series of dissertations on various points of Indonesian philology. The present paper discusses the Bugis language of South Celebes, in comparison with seven other languages, viz., Old Javan, Makassar, Tontemboan, Bontoc, Kamber, Malagasy, and Malay. The study is not based on the usual language manuals, but on special notes and observations made in studying certain Bugis and other texts, which have been published with or without translation. The extracts used as examples are literally translated and

expounded. The whole range of the grammar is treated, including the phonology. This is greatly hampered by the inadequate written character, which causes words like the Bugis *anaq-to-ripapuwam-mĕñ* to be written *antorippuwmĕ*, or the Makassar *taŋbañkañ* to be represented by *tbk*. There is also a chapter on the Old Bugis language. The work is important to the Indonesian student both for its information and for the example which it presents of the method in which these languages should be investigated.

S. H. RAY.

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**India.** **Fraser.**

*Among Indian Rajahs and Ryots: A Civil Servant's Recollections and Impressions of Thirty-seven Years' Work and Sport in the Central Provinces and Bengal.* By Sir Andrew H. L. Fraser. London: Seeley & Co., 1911. Pp. xv + 368. Index. 23 × 14 ccm. **82**

Sir A. Fraser records in this book his experiences of life in the Civil Service, beginning with his appointment as an assistant magistrate in the Central Provinces, and ending as Lieutenant-Governor of Bengal. His duties in the later part of his service, as a member of the Imperial Government, enabled him to observe more of the Indian Empire than is possible for the ordinary civilian, who generally begins and ends his career in a single province. The experienced Anglo-Indian will find little here that is novel or specially interesting; but the young officer will be impressed by the loyalty of the writer to the traditions of a great service, and the unvarying kindliness and sympathy displayed towards the natives of India. Those who know the country by personal experience will find much to which they will not readily assent; the exaggerated respect for missionary education; the lack of that grit and determination which has made the empire what it is; the suggestion that the present difficult situation is to be remedied by concessions on the part of its rulers. Social intercourse between the governing and the subject races is, of course, much to be commended, and by no class has it been more actively promoted than by the members of the service to which the writer belonged. But so long as the native prefers the policy of dignified seclusion, hedging himself in on all sides by tabus of commensality, intermarriage, seclusion of women, and caste, the gulf between the two races must of necessity remain unbridged. Mr. Valentine Chirol's recent book, *Indian Unrest*, supplies a useful corrective to many of the views expressed by Sir A. Fraser. It is also to be regretted that the writer, while full of sympathy for the aspirations of the Babu class, seems to have devoted little study to the religions, ethnography, or folk-lore of the peasant. At any rate, he gives us little on these subjects, and this in spite of the fact that much of his service was passed in a province, the home of most interesting forest tribes, a paradise to the ethnologist. He has something to say about the relations between the Khonds or Kandhs, and the agricultural Kultas who are intruding on their forest domains; and he describes an incident in which the former killed a member of the latter tribe in the belief that the blood of the victim would promote the fertility of their fields, a recent case of something like the Meriah sacrifice, which has been exhaustively discussed by Professor J. G. Frazer. He has visited that interesting tribe the Baigas, who exercise priestly functions among the Gonds, but he tells us nothing of their religious beliefs. Of the Gonds he says little except the tale of a stupid practical joke. When an attempt was made to ascertain by actual experiment the average produce of their fields, the scheme was defeated by someone, who ought to have known better, telling these semi-savages that if they cut their crop there would be no children in their houses. Further information about such remarkable tribes might well have taken the place of disquisitions on contemporary politics.

W. CROOKE.

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ANCIENT LOCAL POTTERY FROM CHINESE TURKESTAN.

## ORIGINAL ARTICLES.

Asia, Central. (With Plate I—J.) Woolley.

### Some Ancient Local Pottery from Chinese Turkestan. *By C. L. Woolley.* 83

I have had the opportunity of working for three months over a part of the great collection brought back by Dr. M. A. Stein from his explorations of ancient sites in Chinese Turkestan and westernmost China, of which a preliminary account has been given by him in *The Geographical Journal*, July–September, 1909.

Amongst the objects are numerous examples of pottery; these are of almost every type and cover a considerable period, from the first century B.C. onwards. Putting on one side the porcelains imported from Eastern China, something may be said about the rougher local products. A large proportion of the pottery is hand-made. The clay is generally ill-levigated, the colour differing according to the localities and the methods of manufacture; the pottery shows every degree of skill from the mere plastering of lumps of clay into a mould to a regularity such that it is difficult to distinguish the vessel from one made on the wheel. Generally speaking, no surface colouring matter was employed, but in some of the finer wares a thin engobbage was used to give a smoother surface than was produced by friction in the course of manufacture, and in one or two cases a colour-wash of hæmatite was added. Hand-made pottery was almost always fired on an open hearth, and shows in the section the uneven bands of colour usually resulting from that process. Varying degrees of heat were attained, but in most cases this was very intense, and gave to the clay a surprising hardness and a clear ring.

Probably, as in modern India, a shallow hole in the ground would serve as a nucleus for the hearth, and such a hollow, easily roofed in, would account for the "smothering" of many hearth-burnt examples, which otherwise could have been attained by the arrangement about the pots of quick and slow burning fuels, or by plastering the heap of fuel formed round and over the pot with a coating of mud. This actual method was observed in Southern India by Dr. Jagors (*Verhandlungen der Berliner Gesellschaft für Anthropologie.*—I am indebted for the reference to Dr. W. von Bissing). Usually, he says, a hole in the ground capable of taking a considerable number of pots was used for firing. Working on a smaller scale the potter spread a little cow dung and rice straw over the bottom of a large vessel, already fired, and packed his small pots inside, covering the whole with a second vase, and making it airtight with a mixture of cow dung, clay and ashes. The large vessel was then set upon a triple layer of cow dung; more of the same fuel was heaped around and above it. The heap was then encased in rice straw, and the straw was plastered with clay, leaving a hole at the top and a ring round the base for purposes of draught. The fuel was fired and burnt for four hours. The pots, which had been washed with hæmatite and burnished, were found to have taken a deep black colour. Here we have an improvised kiln, but the same people also fired vessels, which were to be of clay colour on the outside and black inside, in an open fire, first filling them up with a mixture of cow dung and rice straw. The uneven colouring of some of the Chinese Turkestan examples corresponds very well with the results to be expected of the more primitive process of smothering in the open hearth. Others as clearly show a greater control of the heat, and since hearth-burning and kiln-firing were practised contemporarily, it is probable that every intermediate method was at the same time in use.

From Mingoi near Kara-shahr (sixth to ninth centuries A.D.) comes a sherd (Mi. XXIII 006, Pl. I–J, 3) on which a Tibetan inscription was scratched previous to burning. From the fort of Miran (*circiter* ninth century A.D.) comes a similar

hand-made fragment (Pl. I–J, 8) with the graffito head of a warrior wearing a helmet with cheek pieces clearly of the Chinese type, made of pieces of leather covered with lacquer, such as were found in numbers in the ruins of the Miran fort, and are represented on the Mingoi clay figures. Here, evidently, hand-made pottery was still being produced at a time when Chinese, Iranian, and Indian influences had affected the civilisation of the Tarim basin for centuries past. A fair number of parallel cases could be quoted where wheel-made kiln-fired pottery never entirely superseded, for domestic purposes, the hand-made, hearth-burnt vessels that carried on the prehistoric tradition, *e.g.*, Nubia, and Roman Britain, where the natives continued to produce their old rough wares while using at the same time imported *terra sigillata* and wheel-made, kiln-fired pottery locally made under Roman influence.

FIG. 1.

So conservative was the tradition that the greatest difficulty is to distinguish between examples possibly late and possibly early. At some points of the Lopnor desert stone implements were found (*see* MAN, 1911, 52) in conjunction with pottery fragments. From these places come sherds of a type not found elsewhere; they are hand-made, of a clay so ill-levigated that the numerous stones (in size up to five and six millimetres) sometimes go nearly through the walls; the potting is irregular but the walls are always very thin; they are hearth-burned but evenly fired with a remarkable degree of heat; that this did not crack the stones and break the pots was probably due to the use of a very slow burning fuel, such as cow dung. These wares may well be neolithic, but the difference between them and some produced in the eighth and ninth centuries A.D. is really very small. That nearly all are of local fabric there can, of course, be very little doubt; Fig. 1 shows a "waster" from Lopnor, the distorted rim of a very finely potted hand-made grey smothered jar with a rolled rim of well-developed type.

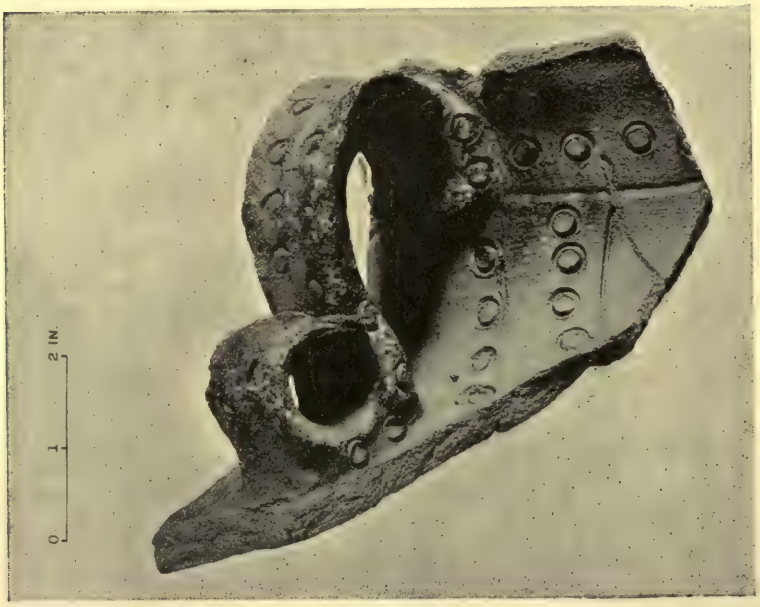


FIG. 2.

On many sites "mat-marked" pottery is common (Pl. I–J, 7). The vessels generally, if not always of bowl form, were moulded inside wicker baskets, the impression of which preserved on the exterior forms a regular decoration. One fragment so marked is wheel-made though hearth burned; the matting was presumably pressed against the face of a pot already cast. The example gives a further link between the hand-made and wheel-made pottery. The mat-marked pots are often smothered, particularly the pieces from the watch-stations along the ancient Chinese *Limes* near Tun-hu'ang; the period of the military

occupation of the Limes is circ. 100 B.C. to A.D. 150; but it need not be supposed that elsewhere the ware was always so early. Mat-marked pottery comes also from the Japanese dolmens and other places; it is, indeed, the result of a very natural process. In connection with it might be cited a peculiar glazed example from So-yung-chêng. This is a bowl moulded outside a basket-work case; the mat-marked interior is covered with deep brown glaze, the exterior has a white glaze whereon a floral design in brown (So. 0043); it is described by Mr. R. Hobson as Tz'u-cheu ware of the Sung Dynasty.

A great advance in what is really the same technique is shown by the moulded wares (*e.g.*, Yotkan 0039 k and 005 a, Pl. I–J, 5, 6); the mould here produces an elaborate relief ornament in which the Gandhara influence is pronounced. Generally the moulded pattern and the pot result from the same process, the clay being simply pressed into the mould; but in Yo. 0039 k the impression has been taken in a very thin layer of clay which is applied to a vessel with walls some six millimetres thick scored lightly to secure a bond. This recalls at once the stucco decorations of the buildings, where the clay surface of the reliefs is generally quite thin, with a backing of common clay mixed with fibre. As the whole surface of the pot seems to have been covered it is here classed with the moulded rather than the appliqué-decorated wares.

FIG. 3.

The commonest ornament on hand-made pottery is either stamped with a series of small circular or toothed punches (*e.g.*, Fig. 2 and Pl. I–J, 2) or comb-drawn; festoons or wave-patterns made with combs having four to nine teeth are most usual (Pl. I–J, 1; Akterek, iv, i).

A few vessels were zoomorphic (Yotkan 1 and 0061, Pl. I–J, 19 and 20); like most of the vases with appliqué ornament, they are of the fine red terra-cotta, of which the grotesque figurines were made, and are kiln-fired. Like the figurines and stucco reliefs, they are built up from separately moulded members; piece moulds were not used.

The wheel-made pots are generally of very finely levigated clay, kiln-fired, sometimes smothered, sometimes of a clear terra-cotta red; the surface, either by the mere friction of casting or by the use of a slight engobbage, is usually smooth and highly finished; there are one or two cases of a hæmatite wash being used, and a few of burnishing. The ornament, when there is any, is appliqué; of this a fine example is Yotkan, 01, Fig. 3; the fact of the broken neck and handles having been ground down smooth shows that the piece was originally considered of some value. Pl. I–J, 4, is hand-made. Unfortunately at Yotkan, the site of the ancient Khotan capital, the site where most examples of this ware were found, no detailed chronology

can be obtained within the period lasting from the first centuries B.C. to the eleventh century A.D. during which it was inhabited. Purely Chinese motives of decoration sometimes occur, but the classical Gandhara type is far more prevalent, *e.g.*, the anthemium forms the base of the jug handle (Yo. 0057, Pl. I–J ; cf. 11), the simple jug (Yo. 0060, Pl. I–J, 21), and many other specimens. Remarkable for their analogies in the classical west are the glazed handles from Akterek, where was a temple of circ. sixth century A.D. (A.T. 003, Pl. I–J, 13 ; *cp. Ancient Khotan*, pl. xlii, Figs. T.M. 002 b, c ; 003 d.) These are precisely of the shape common on Roman lamps, a small vertical ring handle set low down, level with the top of the lamp, fitted with a flat triangular thumbpiece slightly inclined from the vertical ; on the face of this is moulded a conventional acanthus, anthemium or palmette ornament. In one case (A.T. 0012, Fig. 4), a similar handle, but of rough local hand-made ware, was applied not to the rim but to the body of a shallow vase, probably a native type of lamp ; in another glazed example of typical local fabric (A.T. 004, Pl. I–J, 12), the thumbpiece lies horizontally above the vertical ring handle, flush with the rim of the vase, a regular Roman form not infrequent in glazed goblets. Another classical type of handle is A.T. 045 (Pl. I–J, 14), with its back-turned floriate thumbpiece.

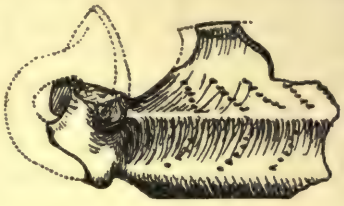

FIG. 4.

It is not necessary to suppose that these glazed specimens were imported, seeing that similar glazes, though on a different body, were locally produced. From So-yung-chêng (So. A. 001–3, 005, Pl. I–J, 15–18) come fragments of the moulded and glazed tiles that covered the walls and roof of a Buddhist temple ; on these occur dragons of Chinese type, a rough jewel ornament within a vesica, that may be a degraded representation of the seated Buddha, and, most important, a flame ornament from the edge of a large vesica. Such flame ornaments, rendered in precisely the same fashion, are found among the remains of Buddhist temples at nearly all the sites ; in this case the red clay, usually left crude and painted, has been covered with a fine blue-green glaze. So-yung-chêng was occupied during Sung times, so is much later than Akterek, where the acanthus lamp handles were found, and the Gandhara influence is no longer felt there ; but at Akterek, as at the later site of Mingoi, north of the Taklamakan, the tradition lingered, or perhaps the old moulds remained in use, longer than on *à priori* grounds would be expected. C. LEONARD WOOLLEY.

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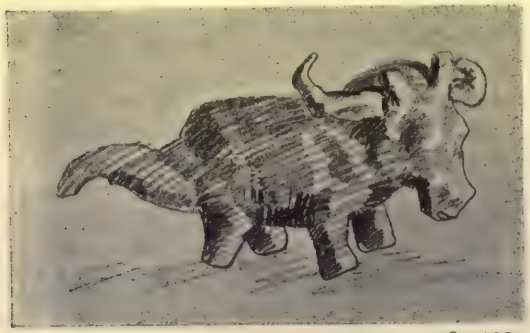
**Africa : Sudan.** **Cummins.**

**Golo Models and Songs.** *By Major S. L. Cummins, R.A.M.C.* **84**

The three sketches sent herewith represent clay models of animals made by the Golo tribe near Waw in the Bahr-el-Ghazal. In an article on the Dinka, in the *Journal* of the Anthropological Institute for 1904, I gave some sketches of Dinka clay models of cattle, and a Golo model of an elephant, illustrating the greater vigour and realism of the latter, as a work of art. I have since come upon the sketches now sent, and think them, perhaps, of sufficient interest to be recorded.



The models themselves were too brittle to be brought home.

With the sketches were some songs recited for me in 1902, by the chief of the tribe, one Guma, son of Kiango. As the tribe is likely to alter under the influence of civilization in the near future, any light upon its mentality during the early days of the occupation of the Bahr-el-Ghazal has its value, and I therefore send the songs with the sketches.

(1) Guma's Song.

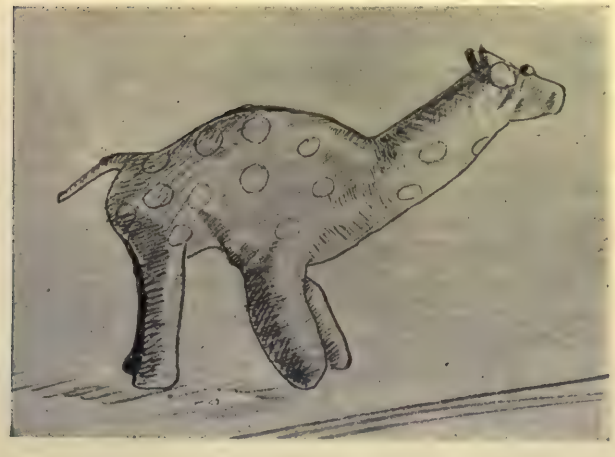
His heart is sad, the son of the Sultan (Kiango)
You are a common man.
If you don't hear my orders, you shall go to prison.
Hear your ruler's commands.
Bring him grain, or you shall have lashes.
Give to Guma honey, grain and meat, that he may eat in your village.

(2) Hunter's Song.

Oh brother! You tell me that I am not a proper man.
Were I not a proper man, would I slay the beasts with arrows?
I am a better man than you, and my aim is sure.

(3) Song of Elephants.

The game in the forest, does it understand our talking?
The elephant is the only *man* among them.
Big as he is, a small man may kill him.
I went to the forest and found him and slew him.
"Oh elephant! You are big and your tusks are mighty,
But with my little spear I slew you."



(4) Song of Rain.

Heavy rain is coming. I shall go to my hut and light a fire.
"Oh, wife! Shut the door and kindle the fire,
For the thunder-cloud has darkened the eye of the Sun.
The heavy rain is coming, and we had best sleep in our huts.
When the rain is over, we shall go out again."

S. LYLE CUMMINS.

Physical Anthropology. Duckworth : Shore.

## Report on Human Crania from Peat Deposits in England.

*By W. L. H. Duckworth, M.D., and L. R. Shore.*

85

The anatomical and geological collections of Cambridge University contain several crania from peat deposits. Although the localities are widely separated, it seems justifiable to bring all the available specimens together for the purposes of description and comparison. This has been done in the following report. We are indebted to Professors Macalister and Hughes for permission to examine the crania herein described. The report is divided into two sections; in the first of these, the chief

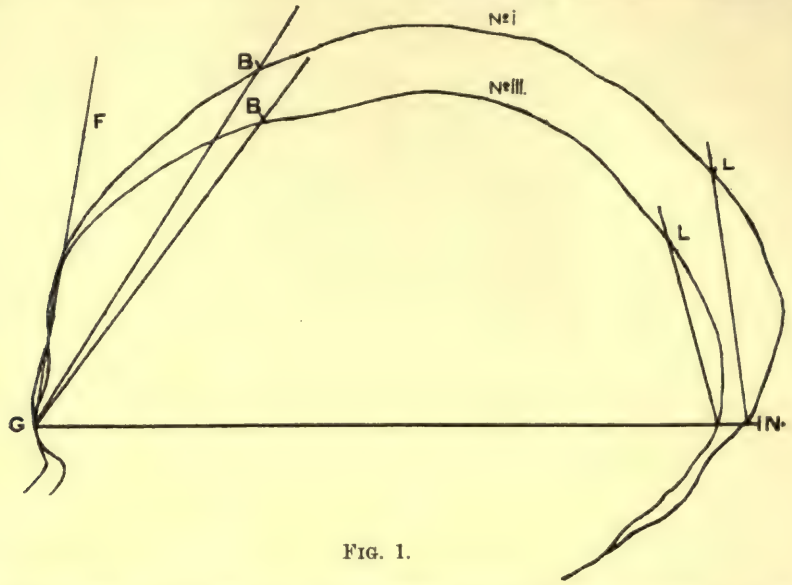



FIG. 1.

Contour tracings of crania Nos. I and III from British peat deposits. The bregmatic (B, G, IN) and lambda (L, IN, G) angles are indicated.

craniological features of each specimen are detailed; in the second part will be found comments upon the observations thus made, and the measurements and indices provided by the skulls.

SECTION I.—LIST OF THE SPECIMENS, AND BRIEF DESCRIPTIONS OF EACH.

I. A male skull with the mandible; from Upware, Cambridgeshire.
II. A male skull with the mandible; from Bracebridge, Lincolnshire.
III. A female skull with the mandible; from Burwell Fen, Cambridgeshire (1890).
IV. A male calvaria; from Burwell Fen, Cambridgeshire (1884).
V. A male skull; from the Cambridgeshire Fens (exact locality not specified).
VI. A fragmentary male calvaria: from Burwell Fen, Cambridgeshire.
VII. A male skull (Mus. Anat. Cant., No. 658); from a "peat moss," Lancashire, described as "Ancient British."
VIII. A male skull (Mus. Anat. Cant., No. 659); with locality and description as in the case of No. VII).
IX. A male skull (Mus. Anat. Cant., No. 275); From Feltwell Fen, Norfolk, described as "Early British."
X. A mandible, probably female; from Burwell Fen, Cambridgeshire.

No. I. A large massive male skull with prominent brow-ridges and occipital protuberance, and large mastoid processes. The principal sutures remain open. Parts of

the facial skeleton are missing. There is a well-marked supra-inial protuberance of the occipital curve, clearly shown in tracing No. I (Fig. 1) taken from this specimen. The mandible is large and heavy, though imperfect. The teeth are much worn but not carious. In length (from symphysis to angle) the mandible measures 110 mm., and in width 105 mm. at the angle.

No. II. A large male skull with prominent brow-ridges and external occipital protuberance. The chief sutures remain open. The sagittal cranial arc does not show the supra-inial bulging so distinctive of specimen No. I. Much of the base of this skull is missing. The remaining teeth are much worn but not carious. The mandible measures 94 mm. in length, and 94 mm. in width at the angle.

No. III. This skull presents features characteristic of the female sex. The brow-ridges are not prominent. The occipital protuberance is feebly developed. The sagittal arc (cf. tracing No. III, Fig. 1) shows a slight, but distinct supra-inial bulging. The parietal eminences are distinct. The facial bones are absent or greatly damaged.

No. IV. This male calvaria has been reconstructed from fragments. The face and the base are absent, as are also the temporal bones and part of the occipital bone. The brow-ridges are remarkable for their continuity in the middle line. The sagittal suture is closed. The measurement in breadth is only approximate, owing to the absence of the temporal bones.

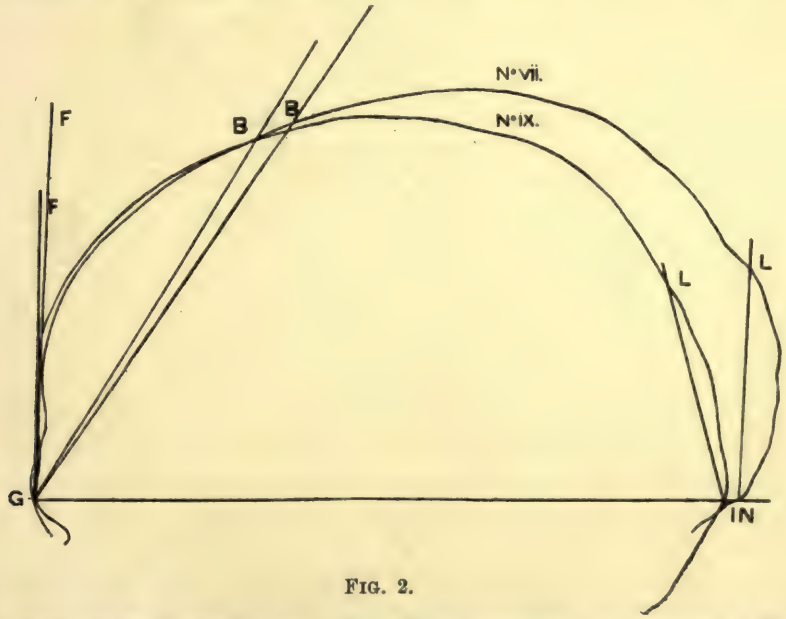



FIG. 2.

Contour tracings of crania Nos. VII and IX from British peat deposits. The bregmatic (B, G, IN) and lambda (L, IN, G) angles are indicated.

No. V. This specimen is shown to be male by the prominent brow-ridges and occipital protuberance. The face and most of the cranial base are absent. Synostosis is commencing in the external part of the sagittal suture, but has not begun in the other sutures.

No. VI. A fragmentary calvaria. The chief characteristic is the very great transverse diameter, which must have approached 160 mm., and the cephalic index was probably 90 or more. The sagittal cranial arc was evidently flattened.

No. VII. (Mus. Anat. Cant., No. 658). A male skull with prominent brow-ridges continuous across the mid-line. The mastoid processes are large, and the temporal

ridges distinct. The posterior half of the sagittal suture is closed externally. Other sutures remain open. The skull is elongated with a marked supra-inial bulging, well shown in the contour (Fig. 2). The facial skeleton is well preserved.

No. VIII. (Mus. Anat. Cant., No. 659). A male skull, very short and wide. There is no supra-inial bulging, and the median sagittal contour line ascends steeply from the inion. The parietal eminences are well developed, and give a flattened form to the cranial vault. The sagittal suture is beginning to close. The bones of the face and of the right temporo-sphenoidal region are imperfect.

No. IX. (Mus. Anat. Cant., No. 275). A very large and massive male skull of cuboidal form, resembling crania of the Gristhorpe and Cowlam types, and also to some extent the Brünn cranium. The interfrontal suture remains open (metopic). The brow-ridges and muscular impressions are prominent. The facial skeleton is well preserved, and the palate is wide and shallow. The teeth were fairly worn down but not carious. The sagittal contour is shown in Fig. 2.

No. X. A mandible of slender proportions, and apparently female. In colour it is almost black, and darker than any other of these specimens. The left ascending ramus is missing. The presence of three molar teeth show that the individual was fully adult. The measurements are :—Length (symphysis to angle), 76 mm. ; depth at symphysis, 24 mm.

*Measurements and Indices.*—Table I contains a statement of the more important measurements and indices of the nine crania described in the preceding paragraphs.

## Section II.

(1) In criticising this series taken as a whole, there is some reason *à priori* for considering human crania from the peat as forming a homogeneous group, since in regard to other mammalia the peat fauna is certainly a distinctive one. But a glance at this collection shows that a very great diversity of cranial form obtains.

(2) In the next place, the state of preservation of the specimens varies considerably. Nos. IV and VI, both from Burwell Fen, are distinctly more friable than the others, and thus give an impression of greater antiquity. Otherwise there is no guide whatever as to the age of the specimens, in the almost complete absence of data concerning the circumstances of their discovery. It should be noted that they might be representative of man in any stage of culture from the neolithic period to the present time. But there is no question of assigning to them a greater antiquity than that just indicated (viz., neolithic).

(3) In such a case it is hardly possible to do more than provide a simple record of the chief osteological features of the crania, such as that given in the preceding section of this paper.

(4) But beyond this, it should be remarked that in respect of certain selected tests, it is possible to compare these crania with some of the classical palæolithic specimens. Such a comparison has been made, and the characters that have been employed are of a numerical order, and are considered to be of use in indicating the evolutionary grade of specimens studied by their aid.

The tests are called (*a*) the calvarial height index, (*b*) the bregmatic angle, (*c*) the lambda angle. They are well-known by reason of their employment by Professor Schwalbe in his researches on various palæolithic human remains, and especially the Neanderthal and Spy crania. Consequently they will not be further discussed in this place. The values in Tables II, III, IV provide a basis for comparisons, and here are given the figures relating to certain of the peat skulls, as determined on the tracings shown in Figs. 1 and 2. The values for the other

crania are derived from Professor Schwalbe's papers quoted by Professor Berry in the publication mentioned below.*

Put briefly, the general results of these tabulations go to show that two crania from the peat, Nos. III and IX of the series here described, tend to intrude among the early prehistoric crania. This tendency is specially characteristic of No. III, which is hereby distinguished from modern European crania, and even from some savage existing types usually assigned to a low grade of evolution. It is further to be remarked that the associated "palæolithic" crania are those known as the Galley-Hill and Brünn specimens.

Now it would be inappropriate to enter here into a detailed discussion of the possible meanings of such an association. But in this connexion it is desired to give prominence to the three statements following :—

(*a*) This association is not regarded as conferring a very special distinction upon the peat-skulls concerned.

(*b*) The association is with crania whose claims to that palæolithic antiquity have been to some extent "suspect." And, without embarking upon a complete exposition of evidence, we wish to state that apart from these doubts (which have not been entirely removed, even by the discussion at Paris in 1909), both specimens (viz., those from Galley-Hill and from Brünn) are open to criticism as having been partially reconstructed, while one of them (Galley-Hill) is admittedly distorted through pressure.

(*c*) The association with the crania mentioned in the preceding paragraph may be claimed as corroborative of the view so ably argued by Professor Stolyhwo (*cf. L'Anthropologie*, Tome XIX, 1908, Nos. 2–3, pp. 191 *et seq.*). This observer contends that in respect of their cranial characters, *Homo primigenius* (Schwalbe) and *Homo sapiens* overlap more distinctly than Professor Schwalbe was at first inclined to admit. The characters of the Frisian skull, known as the "Batavus genuinus," support the same view, as do the data provided by a skull recently described by Duckworth in the *Journal of Anatomy and Physiology*.†

It appears, therefore, that this series of peat-crania includes examples which are somewhat unusual among modern *European* crania, in respect of the three characters employed for the purpose of comparison.

(5) Lastly, we have tested the characters of the individual crania in yet another way. This is set forth in Table V, which contains the specimens ordinated on the basis of the absolute breadth-measurement (maximum parietal breadth). The corresponding breadth-indices are also tabulated for comparison.

The table shows that while No. III, which has just been discussed, does not occupy a position of distinction, yet No. IX, which was also involved in the discussion under the previous heading (paragraph 4), is found to be rather unusually broad. And the table further shows that no less than three out of the nine crania (from the peat) present a breadth-index exceeding eighty-one. This is a percentage of 33·3, whereas among modern British crania only about ·33 per cent. should be so broad as this. The association of great breadth with great cranial capacity is clearly shown (Cf. Table I).

These specimens from the peat are therefore not a fair sample of modern *British* crania. They differ from these in respect of the exceptional position of two specimens (Nos. III and IX) described in paragraph (4) and also in the unusual frequency (one hundred times the normal amount) of occurrence of distinct brachycephalic proportions.

* Berry and Robertson, *The Place in Nature of the Tasmanian Aboriginal* (Proc. Roy. Soc., Edinburgh, Vol. XXXI, Part I., No. 3). † Vol. XLVI, April, 1911.

# HUMAN CRANIA FROM BRITISH PEAT DEPOSITS.

## Table I.

| Measurement, &c. | I. | II. | III. | IV. | V. | VII. (658) | VIII. (659) | IX. (275) |
|---|---|---|---|---|---|---|---|---|
| | ♂ | ♂ | ♀ | ♂ | ♂ | ♂ | ♂ | ♂ |
| Maximum glabello-occipital length | 199 | 193 | 185 | 170 | 194 | 210 | 176 | 180 |
| Maximum breadth | 143 | 142 | 141 | ? 133 | 145 | 144 | 149 | 152 |
| Basi-bregmatic height | 141 | ? 135 | 130 | — | ? 130 | 135 | ? | 149 |
| Auricular height (bregma) | 121 | 124 | 112 | — | 122 | 124 | — | 127 |
| Auricular height (perpendicular) | 122 | 123 | — | — | — | 124 | — | 126 |
| Horizontal circumference | 558 | 545 | 520 | — | 552 | 552 | 552 | 534 |
| Bistephanic breadth | 110 | 130 | — | — | — | 120 | 126 | 129 |
| Bizygomatic breadth | 141 | ? 134 | — | — | — | 133 | ? 142 | 148 |
| Basi-nasal length | 107 | ? | 98 | — | — | 104 | — | 110 |
| Basi-alveolar length | 111 | ? | — | — | — | 104 | — | 105 |
| Nasi-alveolar length | 77 | 73 | — | — | — | 71 | 65 | 71 |
| Orbital height (R) | 34 | 33 | — | — | — | 32 | 32 | 32 |
| Orbital width (R) | 39 | 41 | — | — | — | 34 | 38 | 40 |
| Nasal height | 57 | 51 | — | — | — | 47 | ? 52 | 49 |
| Nasal width | 26 | 27 | — | — | — | 25 | 25 | 27 |
| Cranial capacity | 1,767 | ? 1,637 | 1,132 | — | 1,611+ | 1,810 | — | 1,800 |
| Cephalic index | 71·8 | 73·6 | 76·2 | 78·2 | 74·7 | 68·5 | 84·5 | 85·5 |
| Height index | 70·8 | 70 | 70·3 | — | ? 67 | 64·5 | — | 83 |
| Stephano-zygomatic index | 78·7 | 94·8 | — | — | — | 90·2 | — | 87·1 |
| Alveolar-zygomatic | 103·7 | ? | — | — | — | 100 | — | 92 |
| Facial zygomatic (Kollmann) | 54·6 | 54·5 | — | — | — | 53·4 | 45·8 | 48 |
| Orbital zygomatic | 87·5 | 80·5 | — | — | — | 91·5 | 81·5 | 80 |
| Nasal zygomatic | 45·6 | ? 53 | — | — | — | 53·4 | 48·2 | 55 |

## Table II.

### Calvarial Height Index.

| No. | Locality. | Index. | — |
|---|---|---|---|
| I. | Upware | 56·1 | Crania from Peat. |
| III. | Burwell | 48·04 | |
| VII. | Lancashire | 54·3 | |
| IX. | Feltwell (Norfolk) | 49·2 | |

| Comparison.* | Index. | Range. |
|---|---|---|
| Pithecanthropus | 34·2 | |
| Chimpanzee | 35·1 | |
| Spy-Neanderthal (3) | 44·9 | 40·9–47 |
| Gibraltar | 45·4 | |
| Brüx | 47·6 | |

## Table III.

### Bregmatic Angle.

| No. | Locality. | Angle. | — |
|---|---|---|---|
| | | ▫ | |
| I. | Upware | 57·5 | Crania from Peat. |
| III. | Burwell | 55 | |
| VII. | Lancashire | 56 | |
| IX. | Feltwell (Norfolk) | 59 | |

| Comparison.* | Angle. | Range. |
|---|---|---|
| | ○ | |
| Pithecanthropus | 37·5 | |
| Chimpanzee | 39·5 | |
| Spy-Neanderthal (3) | 47·5 | 45°–50·5° |
| Gibraltar | 50·5 | |
| Brüx | 51·1 | |

## Table IV.

### Lambda Angle.

| No. | Locality. | Angle. | — |
|---|---|---|---|
| | | ▫ | |
| I. | Upware | 82 | Crania from Peat. |
| III. | Burwell | 75 | |
| VII. | Lancashire | 92 | |
| IX. | Feltwell (Norfolk) | 75 | |

| Comparison.* | Angle. | Range. |
|---|---|---|
| | ○ | |
| Anthropoids | 55·5 | 43°–68° |
| Pithecanthropus | 66 | |
| Neanderthal | 66·5 | |
| Spy (I) | 68 | |
| Gibraltar | 69 | |

* Berry and Robertson *op. cit.*

TABLE II—*cont.*

CALVARIAL HEIGHT INDEX.

| Comparison.* | Index. | Range. |
|---|---|---|
| No. III | 48·04 | |
| Galley-Hill | 48·2 | |
| No. IX | 49·2 | |
| Cro. Magnon | 50·0 | |
| Brünn | 51·2 | |
| Combe Chapelle‡ | 53·4(?) | |
| No. VII | 54·3 | |
| Kalmucks (4) | 54·5 | 52·8–54·9 |
| Batavus genuinus† | 54·8 | |
| Tasmanians (44) | 56·1 | 48·3–62·7 |
| No. I | 56·1 | |
| Veddahs (8) | 58·4 | 54·6 62·9 |
| Canstatt | 59·6 | |
| Dschaggas (23) | 59·8 | 52·1–67·1 |
| Europeans (32) | 59·8 | 54·4–66·2 |

*Remarks.*

Nos. III and IX are below the lower limit of the data for modern European crania.

TABLE III—*cont.*

BREGMATIC ANGLE.

| Comparison.* | Angle. | Range. |
|---|---|---|
| Galley-Hill | 52 | |
| Batavus genuinus† | 52 | |
| Brünn | 54 | |
| Cro. Magnon | 54 | |
| No. III | 55 | |
| Tasmanians (45) | 56 | 51·5°–64° |
| Combe Chapelle‡ | 56(?) | |
| No. VII | 56 | |
| Kalmucks (4) | 56·5 | 55°–57° |
| No. I | 57·5 | |
| Dschaggas (24) | 58·6 | 53°–63·5° |
| No. IX | 59 | |
| Europeans (40) | 59·9 | 54°–68° |
| Canstatt | 60 | |

*Remarks.*

The crania (I, III, VII, IX) are within the range of the data for modern Europeans.

TABLE IV—*cont.*

LAMBDA ANGLE.

| Comparison.* | Angle. | Range. |
|---|---|---|
| Cro. Magnon | 70 | |
| Galley-Hill | 74 | |
| No. III | 75 | |
| No. IX | 75 | |
| Brünn | 78 | |
| Tasmanians (46) | 80·5 | 74°–88° |
| Europeans | 81·5 | 78°–85° |
| No. I | 82 | |
| Canstatt | 83 | |
| Batavus genuinus† | 84·5 | |
| Combe Chapelle‡ | 85(?) | |
| Brüx | 90 | |
| No. VII | 92 | |

*Remarks.*

Nos. III and IX are below the lower limit of the range of European crania given.

* Berry and Robertson, *op. cit.* † Schwalbe, *Globus*, Vol. LXXXI, No. 11.
‡ Kramberger, *L'Anthropologie*, 1910, p. 531.

TABLE V.

| Maximum Breadth (in mm.). | Crania by Numbers. | Corresponding Cephalic Index. | Locality. | Remarks. |
|---|---|---|---|---|
| 135–140 | IV. (133). | 78·2 | Burwell. | Cephalic index exceeds 81 in ·33 per cent. of modern British males.<br>Cephalic index exceeds 81 in 33·3 per cent. of the crania from the peat. |
| 140–145 | I. (143). | 71·8 | Upware. | |
| | II. (143). | 73·6 | Bracebridge (Lincoln). | |
| | III. (141). | 76·2 | Burwell. | |
| | V. (145). | 74·7 | Cambridge Fens. | |
| | VII. (144). | 68·5 | Lancashire. | |
| 145–150 | VIII. (149). | 84·5 | Lancashire. | |
| 150–155 | IX. (152). | 85·5 | Feltwell (Norfolk). | |
| 155–160 | VI. (160). | ? 91·4 | Burwell. | |

W. L. H. DUCKWORTH.
L. R. SHORE.

## REVIEWS.

**America, Central.** **Bowditch.**

*The Numeration, Calendar, and Astronomical Knowledge of the Mayas.* By C. P. Bowditch. Cambridge, Mass., 1910. Pp. xvi + 346. **86**

Mr. Bowditch's experience as a man of business, accustomed to weigh facts, and to make all kinds of calculations, has been of service in his studies of the difficult problems of the Maya calendar. With the writings of Goodman, Cyrus Thomas, Perez, Maudslay, Seler, and Förstemann to check his own observations, he has explained the apparently complicated but really simple methods used by the ancient Mayas in reckoning time, so that even a non-mathematical mind can dimly understand, and he has fortunately contented himself with clear statements instead of confusing the reader by criticism and controversy on points where he may differ from other students of the subject. He has also had the benefit of Dr. A. M. Tozzer's intimate knowledge of the Maya mind and language.

Landa, Bishop of Yucatan, 1573–79, wrote that the Mayas had a perfect year of 365 days 6 hours, which they divided in two ways: one a set of 12 months of 30 days, the other with 18 months of 20 days, and an addition of 5 days 6 hours. Each of the 20 days had its own sign or picture-glyph, and a comparison of those given by Landa with the glyphs in the Maya codices (Codex Tro-Cortesianus in the Madrid Museum, and the Dresden Codex)* shows that these codices consist in part of statements of dates calculated according to the reckoning of 18 months of 20 days. The careful analytical method of Mr. Bowditch makes clear the means he has used to raise a sure structure on the foundation of available facts, beginning with the names and glyphs of the days and months in Landa's work. He then describes the ingenious method by which a given day can always be located in the calendar. This was done by means of red numbers from 1 to 13, attached to the day signs so that with the series of 20 days the numbers 1 to 13 were counted, returning to 1 after each 13. In the continuous series of days it will then happen that each of the 20 days will be accompanied by each of the 13 numbers before a day with a given name has the same number a second time. We thus have a series of days and numbers amounting to $13 \times 20 = 260$, and the 261st day will be the same numbered day as the first. Over 200 day columns in the two codices are sufficiently well preserved for reference, and the majority show a uniform distance between the days of the column, which, multiplied by the number of intervals required to bring the column back into itself gives the number 260. Black numbers give the distance from one day to another in a series of dates.

In Chapter V, the 52-year period or Calendar Round is considered. By using a year of 365 days, divided into months, and by numbering the days of the months, they differentiated each particular day from the other 364, and, combining this method with the previous one, could make a longer calculation. For instance, if 9 Kan is a particular day of the period of 260 days, and 12 Kayab a particular day of the period of 365 days, then if we speak of the day 9 Kan as the 12th day of the month Kayab, how long a period must elapse before another 9 Kan will appear as the 12th day of another month Kayab? It has been already proved that another day of the same name and number cannot return until 260 days have passed, and 12 Kayab reappears every 365 days; therefore the date 9 Kan 12 Kayab will not reappear until a number of days represented by the least common multiple of 260 and 365 has passed. The only common divisor of 260 and 365 is 5, so that the least common multiple is $52 \times 73 \times 5$, or $52 \times 365$, which is 52 solar years, so that 9 Kan

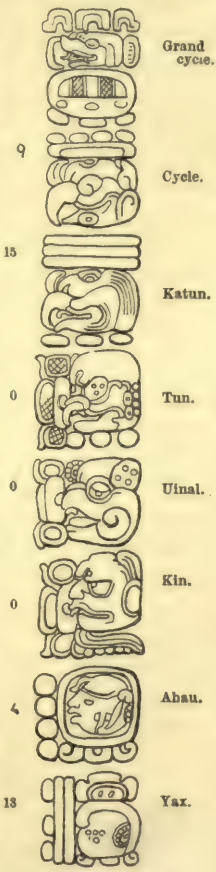
* British Museum Reading-room has Tro in Brasseur de Bourbourg, Cortesianus under Maya Chronicles, and Dresden under Förstemann.

12 Kayab will not reappear until that period has elapsed, and will continue to do so at the end of each 52 years.

The system usually employed for the Maya Calendar in the Codices and inscriptions is the following :—

| | | | | |
|---|---|---|---|---|
| | | | 20 kins (days) | = 1 uinal (month). |
| | | 18 uinals = | 360 kins | = 1 tun. |
| | 20 tuns = | 360 uinals = | 7,200 kins | = 1 katun. |
| 20 katuns = | 400 tuns = | 7,200 uinals = | 144,000 kins | = 1 cycle. |
| 20 cycles = 400 katuns = | 8,000 tuns = | 144,000 uinals = | 2,880,000 kins | = 1 grand cycle. |

There is also strong evidence that long series of numbers serve to denote the distance from some date, which is the zero date of the count, and, with one exception (where the zero date itself is given), the initial series at Copan, Guirigua, Yaxchilan, Piedras, Negras, Tikal, and Naranjo record the passage of 9 cycles (3,600 tuns) from the date 4 Ahau 8 Cumhu(7)*, which, like our A.D., is seldom expressed. On pp. 100-106 and 109 are calculations showing how the date 4 Ahau 8 Cumhu(7) has been made certain, by counting forward from it, the days expressed in the large numbers of an inscription to the day and month which are given beneath. These so-called Initial Series can be studied in the plates of Mr. A. Maudslay's Biologia Centrali-Americana (archæology), easily consulted in the library of the Victoria and Albert Museum. A typical example is Stela B. Copan, in Plate 37, Vol. I. Here, on the left-hand side of the stela, beginning at the top, come, first the initial glyph or grand cycle, then 9 *cycle*, 15 *katun*, 0 *tun*, 0 *uinal*, 0 *kin*, 4 *ahau*, 13 *yax*, expressed by Mr. Bowditch in the formula 9.15.0.0.0, 4 ahau 13 yax. This date is found several times in the inscriptions, and Goodman ascribes its frequent occurrence to the fact that if the grand cycle in which it is found is grand cycle 54 in a series of 73 grand cycles, as he believes, 9.15.0.0.0 would mark exactly the end of three-fourths of the number of days in 73 grand cycles. Fifty-four grand cycles equal 432,000 tuns of 360 days. Mr. Bowditch gives lists of the different signs and figures used, so that it is easy to identify them, but there are no entire series.†




Stela B. Copan. Initial Series. 9.15.0.0.0. equals 3,846 years, 210 days. Pl. 37, Vol. I., *Biologia Centrali Americana*, "Archæology," A. P. Maudslay.

At Palenque, in the Temples of the Sun and of the Foliated Cross, there are two cases of initial series in which dates far in the past are given, both in the first cycle of the era of the usual zero date, 4 Ahau 8 Cumhu,(7) while another Initial Series in the Temple of the Cross falls still earlier—in the 12th cycle of the preceding era. These three temples stand in one group facing a common centre. There are a few cases of dates showing the lapse of 10 cycles of the usual era, including one at Chichen Itza and two in Sacchaná at the highlands of Guatemala. The piece of jade called the Leyden Stone has the incised date, 8.14.3.1.12., 1 Eb, and the month looks like Yaxkin. If so it would be 1 Eb 0 Yaxkin.(11)

It has been seen that a given date, described by its day and number as a particular day of a certain month, will again appear after 52 years. Thus, 5 Cib 14 Yaxkin(1) in the initial series of Stelæ I and 3, Piedras Negras, occurs once in 52 years, but when it is declared to be

* (7) stands for the seventh year in Goodman's table of the Archaic calendar.

† Plate 65, Vol. II, Maudslay, 12 Initial Series from the Quirigua Stelæ.

9.12.2.0.16. from 4 Ahau 8 Cumhu,(7) its place is absolutely fixed in a period of several thousand years. Other methods permit of a still longer calculation.

1. It might be stated that a date occurred on the day on which a given number of cycles had elapsed. If 2 Ahau 3 Uayeb(16) were accompanied by a glyph, which means that the end of two cycles has come, this would fix the place of this date in a period of 374,400 years, for in no less time could a date so formed occur on the ending day of cycle 2 in any other grand cycle.

2. A date might be stated as occurring on a day in which a given number of katuns had elapsed. Thus, if the date 8 Ahau 8 Uo(19) is accompanied by a glyph which means that the end of 13 katuns has come, the date becomes fixed in a period of 18,720 years. The Mayas must have had to deal with extremely long periods, perhaps of history or tradition as well as astronomy, or they would scarcely have taken such pains to fix their dates.

With a year of 365 days, and sufficient knowledge to adjust it to the seasons by intercalary days, they were also able to calculate the revolutions of the moon, set forth for nearly 33 years on pp. 51–58 of the Dresden Codex. There is strong evidence of an intention to record Jupiter's revolutions by means of pictures connected with this series. Pp. 46–50 give the synodical revolutions of Venus as well as the solar year. The importance of the Venus periods in ancient America is well known in connection with the worship or observation of that planet in Mexico and Peru.

Considering how much has been learnt it seems strange that it is still impossible to decipher more than the dates in the great quantity of glyphs already known; but there has been little opportunity to study them except in the expensive Biologia plates. The invaluable casts and moulds, made by Mr. Maudslay at a cost of £10,000, have been lying for 25 years unseen in storerooms (the paper moulds eaten by rats), having unfortunately been presented to the British nation, and though other countries have gladly paid for copies from them, there seems no prospect that they will be made accessible to the London student. A profound knowledge not only of the Maya language and of Nahuatl with its rebus picture writings, but of the science of names in numbers, and of numbers as studied formerly by priests in Siam, is essential to real progress in what will some day be recognised as an important branch of ancient history.

A. C. BRETON.

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**India.** **Hodson.**

*The Nāga Tribes of Manipur.* By T. C. Hodson. London: Macmillan & Co., 1911. Pp. xiii + 212. 22 × 14 cm. Price 8*s.* 6*d.* **87**

Mr. Hodson's monograph on the Nāgas maintains the high scientific standard which has been reached by the volumes on the Meitheis, Khasis, Mikirs, and Garos in the useful series published under the patronage of the Government of Eastern Bengal. He has a wide personal acquaintance with the tribe, and has used all the available literature. He might have included in his bibliography the useful summary of published material, with some information from the papers of the late Mr. G. H. Damant, which was contributed to the *Journal* of the Institute (Vols. XXVI, XXVIII) by Miss G. M. Godden. These articles, however, apply to a branch of the tribe different from that discussed by Mr. Hodson.

The Nāgas are classed in the Tibeto-Burman group of tribes; but, in the absence of any skull measurements, their exact affinity to the neighbouring tribes cannot be defined. The case is further complicated by the looseness of the tribal organisation, the clan, a collection of households, and the village being the only stable social units. The tribal distinctions seem to be mainly linguistic; but the structure of the language is such that it readily breaks up into dialects unintelligible to the people of the parent

village from which the new settlement was derived. There is a general conformity of religion, custom, and tribal organisation between the Nāgas and the hill tribes of Chittagong and Burma; and, to use Mr. Hodson's words, "we base our differen-" tiation of those tribes rather upon external variations of dress and *coiffure*, which " are liable to change in the tribal fashion, than upon the more important matters of " structure and customs which are less capable of rapid modification."

In many ways the Nāgas have attained a fairly advanced standard of culture. Though they maintain the primitive division of the year into the seasons of hunting and farming, and the latter is often confined to the periodical burning of patches of the jungle, still they possess terraced fields irrigated on a scientific system, and they have gained some skill in pottery, weaving and dyeing, salt-making, and forging imported iron into tools and weapons. But their customs of head-hunting, which are closely connected with funeral rites and eschatological beliefs, are of a distinctly barbarous type, as contrasted with their recognition of property in land and the careful record of rights, and the procedure of the tribal court of justice. One curious regulation is that when the eldest son brings home his wife it is the signal for his father, mother, and other relations to quit the family house for a new home, which they occupy till the marriage of another son, when they are again forced to leave. Mr. Hodson connects this custom with the succession to village offices, in which the condition is enforced that the holder shall be young and vigorous. It is also worth notice that in the tribal legends the predominance of the younger son is always insisted on, a rule which resembles our Borough English. This rule of law has been explained in various ways, and probably no single cause accounts for its wide distribution. The theory tentatively advanced in the case of the Nāgas by Mr. Hodson is that it may be associated with the custom already mentioned of making provision for the sons as they grow to maturity and marry. Kinship in the tribe is reckoned through males, and rights of succession both to village offices and personal property follow the same rule.

Again, a question raised by Dr. Frazer in his *Totemism and Exogamy* regarding the origin of exogamous groups is illustrated by Nāga custom. As a rule, we are told, marriage is free between all the clans in a village or group; but among the Māos at Liyai the four component clans are arranged in pairs, which mutually forbid marriage. Among the Marrings and Chirus we also find evidence of similar segmentation, and the facts seem to indicate that a like arrangement may once have been more widely spread. These facts, Mr. Hodson admits, "are too slender to " warrant us in deducing from them the inference that at one time each tribe consisted " of two divisions, each endogamous, with clans which were mutually exogamous." But even with this reservation the fact is of much interest, and it is equally important to learn that an endogamous group is now in process of formation by the efforts made by members of the cloth-weaving villages in the Tangkul area to discourage their girls from marrying men of villages which lack this valuable industry. In other words, what in the more advanced Indian races we call the occupational form of caste seems to be in course of evolution.

With Mr. Hodson's remarks on Magic, Tabu, and religious beliefs I cannot attempt to deal; but his chapters on these subjects deserve attentive study.

W. CROOKE.

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**Europe: Archæology and Mediævalism.** **Baring Gould.**

*Cliff Castles and Cave Dwellings of Europe.* By S. Baring Gould, M.A. With Fifty-seven Illustrations and Diagrams. Seeley & Co., Ltd., 1911. Demy 8vo. Pp. 324. Price 12*s.* 6*d.* net. **88**

Comparatively few English people have any knowledge of the great number of cave-dwellings in France, of the facts connected with their occupation from palæo-

lithic to present times, or of the terrible condition of that country in the Middle Ages, which compelled so many of its inhabitants to take refuge in fastnesses, provided in the first place by Nature, but strengthened in the most curious ways by those who made use of them. These conditions were largely caused by the English invasions, in part directly, but still more indirectly, since most of the atrocities from which the French peasantry suffered were the work of such of their own seigneurs as were so unprincipled and unpatriotic as to fight for the English instead of for their own king, if by so doing they could secure a better opportunity for committing crimes with impunity. Another cause was the strife between the Catholics and Calvinists, in which ruthless massacre was not, as British Protestants have been taught to believe, practised by the former party only. Those who desire information on any of these points cannot go to a better narrator than Mr. Baring Gould, who has visited most of the dwellings in France that he describes, and investigated the historical as well as the structural details connected with them; he gives entertaining as well as informing particulars about souterrains, cliff refuges, cliff castles, subterranean churches, rock hermitages, rock monasteries, cave oracles, robbers' dens, and rock sepulchres, and although he evidently knows much more about those in France than those in other countries, he writes enough about the latter to justify the title of his book. Mr. Baring Gould traces the connection between the pagan oracles in caves and temples and some of the practices prevailing in parts of Christian Europe even at the present time, but he does not say as much as might have been expected from him about the dolmens in France and Ireland, which seem to have been used as oracle-shrines as well as tombs, and to have formed part of the chain of descent which he has made clear in other directions. Many of the cliff castles and caves in cliffs have, it appears, now become inaccessible from various causes; this seems to suggest a possibility of interesting investigations by antiquaries on aeroplanes. A. L. L.

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**New Pommern.** **Kleintitschen.**

*Die Küstenbewohner der Gazellehalbinsel (Neupommern-deutsche Südsee) ihre Sitten und Gebräuche unter Benutzung der Monatshefte dargestellt.* **89**
Von P. A. Kleintitschen, Missionar vom heiligsten Herzen Jesu, mit vielen Abbildungen und zwei Karten. Herz-Jesu-Missionshaus, Hiltrup bei Münster (in Westfalen), 1907. Pp. viii + 360.

This is a systematic arrangement of numerous articles and sketches on the coast peoples of the Gazelle peninsula in Neupommern (New Britain), which have appeared from time to time in the monthly journal published by the Sacred Heart Missionaries at Hiltrup. These accounts were chiefly the work of Revs. Bley, Rascher, and Eberlein, and the editor has added an account of the discovery, settlement, climate, fauna, and flora of Neupommern. The natives throughout the book are miscalled Kanakers, following the usual name given to South Sea islanders by traders and others. The work forms an interesting account of a very interesting section of the Melanesian peoples. It is written for popular reading rather than for scientific study, but is abundantly and well illustrated by portraits and pictures covering the whole life and occupations of the natives. These alone would be useful to the ethnographer. S. H. RAY.

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## ANTHROPOLOGICAL NOTE.

**90** THE death is announced of Dr. John Beddoe, F.R.S., Past President of the Royal Anthropological Institute, who joined the Ethnological Society in 1854 and became a Foundation Fellow of the Anthropological and later of the Anthropological Institute. An extended obituary notice will appear in a later number.

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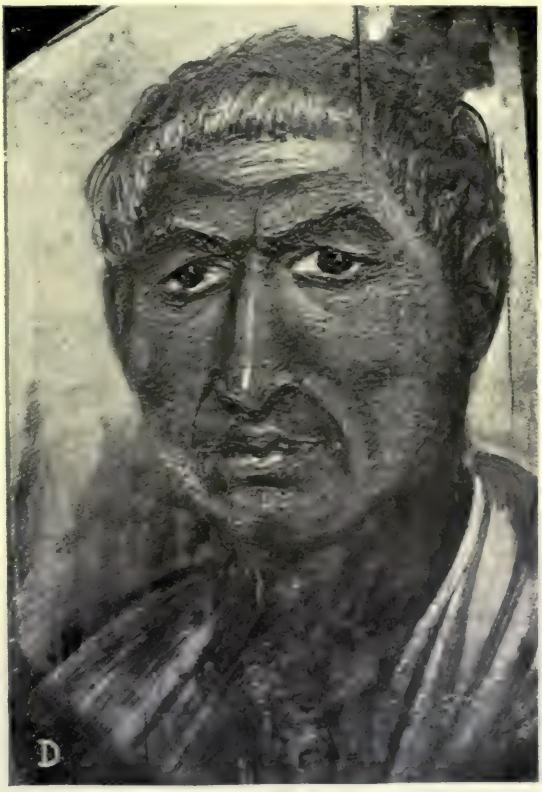


ROMAN PORTRAITS IN EGYPT.

## ORIGINAL ARTICLES.

Egypt. With Plate K. Petrie.

**Roman Portraits in Egypt.** *By W. M. Flinders Petrie, F.R.S., F.B.A.* 91

For our knowledge of the classical civilisation we are dependent upon the preservative climate of Egypt in the case of the more perishable kinds of objects. The documents, clothing, and portable paintings of the Roman world would be practically unknown to us had they not been preserved in the sands of a rainless climate. In 1888 the excavations at Hawara on the eastern border of the Fayum, brought to light a large number of portraits, and last winter I was able to finish the cemetery there, as the natives had removed much top earth since my previous work. It is hardly likely that we shall see from any other site more important examples of Roman portraiture. The Fayum was the most foreign province of Egypt, having been entirely settled by the Greek troops upon freshly reclaimed land ; and the cemetery of Hawara, six miles from the capital Arsinoë, was the burial place of the richer inhabitants, who were taken so far in order to be near the pyramid of the deified King Amenemhat III, worshipped there as the founder of the province.

The custom of decorating mummies with gilt stucco covers became much developed in the Ptolemaic time ; the head and foot covers which stood out from the bandages were carefully modelled and decorated with mythological figures in relief or painted. The purpose of this elaboration was the growing custom of keeping the mummy in the atrium of the house, and this seems to have developed under the classical influence on Egypt, as we find no trace of the idea during the purely Egyptian ages. Possibly the wax figures of the ancestors which Romans kept in the hall, and for which the marble statues were substituted, led the Romano-Egyptian to keep the decorated mummy above ground. This usage of the mummy renders possible the ancient statement about drawing the mummy round at a feast ; for, when once the mummy was kept in the house, Egyptian ideas of the funeral feast for the benefit of the mummy would lead to its being brought forward to join in spirit in the family gathering.

The results of keeping the mummies standing in the hall was plainly seen on those that we find. The stucco has been kicked about at the feet, the head is caked with dust and dirt, often rained upon, falls have dented in the surface or smashed the face. Even the little boys at their lessons have scribbled caricatures upon the feet of their relatives.

About the end of the first century A.D.—the close of the twelve Cæsars—there was a fashion of taking the canvas portrait of the dead which had hung in a frame on the wall, and putting that over the face of the mummy in place of a conventional stucco head. These canvas portraits were usually busts, including the shoulders, but were covered over by the bandaging, or folded back, so as to only show the face, an evidence that they were painted for a different place and exposure to that upon the mummy. To these soon succeeded the use of panel portraits painted on thin sheets of wood, much like stout veneer. Such panel portraits were certainly framed for hanging up, as I found one in an "Oxford" frame with a groove to hold the glass over it, and a cord by which to hang it up. In every case of those which I could examine, the panel has been roughly split down at the sides to narrow it, and the top corners very roughly cut off, in order to reduce it to the size and shape for fitting on to the mummy. This is proof that the panel was not originally prepared for attachment to the mummy, but was a large picture independently used and afterwards badly trimmed. This fact is strong evidence that the portraits were painted during life for show in the house like modern portraits, and their preservation upon the mummy was only a secondary use. The period of this fashion seems to have been

limited to about the second century A.D.; its close was probably due to the spread of Christianity, which led to the cessation of mummifying, and to the burial of the dead in their ordinary garments. Henceforth the portraits were left hanging on the walls until they disappeared by neglect or commotion.

The method of painting has been much discussed, mainly trusting to the vague accounts of Pliny; but there is no reason for relying on the methods used in Italy—even if we understood them—to prove what was done in a far hotter climate. As wax was undoubtedly the vehicle for the colour, the heat of Egypt was an essential factor in the method of painting. Wax, coloured so as to absorb the heat, will readily soften and run under the glow of an Egyptian sun; and, with a water bath for the pans of colour, wax would be quite as easy a vehicle to work with as oil.

From a very close examination of the surfaces with a magnifier, it seems that in most cases there were two ways of laying on the colour. One way was with a full brush, quite fluid, and spread with pressure, so as to leave broad, long brush strokes showing the hairs; such was usual for drapery. The other way was to lay the colour on in a creamy state with short sloping strokes which fed each line close up against the last and without any hairs of the brush marking it; the instrument must have carried a moderate amount of colour on it, have been about a quarter of an inch diameter, with a soft rounded end, and I have no doubt that this tool was the usual brush, allowed to chill so as to be stiff with wax; this method was used for the flesh. There was also, in some cases, a use of very thin colour, so fluid that the wax must have been very hot, or else thinned out with thin oil; possibly a water colour may have been used and fixed by melting wax over it, but there is no sign left of such a process.

The types shown in these portraits are much what we should expect from the known history. The Fayum province had been mainly created by the Ptolemies, who stopped the Nile flow into the lake and thus dried it up, so as to provide reclaimed ground on which to settle their Greek veteran troops. The main stock of the upper classes was therefore as various as a great army, but mainly European. Some three centuries had mixed these with Egyptians, both from the labouring classes and from the surrounding old families. Trade had brought in Syrians and various Levantines and others, from all the Mediterranean. Lastly, Roman jurisdiction had added an Italian top-stratum of officials who had no objection to mixing with the rest. The four examples here shown illustrate these mixtures. The youth A, with a gilt wreath, is largely Egyptian, with Sudani ancestry in the background; the small chin, soft plaintive expression, pinched face, and low type of lips all tell of the mulatto. The old lady, B, had a most vigorous personality; she was six feet high, and lived to 89; the type is North Mediterrannean, with a strong chin, large nose, powerful eye, and firm mouth. The facial muscles are too thick to be withered by age, which has contracted the more vascular tissue and left the bundles of muscle outstanding; we may note also the touch of facial paralysis which has drawn up the left nostril. Demetris—as she is named on the wrappings—must have been a leading personage for half a century. The man, C, cannot be connected with a fixed type; probably Syro-Egyptian might be his source. The interest here lies in the three white lines on the brow, which are clearly no part of the flesh painting. They are recognised as a form of caste mark, which is the first trace of the idea of caste having been brought into the west; probably here they are rather a mark of devotion to an Indian deity. In D there is probably a Spanish type. The brushing forward of the hair and the proportions of the face remind us of the figures of Trajan, who was a native of Spain. Some resemblance to the present Shawyeh of North Africa points to a Moresque-Spanish ancestry. These portraits will be sent to the collections of New York (A), Brooklyn (B), Edinburgh (C), and the National Gallery

(D). The necessity of scattering them will be met by a full publication in colours, containing twenty-eight on a large size, besides thirty-two in photograph, which will be issued next spring by the British School of Archæology in Egypt, partly in the annual volume and chiefly in an album published separately. This will include all the best of this year's group, and of those found before from this cemetery.

W. M. FLINDERS PETRIE.

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Malta. Tagliaferro.

**Prehistoric Burials in a Cave at Bur-meghez, near Mkabba, Malta.** *A Paper read before the Royal Anthropological Institute on the 13th June* 1911, *by Professor N. Tagliaferro, I.S.O.* **92**

In a communication read before the Malta Historical and Scientific Society at the meeting held in February last on a neolithic tomb discovered at Bukâna, near Attard, Professor Them Zammit stated that the importance of that discovery was due to the fact that hitherto nothing certain was known as to the mode in which the builders of our megalithic monuments buried their dead.

Almost all the rock-tombs discovered in the Maltese Islands, except the one at Bukâna, belong to historic times.

Prehistoric human remains have, so far, been found in only three places : namely, Ghar Dalam, Hagiar Kim, and Hal Saflieni.

In the course of a too limited excavation made at the Ghar Dalam cavern in 1892 Mr. J. H. Cooke discovered in the upper deposit a human metacarpal bone and some prehistoric potsherds. No inference, however, could be drawn from these scanty data as to whether the individual, to whose hand the bone had belonged, was buried in the cavern or not.

At Hagiar Kim a skull of a negroid was discovered in 1839 ; but nothing is known as to the mode of its burial.

Professor Zammit in his first report on the Hal Saflieni prehistoric hypogeum, after alluding to the confused state in which human bones were found, states that they were strewn about out of their natural position, that the heaping of skeletons was quite evident, and that the enormous amount of bones accumulated in the hypogeum was quite out of proportion to the size of any dwelling centre in the neighbourhood. The thousands upon thousands of bodies massed in these grottoes might well represent the population of all the neolithic villages of Malta.

The mode of burial remained, however, doubtful, as there were no sufficient data to decide whether the hypogeum was a real burying place or an ossuary, or both.

The neolithic tomb lately discovered by Professor Zammit at Bukâna at last furnished a solution to the problem which had till then puzzled archæological students. But that is not the only solution. It has been my good fortune to discover another mode of burial in prehistoric times, to which I have the honour to call to-day the attention of this Institute, viz., burials in the soil of natural caves.

It is probable that this mode of burial was of an anterior date, and in more general use, as it obviated the necessity of digging tombs in an age when no metallic tools could be used for cutting stones.

My coming across this mode of burial was quite accidental.

Whilst engaged, at the beginning of March last, in exploring the ossiferous fissure which crosses the stone quarry known as "Tan-Naxxari" at Bur-meghez, three-quarters of a mile to the north-east of Mkabba, where a large quantity of half fossilized bones of more than one variety of stag (*Cervus elaphus*) were being extracted, I was shown several human teeth, molars and incisors, purporting to have been found in the same quarry at the furthest end of the fissure near the surface of the rock. I received the report with utter incredulity, and was hard upon the poor man who made it ; but on his insisting on the veracity of his report, I repaired to

the spot, where to my surprise and delight I found that a rent in the rock, having the form of a funnel, had been cut across at the remotest part of the quarry, and that its section had been left exposed to sun and rain for nearly three years.

The rent, which at that part was two metres deep from the surface, was full of loose red earth overlying a thick conglomerate of broken bones and small water-worn pebbles. Among the bones were easily distinguished fragments of human skulls and teeth, a ramus of human mandible, broken bones, and teeth of stags, and several bones of birds. The conglomerate had evidently never been disturbed from the time of its deposition. Under what circumstances that deposition was formed it is difficult to say now, but it is possible that the organic remains were carried by strong currents of water and deposited at the bottom of the rent when the velocity of the water became less.

The immediate contact of human remains with those of the stag in an undisturbed conglomerate, apparently of a great antiquity, suggested very naturally the idea that I had before me palæolithic man, possibly the oldest inhabitant of Malta.

I was much excited at the time, but that excitement did not last long; for on the following day Mr. Carmelo Rizzo, the chief engineer of the Public Health Department, to whom I showed the conglomerate, called my attention to a small object of a different colour from the rest, slightly protruding from the upper part of the conglomerate. When extracted, that object turned out to be the handle of what might have been a small bowl. The inference was inevitable. The presence of a fragment of pottery, however small, excluded at once the possibility of the conglomerate belonging to the palæolithic age. Pottery, in fact, is characteristic of the neolithic age. The notion of pottery belonging to palæolithic times, although upheld by Belgian archæologists, is repudiated by the archæologists of all other countries.

But if the presence of the small fragment of pottery dealt a deadly blow to the idea that the human skulls belonged to the palæolithic age, it was not less true that the stag lived in Malta during the neolithic age.

This fact is confirmed by the co-existence of human and stag bones and teeth in a cave existing near the surface of the soil in an adjoining quarry, where they were found associated with neolithic pottery, mostly belonging to one or other of the various classes into which the pottery found at Hal Saflieni has been distributed.

The description of the cave and of the objects found therein lies beyond the scope of this paper, and will form the subject of future communications when the exploration of the cave will be completed. Let it suffice to state here that a large number of fragments of pottery, belonging to the age of the megalithic monuments in Malta, were found associated with the remains of man, of the stag, and of other animals. This fact is of paramount importance, as it fixes the epoch of the human burials which form the subject of the present paper.

Before beginning the exploration of the natural cave, which I shall call the "Burmeghez Cave," I was shown some bones belonging to the stag, which were found near the mouth of the cave, and I expected to find that the cave had been the abode of the stag, the remains of which were so abundant in the rock fissure crossing the adjoining stone quarry. However, the teeth belonging to several other animals, which will be determined later on, prove that the cave was not the exclusive abode of that ruminant.

The red earth, which filled the cave to an average height of 30 cm. from the roof, was mixed with a very large number of more or less small round or sub-angular pebbles of the same quality of soft stone as the rock of the cave, viz., globigerina or freestone immediately underlying a layer of yellow or upper "soll." With the pebbles were lying about in groups a considerable number of irregular unhewn stones measuring from 30 cm. to 60 cm., and in some cases even to 80 cm. in length, some

of them flat and angular, others with rounded edges. The flat stones were lying either horizontally or were slightly inclined. The presence of these large flat stones in the cave at first suggested the idea that they might have been fallen portions of a part of the roof, of which collapse there were unmistakable signs. But with the progress of the work, as the number of these big stones went on constantly increasing, the idea of their being all due to the collapse of a part of the roof had to be abandoned, particularly when their total volume exceeded the possible volume of the fallen portion.

Moreover, the horizontal position of the flat stones excluded the possibility of their having fallen accidentally, and the probability of their having been given that position intentionally gradually went on increasing until it forced itself upon my mind as a certainty. That happened when one, two, and more human skulls were discovered under the flat stones. It was then that the puzzling presence of the big stones lying horizontally was explained. The cavern had been used as a burying place, and the stones and pebbles and been used to prop up or cover the corpses. The number of skulls hitherto discovered is thirty-five. They were all found in the first five compartments of the cave. The whole number of the compartments and the total length of the cave are at present unknown.

So far upwards of 18 metres have been excavated, but I have reason to believe that the cave is much deeper. All the burials hitherto discovered were made at depths varying between 30 cm. and 2 metres below the surface of the red earth.

The corpses were laid down horizontally on their left side, in several cases in a crouching position looking east. The skull and the sides were propped up with more or less large pebbles. The flat stones very likely served to cover the corpse at a certain height and to protect it from the pressure of the overlying material. But if this had been the real object of the flat stones, it was frustrated in nearly all cases. The water, which periodically entered the cave from the several holes connecting its interior with the surface of the rock, caused a settling of the material contained therein, with the natural consequence that nearly all the skulls were crushed by the pressure of the overlying material. In some cases the skulls were lying on the large flat stones themselves.

There are unmistakable signs that some at least of the corpses did not remain undisturbed for a long time, as besides the skulls which, although more or less crushed, were complete, there were several portions of others lying about at a certain distance from one another; a fact evidently due to those skulls having been removed from their original position to make room for fresh burials. The same may be said of the long bones which, although, as a rule, they were found lying horizontally in the direction of the axis of the cave (E.N.E.) or in a nearly perpendicular direction, were lying without any order, in some cases even heaped up *pêle-mêle* and associated with bones and teeth of domestic animals.

Owing to the fact that the skulls lay on one side surrounded by pebbles it was extremely difficult to extract them therefrom, and to take the necessary measurements for determining their cephalic index. It may, however, *primâ facie* be maintained that the skulls were dolichocephalous, probably belonging to the Mediterranean race as defined by Sergi.

I entertain a hope that further excavations will furnish sufficient data for an accurate determination of the cephalic and other indices.

Had the existence of human burials been foreseen, the excavation would have been conducted with less hesitation and uncertainty at the beginning.

But in scientific research truth does not shine upon us all of a sudden, but dawns gradually and slowly. After two weeks of continuous work, having acquired a clear idea of the mode of burial, I could foretell the existence of a skull in any part of the cave from the size and arrangements of the pebbles and other stones.

On the contrary, no order whatever could be observed in the distribution of the fragments of pottery which were strewn about all over the cave at all levels from 10 cm. below the surface of the red earth to the very bottom.

The sherds are, as a rule, small, of a thickness varying from four to twenty-five millimeters. As is generally the case, the thicker the sherd the coarser the ware.

The colour varies from yellowish-red, through crimson and dull red, to grey and black, the red varieties occurring oftener than others. As far as could be ascertained from their smallness, the fragments belonged to whole or broken bottoms of jars, rims of bowls and handles of various forms, among which a two large-holed handle common at Mnaidra, Hagiar Kim, Hal Saflieni, and Cordin. Very likely other forms of vases will be discovered when a thorough study is made after the completion of the excavation.

The style of decoration corresponds to that of some of the first classes of the pottery found at Hal Saflieni.* Some of the designs seem to be new. The scale ware, fluted ware, incised and cut out ware are frequently represented.

*Primâ facie*, it may be stated that the pottery is identical with that found in the megalithic monuments at Hagiar Kim, Mnaidra, Cordin, and Hal Saflieni. Flint is very rare. So far only two fragments have been found, one of which is a broken knife. Of personal ornaments four perforated marine shells have been discovered, two of which had been given the form of buttons and two that of an almond. The buttons are, in the opinion of Mr. Peet, characteristic of the pure neolithic period.

As already stated, the full description of the cave and of all the objects found therein lies beyond the scope of this paper, and if I mentioned with some details a few of them it was because they were characteristic of the age to which the burials described in this paper are to be attributed.

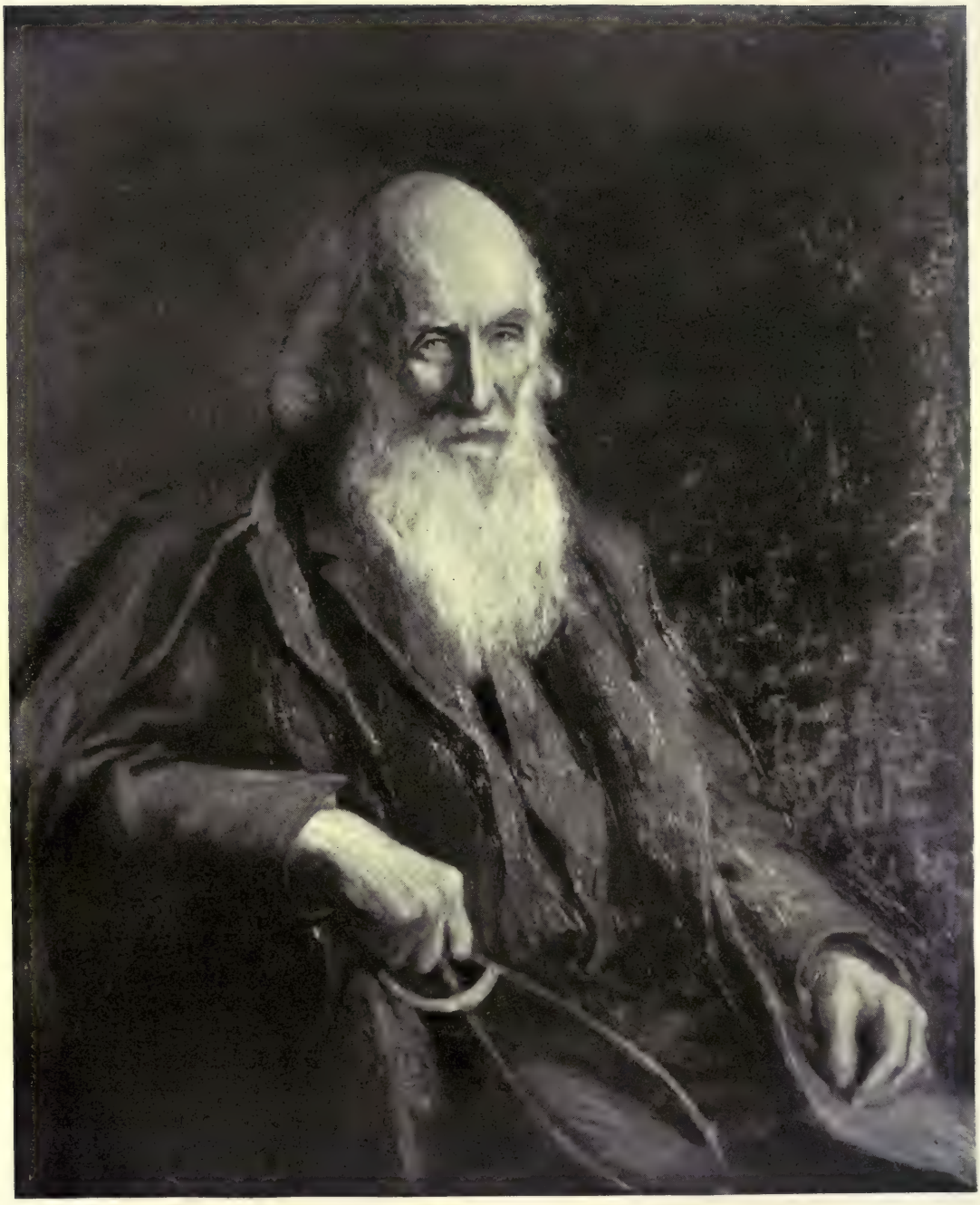
Had I postponed this communication till after the completion of the excavation I would have had sufficient time and more material for its preparation ; but I wished to place on record, without unnecessary delay, the discovery of these prehistoric burials, because it opens a new field of research, particularly in caves and rock-fissures in quarries in the neighbourhood of the megalithic monuments, which, like Hagiar Kim, Mnaidra, and Cordin, Gigantija and Xeuchia, have not yielded human bones. Such research, if conducted with perseverance, will, I have no doubt, throw fresh light on the prehistoric period of the Maltese Islands.

Before concluding I wish to call attention to a curious fact which I observed in the course of the exploration of the cavern. I have already stated that the corpses were surrounded by pebbles. Now these pebbles are of a very porous soft stone, called by Sir John Murray, of the *Challenger* Expedition, "globigerina limestone," the fourth (counting downwards) of the Miocene beds of Malta. It was only natural that these porous pebbles should absorb the liquids and gases arising out of the decomposition of the bodies with which they were in contact. What is, however, remarkable is the variety of the odours which these stones give out when erased or broken after so many thousand years. Besides the bad smells of putrefaction or of decaying matter, others of a quite different nature were easily distinguishable, as those of fresh flesh, fresh vegetables, and particularly of violets.

Evidently these facts deserve a particular study which may lead to curious and, perhaps, also important results. Amongst others they may afford a proof as to whether in particular instances the corpses had been deprived of their flesh, *scarnamento*, before burial or not.

N. TAGLIAFERRO.

* Vide *The Prehistoric Pottery found in the Hypogeum at Hal Saflieni, Casal Paula, Malta* by Professor N. Tagliaferro, issued by the Liverpool Institute of Archæology in *Annals of Archæology and Anthropology*, Vol. III, June, 1910.



JOHN BEDDOE.

Obituary: Beddoe. With Plate L. Gray.

## John Beddoe, M.D., LL.D., F.R.S., F.R.C.P., Foreign Assoc. Anthrop. Soc., Paris; Corr. Member Anthrop. Soc., Berlin; Hon. Member Anthrop. Soc., Brussels and Washington, Soc. Friends of Science, Moscow. 93

*By John Gray, B.Sc.*

In this year, 1911, anthropology has lost two of its greatest pioneers. Sir Francis Galton died on January 17th, and now we have to record the death of Dr. John Beddoe on July 19th of the same year.

Beddoe was born at Bewdley in 1826, four years after the birth of Galton. Both in their youth studied medicine, though Beddoe alone adopted medicine as a profession; and both made a scientific tour of Europe, following almost the same route, and stopping in Vienna in passing, to complete their medical studies. Galton was elected president of the Anthropological Institute in 1885 and Huxley lecturer in 1901, Beddoe holding the same offices in 1889 and 1905.

Though this remarkable parallelism occurred in the careers of these two distinguished anthropologists, their mental characters and the services they rendered to anthropology were essentially different. Beddoe was the pioneer of the method of making exact observations on the physical characters of living men, while Galton was predominantly the pioneer of the mathematical methods of interpreting the data of observation.

Beddoe had not, like Galton, the mathematical mind, but was richly endowed with that extremely quick and flexible mind which is essential for rapid and accurate observation. Up to the end of his long life his intelligence was bright and alert, and he was always ready to receive and sympathetically examine new ideas in his favourite science.

The most important anthropological work done by Beddoe was the long series of observations on the hair and eye colours of the living peoples, chiefly of the British Isles, but also to a less extent of the continent of Europe. These observations were begun as far back as 1846, and continued throughout the remaining sixty-five years of his life. He thus laid the foundations of our present knowledge of the physical anthropology of the living races of Europe, and the example he set was followed by Virchow and others in the great pigmentation surveys that have since been carried out in Germany and many other countries.

A large number of measurements of stature and weight were also collected by Beddoe, and it may be said that our present maps of the distribution of these characters in the British Isles are still founded on the data published by Beddoe in 1867.

In 1867 Beddoe won a prize of 100 guineas offered by the Council of the Welsh National Eistedfod for the best essay on *The Origin of the English Nation*. This essay was afterwards expanded into his standard work on the *Races of Britain*.

How prolific a writer Beddoe was may be judged of by the fact that Ripley's bibliography of his anthropological memoirs contains some thirty items.

Beddoe took a prominent part in bringing about the amalgamation of the two original rival societies dealing with anthropology in this country, namely, the Ethnological Society and the Anthropological Society, to form the present unrivalled Royal Anthropological Institute. He was also one of the prime movers in securing the formation of a separate section for anthropology at the British Association.

In 1910 Beddoe published an autobiography entitled *Memories of Eighty Years*, in which the story of his life is written, as he states, from memory, with hardly any assistance from journal or record. This volume gives in a genial easy style a full account of his life's work interspersed with interesting anecdotes of the many celebrities he came in contact with, and should be read by every anthropologist.

British science need have no fear of holding its own with that of any competitor as long as our country can produce such men as Dr. John Beddoe.

The following bibliography of Dr. Beddoe's papers, &c., was compiled by him shortly before his death, and, thanks to Dr. A. C. Haddon's courtesy, now appears below :—

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J. GRAY.

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## Africa, West.

Dayrell.

### The Incest Tabu. *By E. Dayrell, F.R.G.S.*

**94**

With reference to the article by Mr. N. W. Thomas, M.A. (MAN, 1910, 72) on the above subject, I would state that in my experience, which extends over nine years in the Ikom district, Eastern Province, Southern Nigeria, incest is extremely rare. It is entirely against native custom, and in the olden days would have been punished by death.

In this part of the country the fact of brothers and sisters living together would seem to destroy the pairing instinct as between themselves. There is no avoidance practised as between a man and the girl for whom he is paying bride price, neither does the girl "go for bush," if she should happen to meet her intended husband. On the contrary, from the time the girl is quite small the intended husband gives her presents at intervals, and, as soon as she is old enough, he may have connection with her, but until the girl is properly married there is no restriction placed upon her promiscuous sexual intercourse with other men, any children born before marriage by a free-born girl belonging to the father. As an example of the native attitude towards incest I have obtained from a trustworthy source the following two incidents which show that in Calabar incest was treated as a very serious offence :—

(1) Many years ago, at Calabar, a woman who was envious of the amount of money which her son gave to different girls for their favours, induced him to sleep with her instead and made him give her the money. This went on for some time until it was noticed that the boy was frequently seen coming out of his mother's room in the early morning. He was therefore called to the Egbo house and questioned, the mother also being made to appear.

The boy then stated that his mother had induced him to sleep with her instead of going with other women, and that she always took money from him. The boy was found guilty by the people, and as incest was strongly against their native custom, he was tied up to a post in the Egbo house and killed.

(2) Some years after the above-mentioned event, there was a rich chief in Calabar who was in the habit of sleeping regularly with his daughter. Eventually the chief put her in the family way, and when she was questioned the girl told the people that her father had been sleeping with her for some time and that she had conceived by him. She also complained that her father would not allow her to marry anyone. The chief admitted having had connection with his daughter, and the people wished to punish him in accordance with their custom, but were not allowed to do so; he was therefore disgraced in the following manner :—The man was placed in a canoe with a large bell tied round his waist. There was a string attached to the clapper of the bell which was held by his daughter, and she rang the bell all the time. The chief was also rubbed all over with charcoal, and feathers were stuck in his hair as if he were a thief; he was then paddled in a canoe to all the seven towns and was paraded round each town.

In every town he went to he had to tell the people that he had had connection with his daughter, and had to beg them not to kill him. This was done in order to shame him before everyone.

The girl died shortly afterwards in childbirth, and the man never joined his company again or attended any play. He died two years later in disgrace.

The dates and the names of the parties concerned were given to me, and the degradation of the chief mentioned in Incident 2 was actually witnessed by my informant. E. DAYRELL.

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## PROCEEDINGS OF SOCIETIES.

### Anthropology. British Association.

The annual meeting of the British Association for the Advancement of Science was held at Portsmouth, from August 30th to September 6th, 1911. **95** Section H (Anthropology) met under the presidency of Dr. W. H. R. Rivers, F.R.S., who in his presidential address, after reference to the differences existing between various schools of the science, dealt with the importance of ethnological analysis as a precedent of evolutionary speculation in the study of culture. The address will be found in full in *Nature*, Vol. 87, p. 356, and in the Report of the British Association.

The following is a brief summary of the papers communicated to the sections. The place in which papers are to be published in full, so far as known at present, is given in square brackets.

### PHYSICAL ANTHROPOLOGY.

The late J. R. Mortimer.—*Notes on the Stature, &c., of our Ancestors in East Yorkshire.*—During the author's excavations of over 300 burial-mounds and cemeteries in East Yorkshire, remains of 893 bodies were obtained of the Neolithic and Bronze periods, but as 322 of these had been cremated, 571 only are available for detailed measurements. Of these, 35 were long-headed and had an average stature of 66 inches, 29 had short skulls and averaged 64·3 inches in height, and 40 had skulls of an intermediate form and averaged 64·4 inches in height. The greatest stature in this series measures 72·8 inches, and the lowest 56·4 inches.

During the early Iron Age the inhabitants possessed more uniformly long skulls, but were physically much inferior to their predecessors. Of 59 skeletons, 42 had long heads and an average stature of 62·5 inches, 2 had short heads with a computed height of 61·9 inches, while 14 were intermediate in type and averaged 63·2 inches. The skeletons of the Romano-British period were not so plentiful, but much resembled those of the early Iron Age, from which they probably descended.

Of the 61 Anglo-Saxon skeletons measured, 31 had long heads, with an average stature of 65·7 inches; 7 had short heads, with an average stature of 64 inches, and 23 had skulls of an intermediate type, and had an average stature of 63·6 inches. [*The Naturalist.*]

Professor C. J. Patten, Sc.D.—*The Interpretation of Division of the Parietal Bone as observed in the Crania of certain Primates.*—Unless we can get further evidence from the condition of the contained brain we are much handicapped in attempting to put forward an interpretation as to the causes of parietal division. This is especially so where in the dry skull pathological conditions (perhaps at an earlier stage of development more apparent) are only faintly discernible, and where they may be said to have passed almost without a line of demarcation into what one might conveniently term a condition of disturbed *morphogenesis*. However, as many specimens of dry skulls, *minus* their brains, recently examined afford fairly positive evidence of an abnormal process of development, the trend of opinion is that the supposed morphological significance assigned to the segments of divided parietals, together with the supposed atavistic value attached to the same segments, are hypotheses which are losing ground.

A. Keith, M.D.—*Cranium of the Crô-Magnon Type found by Mr. W. M. Newton in a Gravel Terrace near Dartford.*—Although the Crô-Magnon race was widely distributed in France towards the end of the Glacial period, no remains of this race have yet been found in England at a correspondingly early date. From the fauna which accompanied the Crô-Magnon race one infers that its period corresponds to the excavation of the Thames Valley below the level of the 60-foot terrace. The cranium described was found in 1902 during excavations in a pit in the gravel terrace on the west side of the valley of the Darenth, a mile above Dartford. The gravel excavated forms a stratum 18 feet in thickness over the chalk. The level of the terrace is 83 feet O.D., and may be regarded as contemporary with the 60-foot terrace of the Thames Valley. The cranium was not seen *in situ* but was found in a fall which had taken place from the face of the pit, after the workmen had left for the night. Mr. Newton examined this face of the pit both before and after the fall, and there was no evidence that the stratification had been broken as by a burial. The skull was believed to have been embedded in a "pot-hole," which was situated about 9 feet from the surface. Unfortunately the geological evidence as to the antiquity of the cranium is altogether incomplete.

The condition of the skull is not what is expected in a specimen of great antiquity; the bones are well preserved, not mineralised, and yet it bears evidence of having been embedded in the gravel over a great length of time. A small perforation on one side has admitted the moisture of the soil, which has worn in the interior of the cranial cavity a rut over 2 mm. deep. The cranium is of the Crô-Magnon type; its length is 207 mm.; its breadth, 150 mm.; its height, 116 mm.; its capacity, 1,750 mm. Unfortunately the face has perished so that we cannot rely on the further confirmatory evidence of the characteristic orbits and maxillæ.

A. Keith, M.D.—*Remains of a Skeleton from the* 100*-foot Terrace at Galley Hill.*—The remains were found in 1883 or 1884 by school boys at a depth, it is believed, of about five feet, in the face of the terrace gravel which was being worked at a distance of fifty yards from the spot where the skeleton of the Galley Hill man was found some four or five years later. The characters of the skull and bones give support to the probability of the bones being those of palæolithic man of the Galley Hill type. The skull is long (199 mm.), narrow (140 mm.) and has many of the characters of the race. The calvaria is thinner than in the type specimen, varying from 6 to 7 mm., and, although giving a metallic resonance when struck, is not mineralised to the same extent as in the type specimen. The calvaria, although broken, is not distorted, and bears not only in its history but also in its features, the same relationship to the type specimen as the second Brünn cranium bears to the first Brünn specimen. It answers very well to our conception of the female type of the Galley Hill race. It may be regarded as probably authentic and of the same age as the upper terrace of the Thames Valley, but before it can be accepted as such the confirmatory evidence of further discoveries is necessary.

A. Keith, M.D.—*Fossil Bones of Man discovered by Colonel Willoughby Verner in a Limestone Cave near Ronda, in the South of Spain.*—During the winters 1909–10 and 1910–11 Colonel Willoughby Verner explored a large and unknown lime-stone cave at Ronda in the south of Spain. On the walls of the cave he found drawings, some of which are similar to the crude art of the caves in North Spain. In the superficial strata of the floor he found the remains of the pig and goat with parts of human thigh bones, all coated with a thick layer of stalagmite. Fragments of a primitive type of pottery were also found. In a deeper and presumably older part of the floor he discovered the fragmentary remains of a

human skeleton of a peculiar type. The bones are mineralised and were embedded in stalagmite.

An examination of the parts show that they belonged to a man of about 1480 mm. in height (4 feet 10 inches), of stout and muscular build. Although corresponding to the Bushman in stature, he differs from that race in many characters of his skeleton ; in the points wherein he differs from the Bushmen he agrees with the early Neolithic European races, but he possesses certain peculiar features which distinguish him from both of these and from all modern races. Beyond the mineralised condition of the bones, their peculiar features and the remains of an apparently extinct form of ibex found with them, there are no means of estimating the degree of antiquity of this peculiar Ronda type of man. Nothing is known of the physical characters of the artists of the Spanish caves. It is possible that the man discovered by Colonel Verner may prove to belong to the artist race.

H. N. Davies.—*Notes on Human Remains of Ancient Date found at Weston-super-Mare.*—The remains were found at a depth of eight feet on the shore line, now a quarter of a mile inland, of an ancient bay. They were in a position of rest ; one leg being slightly drawn up, and the head resting on the right hand. No traces of clothing, weapons, or implements were found.

The supraciliary ridge of the skull is prominent, and the occipital region protuberant. The transverse arch is well rounded, and the antero-posterior curve slightly depressed in the frontal region, hollowed in the occipital region, and regular in the parietal region The orbits are broadly elliptical. The lower jaw is very square, and the chin square.

Among the measurements obtained were : *Skull*—Max. antero-posterior length, 198·4 mm. ; max. transverse breadth, 147·6 mm. ; bizygomatic breadth, 138·1 mm. ; orbital height, 44·4 mm. ; orbital breadth, 35·0 mm. *Femur*—Max. length, 482·6 mm. The calculations for stature give 1778·0 mm. (Beddoe) or 1719·0 (Manouvrier). *Indices*—Cephalic, 74·40 ; facial, 117·57 ; orbital, 78·60. Although the gnathic index is not exactly ascertainable, the skull is certainly orthognathous.

Finds of prehistoric interments are frequent on the southern slope of Worlebury, which is the site of an extensive prehistoric settlement. All the skulls from the site are dolichocephalic with indices ranging from 72·0 to 74·0, but they have weak pointed lower jaws, slight supraorbital prominences and squarish orbits. They belong to the Iberian types, differing markedly from the present specimen. Though it is impossible to state the age of this interment, it may be that of a later prehistoric immigrant, or of Roman, Saxon, or Dane.

*Anthropometric Investigation in the British Isles.—Report of the Committee.*—It is satisfactory to note that the scheme embodied in the 1908 report is being widely adopted. The Australian Association for the Advancement of Science has resolved that it be used in all anthropometric work, including the extensive and very complete survey of the school children of Victoria now being organised.

The Committee hopes to come to an agreement with the German and Vienna Anthropological Societies to secure uniformity in methods of measurement.

H. Peake.—*Suggestions for an Anthropological Survey of the British Isles.*—This paper advocated a survey of the British Isles and the production of a number of maps on the 1 inch scale, accompanied by memoirs, illustrating all phases of human activity, or conditions by which they may have been influenced.

It is proposed that a society should be formed governed by a council consisting of the principal experts in the various subjects to be dealt with, and that the country be divided into a number of districts or geographical units, each containing about 200 square miles. That in each unit a registrar be appointed to co-ordinate the work

in that area, and that those engaged in research be encouraged to compile maps and memoirs, either of one unit from several points of view or of several contiguous units from one point of view. That the country be divided eventually into several large natural regions consisting of several counties, and that when all the maps and memoirs relating to one particular subject in all the units of a region have been completed a monograph should be published, in which the work of all contributors should be acknowledged.

John Gray, B.Sc.—*An Imperial Bureau of Anthropology: (a) Anthropometry.*—The Royal Anthropological Institute presented to the members of the last Imperial Conference a memorial asking for their support in the establishment of an Imperial Bureau of Anthropology. The object of this bureau would be to direct and control the collection and collation of important data about the physical and mental characters of the many races living within the confines of the British Empire. The constitution of the bureau would be representative.

Such an institution was recommended by the Physical Deterioration Committee in 1903, and has received the approval of the leading statesmen of all parties, but has not yet received any financial support. Germany, Denmark, the United States, and other countries have adopted many of the recommendations of the scientists of this country; in Great Britain their value has yet to be fully recognised.

## ETHNOGRAPHY AND ETHNOLOGY.

T. C. Hodson.—*An Imperial Bureau of Anthropology: (b) Ethnography.*—The purposes which such a bureau would serve are (1) to formulate standard methods of anthropological and anthropometrical investigation; (2) to assist Departments of Government, such as the India and Colonial Offices in London, the Departments of colonial administrations which are charged with the details of the administration of relations with aboriginal tribes as well as private bodies and individuals with expert advice whenever any new anthropological investigations are undertaken or are in contemplation, to indicate areas where such investigations can profitably be conducted and to assist in the organisation of such investigations; (3) to communicate directly or through local committees with active workers in the field, to assist them with information as to the progress of similar investigations elsewhere, and as to the results of previous investigations whenever an area is resurveyed; (4) to collate and to publish in standard form the reports of investigations and the numerous anthropological data received from time to time from local correspondents throughout the empire, to distribute such publications to the various governments and government departments concerned, and to public and private bodies and persons concerned in anthropological investigation; (5) to publish periodical reports under competent editorship dealing with the progress of anthropological knowledge and of anthropometry which would be capable of collation with the decennial census reports.

W. Crooke, B.A.—*The Reverence for the Cow in India.*—The respect and affection for the bull and the cow shown by many pastoral and agricultural tribes does not suffice to account for the passionate reverence shown to the cow in India. The animal is worshipped at various domestic rites, the use of beef is rigidly prohibited, and riots have been caused by the Muhammadan custom of slaying a cow at one of their festivals.

The literary evidence proves that the bull and cow were recognised as sacred animals from the Indo-Iranian period. The sanctity of the animal is proved by the wide diffusion of taboos connected with milk and other products of the cow.

While she was revered the cow was, in the Vedic age, habitually sacrificed, and her flesh was consumed by the worshippers. But Professors W. Robertson Smith and J. G. Frazer have pointed out that the killing of the sacred animal and the eating of its

flesh was a mode of gaining sacramental communion with the divine animal. The view that among the early Hindoos beef eating was generally practised merely from the desire for this special food may be dismissed.

From an examination of the facts the conclusion suggested is, that while its claims to veneration were partially ignored by Buddhism, for various reasons the cow came to be recognised as the specially sacred animal of the Brahmans. On the rise of the neo-Brahmanism it was associated with the work of the missionary ascetics with the cults of Siva and Krishna, and was adopted in various domestic rites conducted under Brahman superintendence.

Professor Hutton Webster.—*On the Origin of Rest Days.*—The custom of refraining from labour and other activities is by no means unknown to peoples of primitive or archaic culture. Communal rest-days may be studied among such contemporary peoples as the Dyaks of Borneo and the Nagas of Assam. They were a constant feature of old Polynesian life, particularly among the Hawaiian Islanders, whose *tabu* periods are well known. It would seem that in these regions taboos imposing various sorts of abstinence are declared at critical occasions, such as planting and harvesting, after an earthquake or a pestilence, very frequently after a death, at the changes of the moon, and at other times of crisis. The regulations are to be regarded primarily as protective and conciliatory measures, but they appear also to be sometimes considered as of compelling power over evil spirits. It is probable that the anthropological data may help to explain, on the one hand, the familiar phenomenon of "unlucky days," and, on the other hand, the Sabbatarian regulations found among the Romans, the Babylonians, and the Hebrews.

Major A. J. N. Tremearne, B.A.—*Some Notes on Hausa Folklore.*—Almost every well-known animal and nearly every trade or profession are represented in the folk-lore of the Hausas. After each account the narrator excuses himself for his untruths by stating that the story has been told in the name of the spider. The desire of motherhood is strongly implanted in the Hausas, and even abnormal children are welcome, though it is doubtful if they were well treated in actual life. The first child is often known by a nickname, and wives must not mention the names of their husbands. There were sacrifices of young girls to a water-god, to prevent a flood, the victim being said to marry him. The Magazawa still worship various spirits. Differences in rank and species are clearly recognised: a poor man "dies," but a chief "is missing;" a man "is lame," but a horse "has no leg." A blind man is very cunning. To compliment a woman on her looks may bring misfortune upon her. A figure-target set up in the barracks at Omar was objected to as it would harm the police and their wives by sympathetic magic, and by the evil eye. There is a peculiar institution known as *Bori*, which was at first a treatment for insanity, but is now employed mainly by people of loose morals. The performers apparently become hypnotised by the music of a violin, and imagine themselves to be other persons or even animals. The *Masubori* form a sect with its own rulers, to which there is a regular form of initiation.

C. W. Hobley, C.M.G.—*Some Religious Beliefs of the Kikuyu and Kamba People.*—The term *thahu* is a condition into which a person may fall if he or she commits certain forbidden acts, breaks certain prohibitions, or again it may be the result of certain circumstances over which the victim has no control. One important fact to be remembered is that the incidence of any particular *thahu* often depends upon the circumcision guild to which the person belongs. There is also another form of curse, called a *Kirume*, which can be inflicted by a dying man, the general idea being that a dying person can lay a curse upon property belonging to him or can lay a curse upon another person, but only upon a member of his own family.

For example, the head of a village can lay a curse upon a plot of land and lay down that it is not to pass out of the family or dire results will ensue. In some cases the *thahu* curse affects the hut.

The ceremonial which takes place on the occasion of a death shows how closely the Kikuyu tribesman is bound down by the ritual of the guild to which he belongs from early years up to death.

Another important phase of native life is the procedure which has to be adopted in the case of a murder. Until the ceremonial has been completed, no member of the murdered man's family can eat food out of the same dish or drink beer with a member of the family of the murderer. It has been discovered that the power of the "evil eye," which is so widespread in south Europe, extends to Kikuyu and Ukamba. Certain people in the tribes are believed to be born with it; they can, however, neutralise its evil effects by ceremonially spitting upon the object supposed to be afflicted or to be in danger.

One clan of the Kikuyu tribe, called the Ethaga, are supposed to possess magical powers; in fact, they are classed as a family of wizards. Some are supposed to have power over the rain; others can kill people with their magic, can lay a curse upon a thief, and can place spells upon patches of forest to prevent people from cutting it down.

In travelling through Kikuyu one will occasionally meet a young man carrying a rattle made of a gourd ornamented with cowries and inscribed with devices; the owners sing songs about the devices on these gourds. The singer commences to sing about the design at the lower end of the gourd, and gradually works his way through the various patterns, singing a verse about each. If he makes three mistakes and his accuracy of the interpretation of the pictographs is challenged, his gourd becomes forfeit to the challenger.

C. G. Seligmann, M.D.—*The Divine Kings of the Shilluk.*—The Shilluk kings trace their origin to Nyakang, the semi-divine hero who, with a comparatively small band of followers, took possession of the present Shilluk territory, and founded the Shilluk nation. The genealogy of the royal family shows that twenty kings belonging to twelve generations intervene between Nyakang and Kwadke, the first king to be killed by the Turks.

The majority of Shilluk think of Nyakang as having been human in form and in physical qualities (though, unlike his more recent successors, he did not die, but disappeared), but there are also legends of his descent from a crocodile maiden. The holiness of Nyakang is especially shown in his relation to Juok, the formless and invisible high-god of the Shilluk, who made men and is responsible for the order of things, for it is only through Nyakang that men can approach Juok, performing the sacrifices to Nyakang that cause him to move Juok to send rain.

Nyakang manifests himself in certain animals, as do the spirits of the dead Shilluk kings, who from one point of view are considered identical with Nyakang, for they incarnate his divine spirit. This belief appears to have led to the ceremonial slaying of the king when he becomes ill or senile, lest with his diminishing vigour the cattle should sicken and fail to bear their increase, the crops should rot in the fields, and man, stricken with disease, should die in ever-increasing numbers.

B. Malinowski.—*The Economic Function of the Intichiuma Ceremonies.*—The way in which man works at a low level of culture differs especially from economically productive labour in psychological conditions. Economic labour must be systematic, continuous, or periodic; it requires forethought and pre-supposes organisation.

If we examine the Intichiuma ceremonies of the Arunta tribe (and some of the other tribes of Central Australia) we find that the work accomplished in these

ceremonies is the result of collective and organised activity, as it is performed by the local group as a body under the lead of the *alatunja* or headman. It is to a certain extent regular and periodic, and connected with the seasons; it always evidences forethought, and in certain cases it has a definite practical object.

C. M. Barbeau, B.Sc.—*The Bearing of the Heraldry of Indians of the North-West Coast of America upon their Social Organisation.* [Man.]

A. C. Haddon, Sc.D., F.R.S.—*The Present Position of our Knowledge of Totemism.*

A. A. Goldenweiser.—*An Interpretation of Totemism.*—All the various individual features of totemism occur within as well as without totemic complexes, and their psychological character as well as their genetic derivation display great variability. Consequently all attempts to characterise totemism by a more or less definite set of features must needs be artificial. The distinctive characteristics of totemism are not the individual features, but the relation into which they enter. The problem is one of secondary association. In all totemic communities we find a differentiation of a group into definite social units—clans—which are distinguished by a set of homologous features, different in specific content, but identical in form. These features may be few or many, and include clan and individual names, spiritual beliefs, myths, rituals, material possessions, songs, dances, social regulations, prerogatives, &c. In a vast majority of cases these features are hereditary in the clan and form a totemic complex. Before ethnologists can progress much further in the investigation of totemic phenomena, a most careful analysis of the content and nature of totemic complexes becomes imperative.

The problems involved are manifold. In the totemic complex there is considerable variability, both as to the number and the character of the individual features. It is necessary to attempt to reconstruct the process of the association of these various features, and of their socialisation within the limits of each one of a number of definite and similar social units. The mutual relation of the features at any given period in the development of the groups is another problem. A preliminary survey of the data discloses a tendency of one or another or some few features to assume a central position in the complex, thus lending a specific colouring to the entire culture of the group. Among the tribes of the north-west coast of America the cycle of ideas associated with the guardian spirit and the representation of totemic animals in art have become such dominant features. Among some Bantu trrbes of Africa, on the other hand, two features of a very different order seem to occupy an equally prominent position. These are the tabu on the totem, and property rights in land associated with totemic clans. The totemic complexes of Central Australia, again, centre around the magical ceremonies for the propagation of totems, and the beliefs of the natives in a spiritual connection between the clansmen and their totemic ancestors.

The specific functions carried by the various social units embraced in a totemic complex also claim our attention. As to the relative importance of the clans in their respective social organisations, witness the contrast between the north-west coast of America, where the sharply-defined clans practically carry the entire culture of the group, and the tribes of Central Australia, where the clan is a loose social aggregate with naught but common ceremonies and spiritual beliefs to determine its solidarity.

Finally, the most fundamental, and in a sense the most significant, problem of all is an intensive analytical and synthetic interpretation of the entire set of socio-psychological conditions which make possible the appearance of phenomena such as totemism. Of the possible results of such a study we have but the faintest adumbration.

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FIG. 1.—COPPER BRACELETS *IN SITU*.

FIG. 2.—TWO SKULLS.

FIG. 3.—CIRCLE NEAR MCCARTHY'S ISLAND BEFORE EXCAVATION.

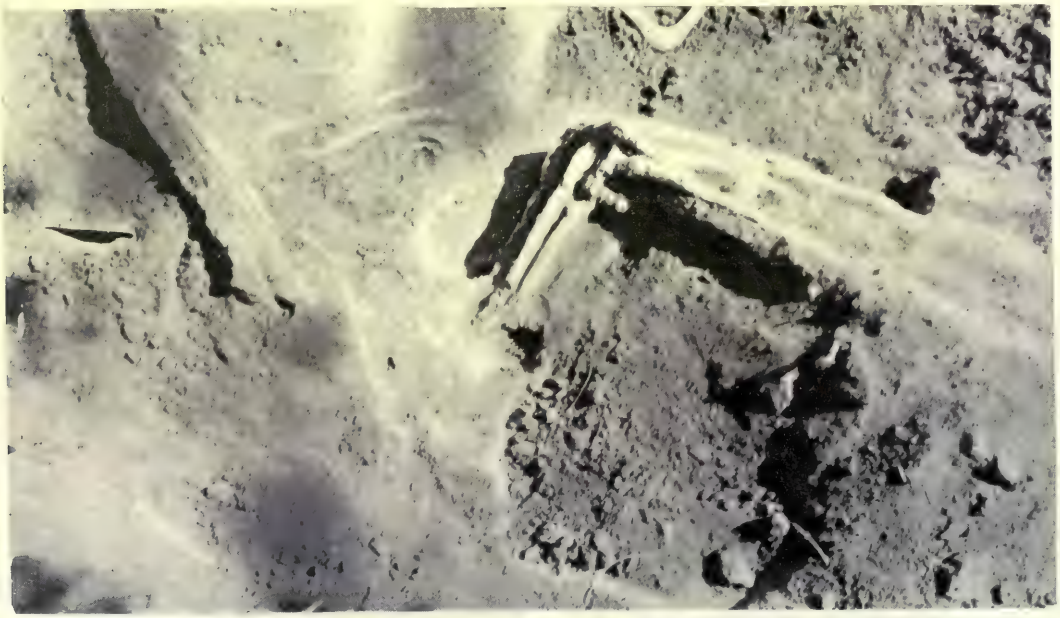

FIG. 4.—MASS OF FLEXED LEG BONES.

## STONE CIRCLES IN THE GAMBIA.

## ORIGINAL ARTICLES.

Africa, West. With Plate M. Todd : Wolbach.

**Stone Circles in the Gambia.** *By J. L. Todd and G. B. Wolbach.* **96**

The following notes contain the particulars which we gathered concerning the stone circles in the Gambia.

The stone circles which have been seen in the Gambia by ourselves and by Mr. Ozanne occur principally on the north bank of the river. M. Lanzerac, the French resident at Maka, states that there are many circles in an area extending from the district of Saloum in the west to the Falémé river, an affluent of the Senegal river, in the east. On the north side of the river we have seen them from Maka in the east to N'Jau in the west, and in 1903 one circle and a few detached stones were seen on the south bank of the river near Kudang.

During our recent expedition to the Gambia we asked in every town which we visited if there were circles in the neighbourhood. Places in which circles existed, or where natives knew of any, are mentioned below.

In the district of Sandugu circles are said to exist at Changali, near Misera, in the territory of a chief called Gimmamang; other circles exist near them at Dasilimi. Near Lammin Koto there are several circles ; we opened one of the largest of these. About 600 yards to the south-west of the circle excavated by us is another circle which was opened by Mr. Ozanne some years ago.

Circles are said to exist at Kaleng, not far from McCarthy's Island, and single stones occur at Jamarli and also near Kai-ai.

We saw two circles in the bush about half a mile to the north of Gassan. There are two stone circles not far from Jallokunda. Others are said to exist at Buntung, while there are said to be odd stones near Kussassa. Others again are said to be near Nianimaru and near Ballangar.

The circles at Maka were peculiar amongst those seen by us, in that there were more single stones outside the circles than was usual. M. Lanzerac has opened two of these circles and has found in them only traces of bone.

None of the natives know anything of the origin of the stones. The Mandingo, who now inhabit the territory where they occur, say that the stones were in the country when the Mandingo first came to it. There is no special name for the circles ; they are called by the ordinary Mandingo name for stones—that is, *Bero*. At present the circles and stones have absolutely no significance. The natives do not use them as places for praying nor for landmarks ; neither do they generally believe that they were used for tombs. Some persons, particularly among the better educated people, believe that the Portuguese made the circles, and that some of those who died in the Gambia are buried within them, together with their belongings. When questioned concerning the circles, most of the natives say, God or the people of the olden times put them there.

It seems probable that the stones were cut and placed by some race which held the land long before the Mandingo appeared. It is certain that those who placed the stones had more knowledge of stoneworking than the Mandingo have at present. They also had considerable aptitude in transporting heavy weights, for, as at Lammin, it must have been necessary for those who built the circles to bring the stones composing them a distance of at least two miles.

Suntokomo, the paramount chief of Lammin, told us that the people who preceded the Mandingo in the country often made "Jalang" sacrifices of black animals of goats, sheep, horses, or cattle, before going to war, and that years ago the Mandingo sacrificed animals in much the same way.

These sacrifices were sometimes made near, or on, one of the stones of a circle.

He told us, too, that those who were about to make war often buried, near one of the stones, a mixture of flour and water in which was placed a spear-head. From the behaviour of the things buried an augury was drawn concerning the success of the enterprise projected. Suntokomo said that those who had held the land before the Mandingo were not Mohammedan.

It is not many decades since this territory came under British control. Before that, Suntokomo had considerable power, and he said that he had subjugated all the small towns near him. Certain Laobé towns had successfully resisted him, and he ascribed their successful resistance to the strength of the "Jalang" which they had made. He said that he had seen the Laobé make a narrow hole in the ground; in it they placed a woman upright and buried her alive. This, like the sacrifices and the burying of flour and water and spearhead, was a "Jalang."

From the type of the spearheads, which are much like those at present in occasional use amongst the natives, and from the fragments of pottery, which are ornamented, as are the pots daily employed by the natives, we have thought that perhaps the bones and other articles found within the circle may be the remnants of a similar "Jalang."

It is certain that Suntokomo had no idea that persons had been buried within the circle. He insisted at first that the bones found were the bones of animals,

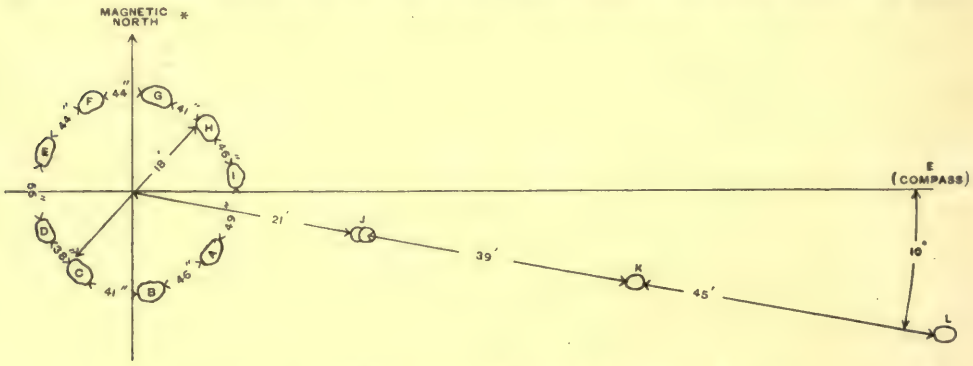


DIAGRAM OF CIRCLE EXCAVATED NEAR McCARTHY'S ISLAND.

and he was especially indignant when it was suggested to him that slaves and wives were sometimes killed and interred with a dead chief.

Four and a half days were spent in excavating one circle. Nineteen natives and three white men spent practically all their time in the work. Our experience has shown us that such a circle could not properly be excavated in less than ten days or a fortnight; the ground is so hard and the bones are so soft that progress is necessarily exceedingly slow. The excavation could only be undertaken in the dry season, because in the wet season the bones would be only paste, and because the natives would refuse to work at anything else but their farms at that time of the year. Those who attempt the investigation of these circles, must take with them implements, such as pick-axes and shovels for removing, especially, the superficial layers of earth. They would also find small bellows for blowing away dust, very convenient.

The circle excavated was $1\frac{3}{4}$ miles north of the Gambia river opposite the station at McCarthy's Island. The circle was outlined by nine large pillars of volcanic ironstone (Fig. 3, Plate M). The dimensions of these stones are fairly uniform, with the exception of one, stone F, the position of which is indicated on the above diagram. In a line directed ten degrees south of east as determined by a small

* True north is 18° E. of magnetic north.

pocket compass, are three similar stones. The distance and dimensions are given in the diagram. The excavation was begun by digging a trench three feet wide, extending across the circle from east to west, the diameter being 18 feet. After the first bones were found the trench was abandoned and the whole area of the circle was excavated simultaneously. The following objects were found :—

1. In almost the exact centre, six inches below the surface, an earthenware jar, which was in fragments but held in position by the earth it contained. This jar was about two feet in diameter and one foot six inches deep with an inturned lip.

2. A spear head with socket, not barbed. Found midway between the centre and periphery of the circle east of the centre, 26 inches deep, in an upright position, point down.

3. Two human femora crossing the trench diagonally west of the centre at a depth of 34 inches. It was impossible to remove these bones entire.

4. A skull at base of stone A. 36 inches below the surface of the ground. The position of the vault and the inferior maxilla gives the position as lying upon its right side, base towards the centre.

5. A skull between stones A and B, 25 inches deep.

6. A skull at base of stone C, 42 inches deep. The skeleton belonging to this skull lies on its left side, feet directed towards north-west along the edge of the circle. One small spear-head was found embedded in the earth at the base of the skull.

7. A bunch of fourteen copper bracelets (Fig. 1, Plate M) between stones B and C, 38 inches from the periphery of circle. In contact with several of the bracelets is a small piece of greenish-stained fragile woven material. Apparently a bunch of bracelets lies in relation to the right side and possibly the hand of a skeleton lying radially feet towards the centre, head not found, but probably near the base of stone C.

8. A single bracelet on the arm encircling the lower end of the radius and ulna of a skeleton parallel to, and lying to the west of, the skeleton mentioned under 7.

9. Three skulls near the centre at a depth of 42 inches and 68 inches from the periphery, one from the unworn teeth is probably that of a child. One of these skulls, an adult, was preserved. Nothing could be learned of the position of the bodies connected with these skulls. Remains of vertebræ connected with one show that it probably ran towards the north-west.

10. A fragment of skull 46 inches deep, at a distance of 42 inches inward from stone D.

11. Two skeletons with skulls, lying parallel with heads at stone F, feet at stone E. The inner of the two skeletons is lying upon its right side. The other one probably also upon its right side.

12. At stone I a mass of at least six flexed legs (Fig. 4, Plate M), femora and tibiæ, the former running radially, the latter at right angles directed towards the south.

13. At stone H a skull and some long bones, this body probably laid radially.

14. Stone A, long bones running radially.

15. A barbed spear-head without socket, beneath the skull found at stone A.

16. Two spear-heads without sockets but barbed, found beneath the skulls at base of stone F.

17. Two spear-heads beneath the skull at base of stone H, not barbed, one with a socket.

18. A second skull at base of stone A, 46 inches deep, 24 inches inwards towards the centre.

Note.—The positions of spear-heads mentioned in 16 and 17 indicated that the shafts were placed beside the bodies near which they were found.

The character of the country in which this circle and several others were situated, is that of a plain, sparsely wooded, and covered with tall grass. This plain continues for many miles, towards the west; to the east and north are ironstone ridges. The soil throughout the depth excavated was red in colour, extremely hard and porous; when moistened it formed an extremely diffluent and tenacious mud. The character of the soil is shown in the earth which accompanies the skulls.

After the excavation was completed, three stones, A, G, and I, were completely excavated. The shape is that of a cylinder, oval in cross-section, slightly flattened on the inner surface, and slightly tapered towards both ends. Tops and bottoms are flat; all surfaces have been smoothly dressed.

The stones in this circle are rather larger than those in most of the circles. The smallest of the stones seen in other circles measured about 12 by 14 inches in diameter and stood out of the ground for three feet. The heaviest stone seen was a single one, which measured 36 by 40 inches in diameter and stood about 6 feet out of the ground. The longest stone seen was one which had fallen down and was at least 9 feet in length. It was comparatively slender and measured about 14 by 20 inches in diameter.

The particulars given of our findings are the bald statements of what we observed. The ground was so hard and our time was so limited that it was found impossible to ascertain the position of the bodies to which the bones belonged. It was certain, however, that several of the bodies had been laid around the periphery of the circle, while others had been placed radially. It is probable that no large implement or other article was overlooked, and it is probable that we had the opportunity of finding everything which had been deposited in the circle, for we excavated until no trace of bones remained.

J. L. TODD.
G. B. WOLBACH.

[NOTE.—The human remains were firmly enclosed by earth, built in and round them by white ants (Termites). The crania had become softened so that they were compressed and flattened, as if made of soft clay, and so friable that it was impossible to restore or preserve the fragments. Plastered to the head were bones of the shoulder showing that the heads had not been detached from the bodies. At least two skulls were represented, and some teeth evidently represented a third subject. The teeth, the characters of the cranial bones and palate leave little doubt of the race represented. The parts were typical of the Negro.—A. KEITH.]

## DESCRIPTION OF DIAGRAM IN TEXT.

### DIMENSIONS OF STONES.

A, 36″ × 36″ height above ground 26″
B, 33″ × 32″ ,, ,, 38″
C, 32″ × 32″ ,, ,, 41″
D, 33″ × 34″ ,, ,, 40″
E, 30″ × 32″ ,, ,, 37″
F, 32″ × 24″ ,, ,, 16″
G, 31″ × 29″ ,, ,, 37″
H, 31″ × 29″ ,, ,, 34″
I, 31″ × 30″ ,, ,, 37″
Height, when excavated, of A is 71″
,, ,, ,, G is 70″
,, ,, ,, I is 70″
J, inclines to E, 31″ × 31″ and is 65″ high.
K, small, upright, 16″ × 16″ and is 24″ high.
L, conical at top, is 18″ × 18″ and is 46″ high.

Egypt. Murray : Seligmann.

## Note upon an Early Egyptian Standard.

*By C. G. Seligmann, M.D., and Margaret A. Murray.*

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A hitherto unexplained standard occurs upon the great slate palette of King Narmer found at Hierakonpolis in Upper Egypt. So many reproductions of this palette have been published that it is unnecessary to describe it at length or to figure more than that portion with which our argument is immediately concerned (Fig. 1). The undescribed standard is borne in front of the king, and separated from him only by an official with a wig or flowing hair, wearing a short loin cloth tied in front. This standard, which is preceded by three animal standards, represents an irregularly circular, slightly bilobed object, from which depends a streamer, in shape recalling a length of creeper, or rope, but obviously not representing cordage, as it lacks all indication of the strands which are realistically shown in the representations of ropes upon this palette. It is carried by a beardless man, while the bearers of other standards are bearded ; we shall return later to the possible significance of this ; meanwhile, we may endeavour to trace the modifications undergone by the object represented by the head of this standard. It occupies a prominent position in the procession of the *Sed* festival of Narmer on the small mace-head from Hierakonpolis (Fig. 2). It is distinctly more elongated and more distinctly bilobed than upon the palette, but it obviously represents the same object, and is carried by a beardless man (the only clean-shaven standard bearer), and is preceded by the jackal standard, and this (as we shall see) is the regular position in the *Sed* festival occupied by this standard in the modified form in which it occurs from the twelfth dynasty onward.

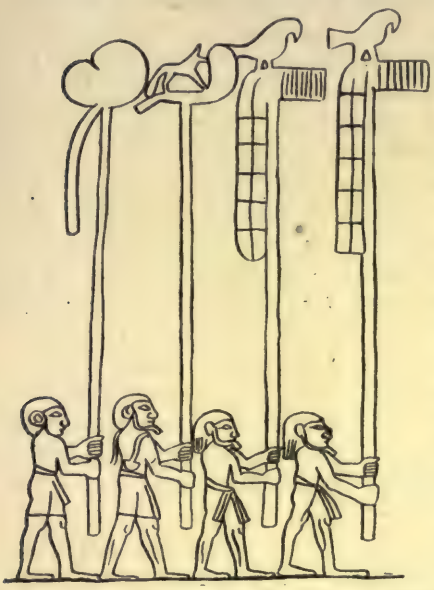


FIG. 1.—QUIBELL, *Hierakonpolis*, pl. xxix.

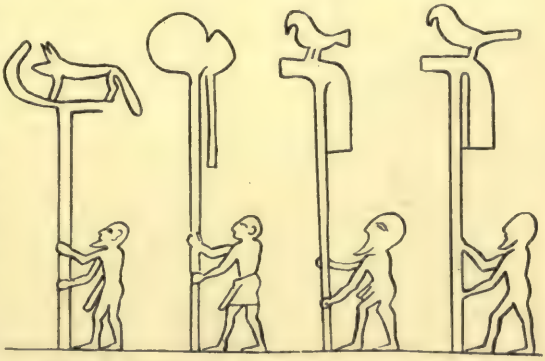


FIG. 2.—QUIBELL, *Hierakonpolis*, pl. xxvi, B.

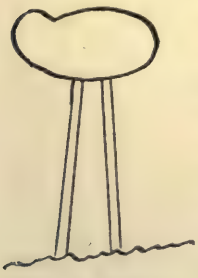


FIG. 3.—WEILL, *Sphinx*, XV, p. 17.

Among the sculptured fragments found in the temple of Neter-khet at Heliopolis are the remains of a representation of a *Sed* festival (Fig. 3). The standard is preserved and shows the object of a form intermediate between those of Narmer and that of the twelfth dynasty. The single streamer descends from the larger lobe of the object.

We are not aware of any other representations of this standard during the Old Kingdom, but in the twelfth dynasty we again find this sign in association with the jackal standard in the scenes of the *Sed* festival discovered by Professor Petrie below the palace of Apries at Memphis. The only two standards that occur in these sculptures are the jackal standard and

that bearing the object with which we are now concerned; this has now become distinctly oval or pear-shaped owing to the incurving of the smaller lobe, so that the latter is outlined by a single turn of a spiral, and the notch is represented by the space between the upper edge of the object and the curve of the spiral; in other words, the standard becomes the object usually called the "joint of meat" (Fig. 4).*

This spiral end first occurs in the twelfth dynasty, but although there are a few examples in the eighteenth dynasty, it is not frequent till the Ptolemaic period.

In the twelfth dynasty the standard still retains the single streamer, though it is now transferred to the opposite side of the upright supporting the standard. From this time onward the real meaning of the streamer is lost, and it is generally identified with the two ribbons which occur upon all standards alike, so that we find variations, such as two streamers at the back (Fig. 5), one at the side, two short ones close to the transverse bar, and two longer ones floating below, and in Ptolemaic times the ends are looped up in fantastic designs (Fig. 6). But even in late times the streamers may be single, as in the Ptolemaic sculpture in the Ashmolean Museum (Fig. 7), and in some of the scenes from the Festival Hall of Osorkon II. Coincidentally the object represented by the head of the standard usually undergoes further changes giving rise to many varying forms, though a few representations recalling those on the palette and the mace-head still occur. Such are found in the time of Thothmes III at Semneh (Fig. 5), and even in Ptolemaic times, as shown by the example in the Ashmolean Museum (Fig. 7).

FIG. 4.—PETRIE, *Memphis*, II, pl. v.

FIG. 5.—LEPSIUS, *Denkmäler*, III, 51.

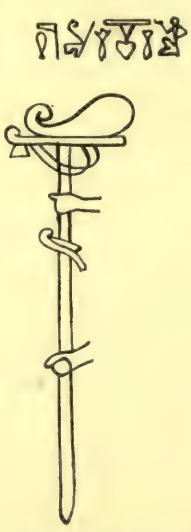


FIG. 6.—MARIETTE, *Dendereh*, IV, 33.

FIG. 7.—ASHMOLEAN MUSEUM.

The standard is generally carried with the small end to the front, and in the

* This standard is sometimes wrongly called the ensign of Letopolis, owing to a confusion caused by the fact that both appear to be pieces of flesh. The earliest form of the Letopolite sign is in the tomb of Methen (Lepsius, *Denkmäler*, II, 3) where it is distinctly seen to be a joint of meat, with the bone still in it, laid upon the usual upright "perch" on which the insignia of the nomes are always placed. Later examples show that this sign is the front leg of an ox, the *Khepesh* of the Egyptians, and is obviously entirely different from the object which we are now considering.

tomb of Rameses IV the object is coloured yellow, while the streamers are white with a black patch at the ends. This is one of the few instances of the colour being preserved, but, unfortunately, it cannot be taken as evidence of the colour of the object represented, for the accompanying standards are also coloured yellow, from which it seems that these are conventional representations in gold of the original objects.

FIG. 8.—LEYDEN MUSEUM, PAPYRUS C 11 b.

We have been able to find two records of the sign upon papyri. In one of these it is coloured brown (Fig. 8), the other is a mere outline sketch in black (Fig. 9).

The earliest known standards are those on the palette and mace-head of Narmer, found at Hierakonpolis. The order is :—

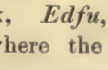
On the palette (Fig. 1) : 1, bird ; 2, bird ; 3, jackal ; 4, "meat."

On the mace-head (Fig. 2) : 1, jackal ; 2, "meat" ; 3, bird ; 4, bird.

FIG. 9.—LEYDEN MUSEUM, LYKPAPYRUS 16.

These standards, together with the ibis standard, appear to have been peculiarly sacred. In processions of standards they generally lead the way or bring up the rear (according to the position of the king as heading or following the procession). When the standards are carried by priests, these special ensigns are often borne by the emblematic signs and , thus marking a sharp distinction between the early and presumably sacred emblems and the ensigns of the nomes. The "meat" standard is usually carried by , a sign which as a hieroglyph has the double meaning of "strength" or "decay." The sign, which means "stability," occurs in the twenty-second dynasty (Naville, *Festival Hall*, plates IX, 1 ; XIV, 2) ; the , the meaning of which is "life," does not appear as the bearer of this standard till the Ptolemaic period.

FIG. 10.—NAVILLE, *Festival Hall*, pl. ix, 1.

The name of the standard* occurs, with one exception, only in Ptolemaic times. The exception—the earliest instance so far discovered—is the example in the *Sed* festival of Osorkon II of the twenty-second dynasty, where it is called (Fig. 10). The reading of  is doubtful, unless it can be identified with , which reads ḤNW, the whole group then reading ḤNW N STN, "the *khenu* of the king." This reading is confirmed by the Ptolemaic examples (Rochemonteix, *Edfu*, II, 29, 59 ; Mariette, *Dendereh*, I, 9, 13), where the name of the standard is written  ḤNW N STN, "the *khenu* of the king."

* We are indebted to Dr. H. Junker for help and suggestions in the reading of the name of the standard.

The other forms of the name are (Fig. 11), (Fig. 12), and (Fig. 13) ḤN STN, where the word *khen* or *khenu* is spelt out in alphabetic signs.* In these examples, the direct genitive is used, but the reading is the same, "the *khenu* of the king." The sign is interchangeable with HN, which appears to be spelt out also with Ḫ. The meaning of ḤN is "interior, inside, within" (hence the Coptic ϩⲟϫⲛ); therefore the group can be translated "the inside thing of the king."

The significance of this standard has not hitherto been pointed out, yet its persistence from the beginning to the very end of the Egyptian kingdom, and its invariable association with the king and with certain other special standards indicate that the object it represented was of great and lasting importance. We believe that the clue is afforded by its very characteristic shape, which closely resembles that of one object of great significance among certain peoples of Central Africa. This object is the placenta, which plays a prominent part in the cult ceremonies of the Baganda.†

Fig. 11.—Mariette, *Dendereh*, IV, 21.

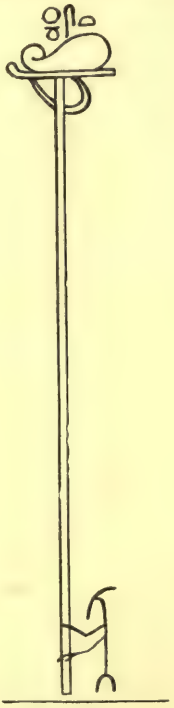


Fig. 12.—De Morgan, *Kom Ombos*, p. 65.

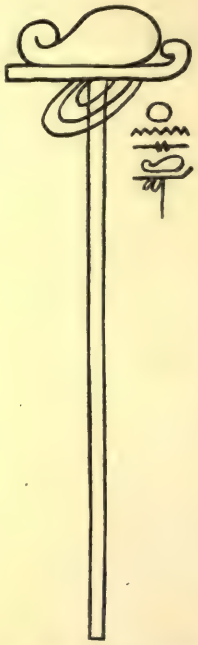


Fig. 13.—De Morgan *Kom Ombos*, p. 342.

It must be remembered that it is not very long since the time, before Arab influence had made itself felt, when the Kings of Uganda, men of predominantly Hamitic blood, considered themselves the most powerful sovereigns in the world, and bowed to no other authority than that of their gods. Among these people "the after-birth was called "the second child "and was believed to have "a spirit which "became at once "a ghost. It was "on account of "this ghost that "they guarded "the plantain by "which the after-birth was placed, because the person who partook of the beer "made from this plantain, or of cooked food from it, took the ghost from its "clan, and the living child would then die in order to follow its twin ghost. "The grandparent, by eating the food or drinking the beer, saved the clan from "this catastrophe and ensured the health of the child."‡ But this practice was not universal, for some clans buried the after-birth in the house. Nor was the placenta the only part of the fœtal apparatus external to the child's body that received special attention, for just as the jaw-bone (*lwanga*) was said to be the portion of the body to which the ghost of a man attached itself, so the ghost of a placenta attached itself

* At this late period the Ḫ and Ḥ are not carefully differentiated as in the early times.

† The sign  (Fig. 10) accurately indicates the outline of the placenta seen in profile, and is an excellent diagrammatic representation of a transverse section of the placenta, the dots representing veinous spaces.

‡ J. Roscoe, *The Baganda*, p. 54.

to the stump of the umbilical cord (*mulongo*). Each placenta was called a child and had a ghost, but as it was born dead it was buried usually at the root of a plantain tree. (For the above information we are indebted to the Rev. John Roscoe, who not only has allowed us to use the proof sheets of his recent work, *The Baganda*, but has discussed with us a number of points which arose in connection with his paper published some years ago in the *Journal of the Anthropological Institute*. In what follows we have made full use of this account, making certain corrections and interpolations suggested by Mr. Roscoe, and notably substituting "umbilical cord" for "placenta" in a number of places.)

The umbilical cord (*mulongo*) of a prince is always preserved, for it has power to kill the offspring of royalty if not respected and treated with honour. On the birth of a prince the umbilical cord is dried and preserved, placed in a pot which is made for its reception, and sealed up; the pot is wrapped in bark cloths and decorated with beads, in olden times with various seeds which resemble beads; this is called the *mulongo* (twin) and has a house built for its abode in the enclosure belonging to the Kimbugwe, the second officer in the country, who takes his seat in all the councils of the state with the Katikiro (Prime Minister). The umbilical cord of a king was decorated and treated as a person. Each new moon, in the evening, it was carried in state wrapped in bark cloths to the king, and the Kimbugwe on his return smeared the decorated cord with butter and left it in the moonlight during the night. It was looked after by the Kimbugwe until after the king's death, when it was placed in a special shrine or temple called *malolo*, with the king's jawbone, *lwanga*, which is spoken of as the "king." The two ghosts, the one of the placenta attached to the *mulongo* and the other of the dead king attached to the *lwanga*, were thus brought together to form a perfect god, to whom offerings were made in the *malolo*. The *malolo* or temple is entirely different from the tomb in which the king's body is laid; indeed, the *malolo* is built some months after the tomb, often, it appears, at a considerable distance from the latter. The *malolo* is kept in repair by the state, while the interior and enclosure are looked after by some of the widows of the deceased king. Within the *malolo* is a daïs, covered with lion and leopard skins and protected by a row of brass and iron spears, shields, and knives; behind this there is a chamber formed by bark cloth curtains; here are kept the *lwanga* and *mulongo* to which the spirit of the dead king is attached, but they are placed upon the daïs when the departed king wishes to hold his court, or for consultation on special occasions.

FIG. 14.—MARIETTE, *Dendereh*, IV, 32.

This account shows that on certain occasions the umbilical cord, representing the placenta, was carried in state by a high officer, and also that the placenta was considered a twin of the king, conditions paralleled by the standard at Dendereh (Mariette, *Dendereh*, IV, pl. 32), where the highly conventionalised form shown in Fig. 14 is called , *i.e.*, the child wearing the crown of Upper Egypt; in short it is there the royal child. There is thus the closest resemblance between the ideas of the Baganda relative to their king's placenta and that of the Egyptians, so that it may well be that the beardless man who is shown on the slate palette and the mace-head carrying the placenta standard is a high official corresponding to the Baganda *kimbugwe*, and distinguished from his colleagues by his shaven head and face.*

* In this connection it is worth noting that the lids of the so-called canopic jars are in the form of human heads in the twelfth dynasty, the period when they first came into use. In each set of four three are represented as bearded and one as beardless. The contents of these early jars have

There is no doubt, then, of the importance of the royal placenta among the Baganda, and, as we shall immediately show, it is also of importance among a people who have in their veins blood which is almost certainly Hamitic, and who may well be allied to the predynastic and protodynastic Egyptians. We refer to the Shilluk, whom one of us has had the opportunity of studying at first hand. There is a considerable infusion of non-negro blood in this people, for although they all have frizzly hair, the members of some of their aristocratic families have comparatively thin lips and noses, long faces, and high foreheads, which give them an appearance which is anything but negroid. Among these people no wife of the king bears her children in the royal village *fa ret* (literally "the place of the king"), but is sent to some other village, where she stays under the charge of the headman until her child is weaned. The after-birth is buried in the village, where the royal child lives and is himself at last buried; and should he become king he would, in the old days, have made his birthplace the royal village and have ruled his people thence.

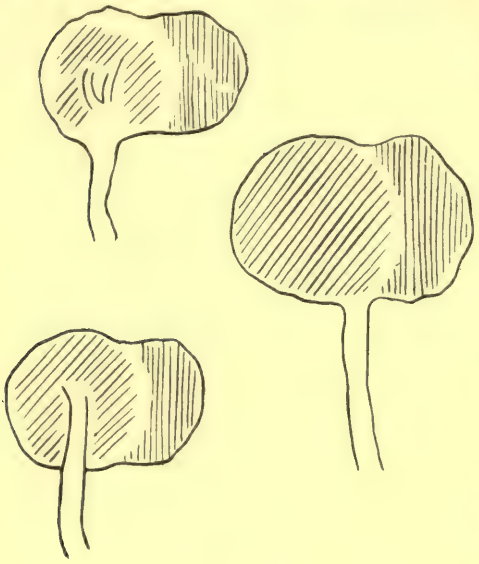


FIG. 15.

Another African people, "the Swahili, "inter the placenta on the spot where "the delivery took place in order that "the child, through a mystic power, even "after it has grown up, may feel itself "continually drawn to its parents' house. "The cord is worn round the child's neck "for some years, and afterwards is buried "in the same place."*

Here, then, we have a highly suggestive African parallel, the value of which is much increased by the fact that the Shilluk rulers are divine kings who (until the last few years) were put to death directly they showed any sign of senescence or ill-health, as was probably the fate of the kings of the predynastic tribes of Egypt.†

We may now return to the object portrayed on the palette and mace-head, and we must point out that not only is this of about the correct size (when compared with the figures of the standard bearers) but that it closely reproduces the outline of a fresh placenta with the membranes turned to one side, as is shown in the sketches of three fresh placentæ drawn for us by Mr. S. G. Shattock, and reproduced in Fig. 15. Further, the colour is approximately correct in the papyrus of Nesinekht-taui (Fig. 8), the surface of the normal human placenta being decidedly dark brown with only a tinge of red. Thus every morphological detail supports our belief that the standard head represents the placenta.

The connection between the standard and the infant king is shown in the name

not always been examined by expert anatomists, but it might be worth examining the contents of the jars with the beardless head (Amset) to see if they contain placentæ.

* E. S. Hartland in *The Encyclopædia of Religion and Ethics*, Vol. II, p. 639. Art. "Birth" (Introduction). The belief that an intimate relation, which persists throughout life, exists between the after-birth and the child to which it has carried nourishment, is far from uncommon. It exists among peoples in every stage of civilisation in the Old World and assumes a great variety of forms. It is found in Australia, Torres Straits, and in Sumatra among the Toba Bataks who call the placenta the younger brother of the child. (Hartland, *loc. cit.*)

† Some account of the Shilluk kings will be published in vol. B of the *Fourth Report of the Wellcome Tropical Research Laboratories*, Khartum, under the title "The Cult of Nyakang and the Divine Kings of the Shilluk."

of the ensign as given at Dendereh, where it is called "the Royal Child" (Fig. 12). At this period is the name of the Bubastite nome which had been divided from the primitive province of Buto, the latter after the division being called Buto was the place where Horus (Harpocrates) the son of Isis, was born, and was therefore the spot where his placenta would be preserved.

Among the Baganda it is very evident that there are two "tombs" for every king, one for the royal body, the other for the reception of the royal placenta after the king's death. When we turn to ancient Egypt, the double burial-place for the monarch appears constantly. The earliest instance is that of the Step-pyramid of Saqqara, built by Neter-khet of the third dynasty, whose burial-place is at Bêt Khallâf. Sneferu, the last king of the third dynasty, is always mentioned in inscriptions as having two pyramids, both called *Kha*; only one is known as yet, that at Medum. Menkaura, of the fourth dynasty, has one pyramid called *Neter* at Abu Roash, and another called *Her*, the smallest of the three great pyramids at Gizeh. In the twelfth dynasty, Senusert II had a pyramid at Illahun and a rock-cut tomb at Abydos. In the seventeenth dynasty Queen Teta-shera, ancestress of the kings of the succeeding dynasty, had "a tomb at Thebes and a shrine at Abydos" (Currelly, *Abydos*, III); and her grandson, Aahmes I of the eighteenth dynasty, was buried at Thebes and also had a tomb at Abydos. Later than this the double "burial" places do not seem to occur, with the doubtful exception of Merenptah, who was buried at Thebes, but who also built a great hypogeum, the use of which is still uncertain, at Abydos in the axis and within the temenos of his grandfather's temple.

In conclusion, we may emphasise the agreement that exists between the Baganda beliefs and the descriptions attached to two of the representations of the standard, viz., "the Royal Child" and "the Inner Thing of the King," and, although it seems almost monstrous to suggest that a pyramid was built for the disposal of the royal placenta, yet this is the only purpose that can be suggested for the unquestionable second pyramids of some Egyptian kings. We therefore put forward this hypothesis for their origin as a pendant to our belief that the standard upon the slate palette and mace-head of Narmer represents the placenta.

C. G. SELIGMANN.
M. A. MURRAY.

## PROCEEDINGS OF SOCIETIES.

### Anthropology. British Association.

### ETHNOGRAPHY AND ETHNOLOGY.

98 PROFESSOR HUTTON WEBSTER.—*On the Relations between Totemic Clans and Secret Societies.*—It would be a vital error to infer that secret societies with judicial and political functions such as are found in West Africa and Melanesia were consciously devised to preserve law and order in a savage community. Further investigation reveals the singularly important part played by many of them in the conduct of funereal rites and especially of initiation ceremonies at puberty. Under their direction the youth are removed from defiling contact with women, subjected to numerous ordeals, instructed in all matters of religion, morality, and traditional lore, provided with a new name, and new privileges—in a word, made men. Puberty rites of this nature may be best studied in Australia, but are also characteristic of many Melanesian and African secret orders.

There is, however, another aspect of primitive secret societies, very prominent in the fraternities of American Indians, but hitherto not sufficiently emphasised in the discussion of related organisations elsewhere. The initiates constitute a theatrical *troupe*, with masked and costumed actors personating animals, and presenting songs, dances, and pageants, which together form a vivid dramatisation of legendary history.

Ancestor-worship and the cult of the dead loom large in their rituals. Ceremonies undoubtedly magical in character, such as rain-making and sorcery, the preparation of charms and spells, and the cure of disease belong to many of the organisations.

These and other features of developed secret societies appear to be closely connected with the structure and functions of totemic clans. The formation of tribal aggregates from clans would gradually bring about a transference, partial or complete, of characteristic clan rites—initiatory, funereal, magico-religious, and dramatic—from the clan to the larger community of initiated men, and thence, in many instances, to esoteric associations of limited membership. Accordingly, the secret societies of primitive peoples would represent one of the results of the disintegration of the ancient totemic groupings. A study of various areas should disclose how this process of development has worked out in different environments and under the stress of diverse circumstances.

Dr. F. Graebner.—*Totemism as a Cultural Entity.*—Every attempt to account for the origin of totemism must first deal with the question whether this institution is a cultural entity, for if it be once conceded that the forms of totemism found in different parts of the earth have arisen independently there can be no justification for the assumption that it has had everywhere the same origin.

In the South Seas there are two wholly different social systems : (*a*) totemic local exogamy with patrilineal descent, and (*b*) the arrangement in two exogamous classes with matrilineal descent which, so far as locality is concerned, is often endogamous. I have shown that these belong to two quite different cultures, and that any intermediate forms are the result of contact and mixture.

The same holds good for other regions. In Africa local totemism with patrilineal descent is associated with cultural elements allied to those of the totemic culture of the South Seas, a secondary form with certain definite characters having been carried by a pastoral people into South Africa. In West Africa there is a different culture allied to the matrilineal cultures of the South Seas, and wherever the totemic culture has come into contact with it we find that the totemism has taken on matrilineal descent, though in a form different from that of the South Seas.

In South America the older totemic form is to be found in the western region of the Amazon ; in North America it is present in the majority of the Algonkin, while in the north-west local totemism can also be recognised as the older form. The cultures of those regions with matrilineal totemism are again related to the matrilineal cultures of the South Seas.

Since the same relations also hold good in Asia, I believe the position of group-totemism as a cultural entity wherever it is found to be established. Whether the so-called individual totemism and sex totemism belong to the same culture as group-totemism is not so clear. Even if it were so, however, group-totemism could not have arisen from individual totemism, for, apart from other difficulties, individual totemism is too weakly developed in the older regions of the totemic culture. There is no older condition from which group-totemism can be derived. Its explanation must be sought in its own characters. The older form is that in which the totems are animals. In this form there is an indefinite and unstable relation of sympathy between man and beast which can be explained simply by certain groups of men and animals having coexisted locally in a region of diversified physical characters.

Professor E. Waxweiler.— *Some Methodological Remarks on Totemism.* — Light can only be thrown on the question of so-called totemism by the application of a method of analysis, which considers the so-called totemic facts as being imposed by the conditions of organised social life amongst men. It follows that :—

(*a*) It is out of the question to discuss "forms" and the typical character or

purity of forms of totemism or to represent this or that form as a trace of an anterior form, more or less complete ;

(*b*) It is improper to build up an *evolution of totemism* as such : a social function displays itself just as it can, according to the social conditions of the individuals whose organisation this function realises ;

(*c*) The investigation of the social function that totemism performs should extend to civilised as well as to primitive societies ; where the function is not traceable in civilised societies, or where it appears otherwise than in a primitive society, the causes of this change should be detected.

As a result of the application of those principles, the following interpretation of totemism might be suggested : That functionally totemism is a social device for *sanctioning permanent situations wherein individuals, or more frequently, groups of individuals, appear to remain, and which are considered as essential or peculiar in the organisation of the group.*

To create such a sanction in primitive society, a very efficient method seems to have been (*a*) to "vow" the group to one *well-known and familiar* thing (animal, plant, object) or even to more than one thing ; (*b*) simultaneously to associate with those things, positively or negatively, *social attitudes.* This functional method of social sanctioning might be called *totemism.*

One of the collective situations that seems most frequently to need sanction is the permanence of a social grouping *whatever its origins and whatever its special field may be* (for instance, blood or fictive relationship extending over generations, hereditary castes, &c.). Totemic tales would be *post facto* explanations elaborated according to a well-known social process.

The totemic function would in primitive society be naturally mingled with the manifestations of several other functions, as, for instance, the regulation of marriages, or with tabus, &c.

Totemism, as so interpreted, would spontaneously tend to disappear in every society that would allow more practical and surer administrative devices to be applied in order to perform the same function as was performed by totemism in primitive society.

## ARCHÆOLOGY.

Warren K. Moorehead.—*An Archæological Classification of American Types of Prehistoric Artifacts.* — Until recently no attempt had been made to classify the thousands of objects of stone, bone, wood, metal, &c., made and used by primitive man in America. Some three or four years ago a committee, of which the author was a member, was formed for this purpose. The main outlines of the system of classification, which is based on shape, are as follows :—

### Chipped Stone.

*Class I.*—I. Without stem.—Chipped stone, knives, and projectile points : (*a*) Without secondary chipping ; (flakes) ; (*b*) With secondary chipping : (1) Pointed at one end, (2) Base concave, (3) Base straight, (4) Base convex, (5) Sides convex, &c.

II. With stem.—(*a*) Stem expanding from base : (1) Base concave, (2) Base straight, (3) Base convex ; (*b*) Stem with sides parallel (subdivided as II*a*) ; (*c*) Stem contracting from base (subdivided as II*a*).

*Class II.—Scrapers.*

*Class III.—Perforators.*

*Class IV.—Unknown or Problematical Forms.*

### Ground Stone.

*Problematical Forms.*—These include the great range of American "unknown" objects. No previous attempts at classification had been made.

ARTICLES IN CLAY.

This covers the range of ceramics in the United States. Over this the Committee spent much labour. The types are so numerous that a full synopsis cannot be given briefly. As in the case of the stone implements it was based entirely upon variations in form and not upon purpose. [*Published in book form.*]

MISS A. C. BRETON.—*The Ancient Frescoes at Chichen Itza.*—The ruins of Chichen Itza in Yucatan are especially remarkable for the number of coloured portrait sculptures and frescoed walls. The frescoes have been sadly destroyed in the course of centuries, but enough remain to provide striking pictures of the life of the ancient folk. In two of the upper rooms of the building called the Nuns' Palace the walls and vaulted ceiling were entirely covered with scenes which had backgrounds with thatched houses and trees, also temples with high-pitched roofs enclosed within battlemented walls. There were groups of warriors armed with spears, *atlatls* (throwing sticks), and round shields, and others seated on the ground with ornamental tails hanging from their girdles. The drawing was firm and spirited, the colouring vivid and harmonious.

The building at the south end of the eastern wall of the great Ball Court, usually called Temple of the Tigers, contains in its upper part the best-preserved paintings yet discovered. The inner chamber is about 26 feet long and not quite 8 feet wide, and 22 feet high to the top of the vault, with the door in the middle of the long western side. Each of the long sides is divided into three panels, of which the four end ones represent landscapes full of armed warriors, as do those of the north and south sides, with houses above and tents and temporary buildings below, where chiefs are consulting and priests perform rites of divination. These panels are divided by a blue band from a dado with mythological figures and plants.

The south-west end is the most complete, and has about 120 figures, almost all of them placed at certain distances and angles from each other. In this scene the attacking party are distinguished from the defenders of the village above by a difference in costume. The former have cotton knee and ankle bands, small green shields at their backs with hanging streamers, and round green earrings and necklaces. Their headdresses, surmounted by long feathers, are more elaborate than those of the villagers. The latter have a round, stiff headpiece with two or three blue feathers standing up from it, oblong ear ornaments which pass through the elongated lobes, white shirts, and round shields, usually with a crescent in the centre as device. All cast their spears from *atlatls*. The chiefs, who sit in consultation below, have feather mantles like those of the portrait statues which supported the sculptured table in the outer chamber.

The narrow south end panel also has a scene of attack, with high scaffold towers and a ladder of a notched tree-trunk, on which some of the assailants are perched. Here the men are taller and more athletic than in the previous scene. In the following panel there are more important houses, forming a town, with a forest on both sides in which are animals, snakes, and birds. Beyond come the Red Hills, on which wilder figures are grouped, with rocks and trees below. The north end is much destroyed, but some personages on a background of blue sky may represent departed heroes. The shields in this are oblong. The last of these scenes shows a group of houses inside a defensive barrier, and blue warriors in feather cloaks have conquered the inhabitants. Above the door a life-size recumbent figure may be the hero in whose honour the building was erected.

MISS A. C. BRETON.—*Archæology in Peru.*—In recent years there has been much activity in the field of Peruvian archæology. At Tiahuanaco (which must

always be associated with Peru, though now within the borders of Bolivia), M. G. Courtz, of the expedition of MM. Sénéchel Lagrange and de Créqui-Montfort in 1903, excavated the wide monolithic stairway which forms the eastern entrance to the great enclosure called Kalasasaya. Digging along the western line of monoliths, which were found to be connected by a wall of cut stone, he uncovered the double walls of another enclosure, and to the east found a smaller one, constructed in similar style to the Kalasasaya. From this wall projected a number of human heads, carved in the round from trachyte, and apparently portraits. Some of them are now in the Museum at La Paz. In 1910 the Bolivian Government had the Puerta del Sol set upright and cemented. An underground chamber of carefully cut and fitted stone, discovered in 1908, is only 1 m. 40 cm. by 1 m. 30 cm. (not including five steps which lead down to it), and 1 m. 83 cm. high. The roof is of flat slabs of andesitic lava. Five colossal statues have been disinterred, of which the larger is 5 m. 72 cm. high. They are covered with finely incised designs. On the breast of one is a figure of the deity represented in the centre of the Puerta del Sol, surrounded in this case by standing personages. Another has several minute faces on its hands, and a face on each finger-nail.

Small portions of the great pyramid building Ak-kapana can be seen—terrace walls of well-cut stone, but the masses of earth thrown out from the excavation of the centre hide the greater part. At Pumapanku, on the opposite side of the Indian town, a number of huge blocks of stone remain at the edge of the plateau.

The amazing richness of Peru in antiquities is seen in the galleries of the National Museum at Lima, which Dr. Max Uhle has filled with the results of two years' excavation in the region of Nazca, the neighbourhood of Lima, and near Trujillo, all coast civilisations. In the bay of Ancon, the first settlements of primitive fishermen were on the side hills which slope to the sea where the rocks are covered with shellfish. Then followed the wide-spreading town which filled the sandy area between sea and mountains, known from Reiss and Stübel's book as the Necropolis of Ancon, but now proved to have been a series of skull heaps and of reed huts, which decayed or were destroyed after the owners had been buried under them with their possessions, when others were built above. The accumulated material covers a space more than a mile square and 30 feet high. The graves are small pits lined with pebbles. Dr. Uhle spent several years in excavating at Pachacamac for the University of Pennsylvania, and has been able to form some idea of the sequence of the different kinds of pottery from his finds there and in other places. The beautiful painted pottery at Iea and Nazca proves to be earlier on the coast than any other, and the primitive fishermen learned the art of vase-painting from the proto-Nazca folk. Richly clothed mummies, feathered garments of symbolic design, mosaic ear-plugs, gold and silver cups, and a cuirass covered with small metal plates, are some of the treasures of the Lima Museum.

Of the remoter Stone Age little is yet known in Peru, but chips and scrapers are found in the alluvium on the plain of Lima, and the deposit with fragments of rude pottery, observed by Darwin, can still be seen on the top of the cliff near Bellavista.

A. L. Lewis.—*Dolmens or Cromlechs.*—A comparison of a large number of lantern slides of dolmens and other rude stone monuments shows differences of construction and apparently of purpose. Some of these differences are localised. Taking these points into consideration, together with the vast areas over which the rude stone monuments extend, and their great numbers, it is probable that they were not the work of a single race, which went about the world constructing them; nor of two races, of which one erected the dolmens and the other set up the circles, but that they were part of a phase of culture through which many races have passed.

Little if anything can be deduced from these monuments as to early migrations of the human race.

G. Elliot Smith, M.A., M.D., F.R.S.—*The Foreign Relations and Influence of the Egyptians under the Ancient Empire.*—The people of Upper Egypt discovered copper in early pre-dynastic times, and during the succeeding centuries slowly learned to appreciate the magnitude of their discovery. In late pre-dynastic times they were casting formidable metal weapons, which enabled them to unite the whole of Egypt under their sway. They pushed their way beyond the frontiers of Egypt, as they tell us in their own records, to Sinai for copper ore, and to Syria for cedar from the Lebanons, as well as to the south, and they met and intermingled with the Armenoid population of Northern Syria, who acquired from them the knowledge of copper and its uses, while the Egyptians themselves took back into Egypt in their own persons ample evidence of the existence of an Armenoid population in Syria before 2,800 B.C.

Before this time the Armenoids had been trickling into neolithic Europe without, however, making much impression upon the customs or the physical traits of its population, but once they had acquired metal weapons from the Egyptians they were able to make their way into Europe by force and to impose their customs upon her people, in virtue both of their numerical strength and the power they wielded in being better armed.

In Egypt itself the proto-Egyptians in pre-dynastic times had learned to make not only weapons of war but also tools of copper. The skill they acquired in using these tools made them expert carpenters and stonemasons, and during the early dynasties they ran riot in stone, creating the vastest monuments that the world has ever seen. The knowledge of these achievements spread amongst the kindred peoples on the southern shores of the Mediterranean, to the neighbouring isles, and to Southern Italy and the Iberian Peninsula. But it was the knowledge of the various kinds of monuments that the Egyptians were building, and not the skill nor the skilled workmen that spread. At the time of the sixth dynasty or thereabouts the fashion of building stone monuments, dolmens, menhirs, cromlechs, rock-cut tombs, &c., began to spread amongst the kindred peoples not only on the west but also on the east of Egypt.

The evidence afforded by the excavations of Orsi and others in Sicily and Southern Italy seems to indicate beyond any doubt that Egypt was the source of the new burial customs that came into vogue in the æneolithic period. The features that seem so hopelessly inexplicable to the Italian archæologists are precisely those which the Egyptian evidence elucidates.

The absence of megaliths and kindred monuments in the track of the main Armenoid stream of immigration from Asia Minor into Europe is valuable negative evidence. The Armenoids of Asia Minor acquired a knowledge of copper weapons by contact with the Egyptians on the battlefields of Northern Syria, but they knew nothing (at the remote date we are considering) of stone working or of megalithic monuments, because they had no personal knowledge of Egypt. [*Published in book form*, "*The Ancient Egyptians*," *in Harper's Library of Living Thought.*]

Professor W. M. Flinders Petrie. — *Roman Portraits found in Egypt.* [Man, 1911, 91.]

## ANTHROPOLOGICAL NOTE.

The death is announced of Sir Herbert H. Risley, K.C.I.E., C.S.I., past President of the Royal Anthropological Institute, who became a Fellow of the Anthropological Institute in 1889, and President of the Royal Anthropological Institute last year. An extended obituary notice will appear in a later number.

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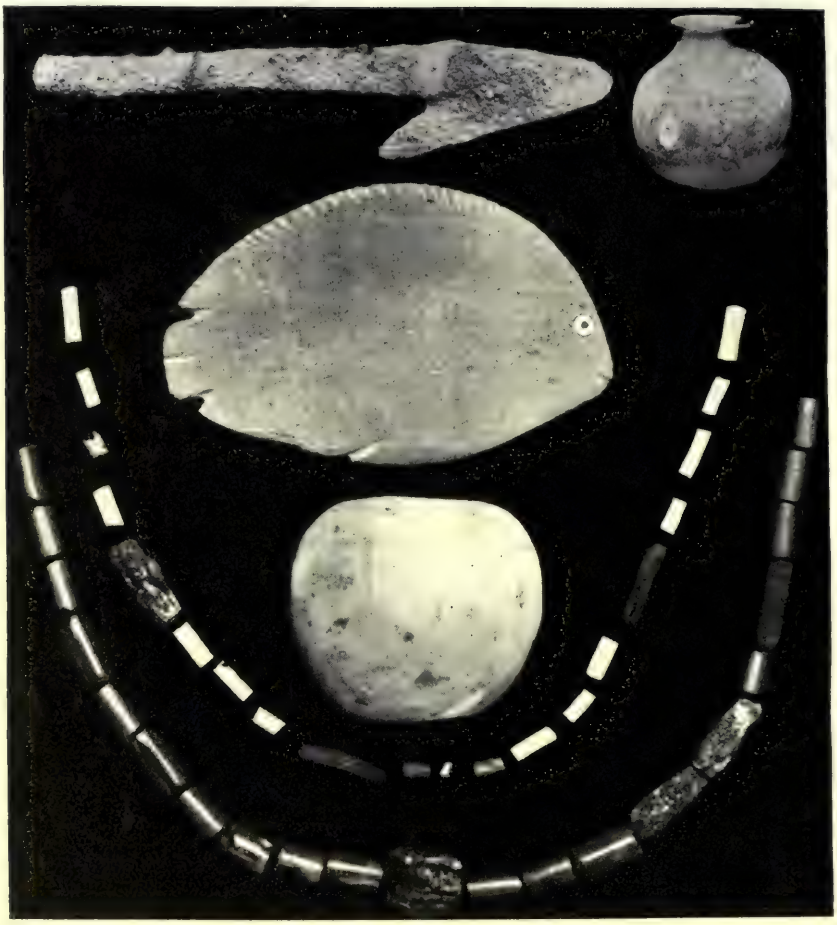


FIG. 1.

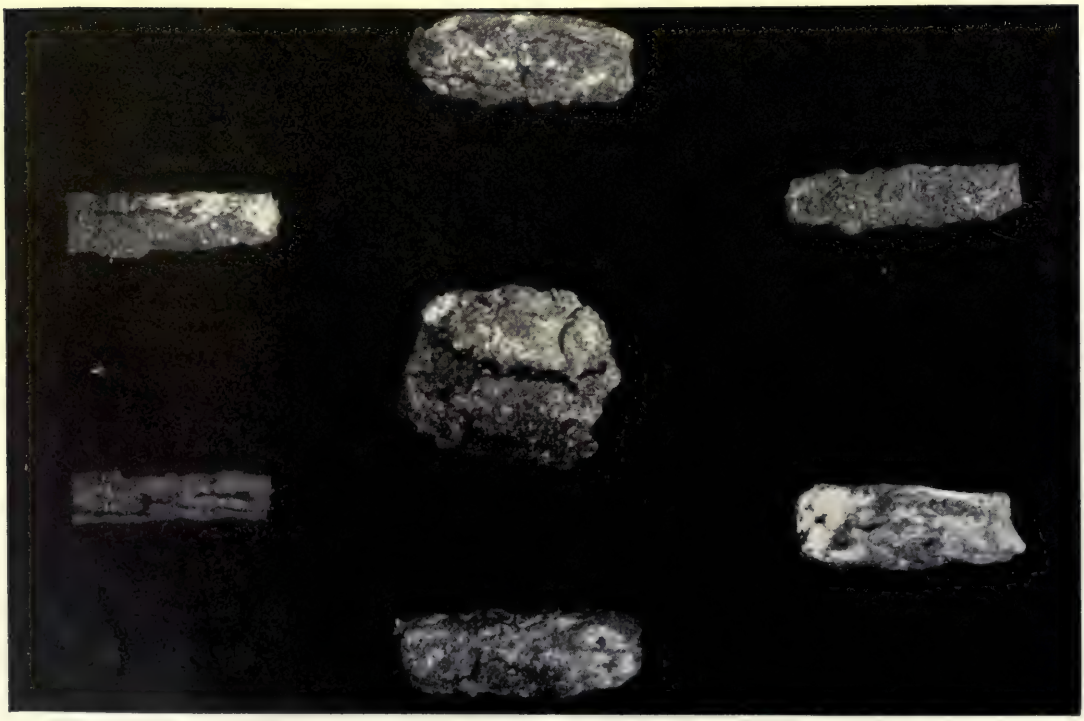


FIG. 2.

PRE-DYNASTIC IRON BEADS IN EGYPT.

## ORIGINAL ARTICLES.

Egypt: Archæology. With Plate N. Wainwright.

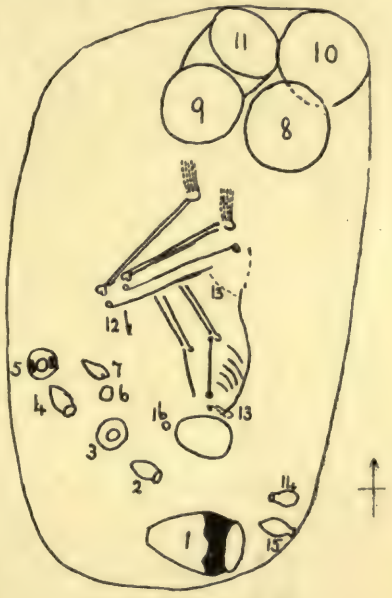
**Pre-Dynastic Iron Beads in Egypt.** *By G. A. Wainwright, B.A.* **100**

Mr. Bushe-Fox and myself, while working on a pre-dynastic cemetery for the British School of Archæology in Egypt at El Gerzeh, about 40 miles south of Cairo, found the iron beads here figured in an undisturbed burial of this age; No. 67. The string of beads from the neck is in its original order of 3 gold, 1 iron, 1 gold, 2 iron, 2 carnelian, 1 gold, 1 iron, 3 agate, 1 gold, 1 carnelian, 1 gold, 1 carnelian, 1 gold, and 2 gold, which were slightly apart from the others, but appeared to join in here. This string is shown at the bottom of the upper photograph. The order of the beads from the waist is not sufficiently certain for a guarantee. Both strings were in position round the skeleton, the necklace resting in a vertical plane. There were one or two beads at the ankle. Mr. Bushe-Fox picked the beads off, while I cleared the sand from them, exposing two or three at a time and checked his observations.

The objects in the grave are shown in the plate, and in illustration. They are:—

No. 6. White limestone mace-head.
„ 7. Slate palette.
„ 12. Copper harpoon.
„ 13. Strings of beads.
„ 16. Small ivory pot.
▼ Vertebra out of place.

| Pottery of Corpus Types. | | | Dates. |
|---|---|---|---|
| 1. | B. 53. b. | S.D. | 40–75 |
| 2, 3, 4. | R. 69. a. | | 53–66 |
| 5. | D. 7. b. | | 33–63 |
| 8, 9, 10, 11. | R. 81 | | 38–67 |
| 14. | R. 63 | | 50–80 |
| 15. | R. 69. b. | | 36–71 |
| | | S.D. | 53-63 |




GRAVE NO. 67. 1:20

None of these objects last on into the later Pan-grave civilization, nor were any objects of this civilization found in the whole cemetery.

The skull was not articulated to the spine, but was standing on its base, packed round with the sand filling of the grave, and one of the neck vertebræ was found out of place, being some distance in front of the spine between the upper parts of the humeri.

There were no signs of plundering, the necklace with its gold beads being quite undisturbed, still round the neck, and the beads in their original order; all the pottery being unbroken; the copper harpoon still remaining and the skeleton lying in place on the floor of the grave. There were no plundered graves at this west end of the cemetery, the very few that were plundered being all on the higher ground at the other end. The skeleton was that of a young person. It was lying on the left side with the head to the south, and the face to the west, the usual pre-dynastic position. The bones were very cracked and in a soft pasty condition, probably owing to the action of salts, so that they could not be moved. All shape had disappeared from the iliac bones.

Professor W. Gowland, F.S.A., has examined the iron beads and reports:—
"I have examined the 'iron' beads from the Pre-dynastic grave in Egypt and

" find they consist of hydrated ferric oxide, *i.e.*, iron rust, none of the original iron
" having escaped oxidation. On analysis one gave the following results :—

| | |
|---|---|
| " Ferric oxide - - - - - - - - - - - | 78·7 per cent. |
| " Combined water with trace of $CO_2$ and earthy matter - | 21·3 „ |
| | 100·0 |

" They do not consist of iron ore, but of hydrated ferric oxide, which is the
" result of the rusting of the wrought iron, of which they were originally made."

The tubular beads have been made by bending a thin plate of metal, probably over a rod, which was afterwards removed.

The full account will appear in this year's volume of the *British School*.

G. A. WAINWRIGHT.

Since writing the above, on working over the tomb groups, I have found the beads from yet another grave, No. 133, to include two small beads of iron. They are of the same shape and technique as the others but very much smaller, being only $\frac{3}{8}$ inch long, and are rusted together.

The tomb group is just as distinctly pre-dynastic as is No. 67, being dated by its pottery to S.D. 60–66, and containing a slate palette and rubber, an ivory spoon, a small porphyry bowl and a small vase of red breccia, and a very fine and small flint flake. On the head were the usual pre-dynastic disc beads of carnelian, garnet, lapis lazuli, glazed limestone, and serpentine. On the hands and arms were the two iron beads, with disc beads of carnelian, serpentine, glazed limestone, lapis lazuli, garnet and gold, besides some shells, and barrel beads of quartz, calcite, and serpentine. In the grave was also a collection of curios ; such as pretty naturally-polished pebbles, mostly carnelian ; two curiously-shaped pebbles not unlike the human eye, one of which has been ground down ; a piece of hæmatite much rubbed down ; dog's teeth and shells. This grave is the more satisfactory, as it was daubed over with a covering of mud, which, when we found it, was unbroken, though it had sagged badly while still wet. This guarantees the absence of any objects of later date. As the iron in the two graves is less probably the result of two separate finds of iron than of one, this find is limited to S.D. 60–63.—G. A. W.

DESCRIPTION OF PLATE N.

Fig. 1.—Tomb group. $\frac{3}{4}$ scale. Fig. 2.—Iron beads. $\frac{2}{1}$ scale.

## New Guinea : Linguistics.

**Note on the Tate Language of British New Guinea.** *By W. Marsh Strong, M.D.*

Strong.

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The Tate language is spoken on the Cupola, a rocky promontory on the shores of the Papuan Gulf, close to the village of Kerema. Mr. McGowan, of Moviavi, first sent me a vocabulary of this language, and Mr. H. L. Griffen subsequently extended and verified this. There are two settlements of people whom the Elema tribes regard as strangers on the Cupola, and another small one at its foot near the Elema village which is known to the Motu as Silo. The language spoken in these villages is quite distinct from the Elema language used in the adjoining villages ; it is possible that it is allied with the unknown dialects which are spoken in the hills behind the coastal zone of the Papuan Gulf.

In a list of 240 words only fifteen occur at all similar to Elema words and probably these are borrowed, for all the Tate people speak the Kaipi language, which is a dialect of the Elema, and also have much intercourse with the neighbouring Elema villages.

VOCABULARY.

| | | | |
|---|---|---|---|
| Adze | Nau. | Flesh | Haivai-ime. |
| Areca nut | Aiena. | Flower | Opura fuai. |
| Arm | Upu. | Fly (noun) | Arepo. |
| Arrow | Oade. | Foot | Feda. |
| Ashes | Mai-ira. | Forest | Hahu-bera. |
| Bad | Fahigena. | Fowl | Biai. |
| Bamboo | Pokoa. | Fruit | Opuro-fuai. |
| Banana | Aisi.* | Garden | Faura. |
| Barter | Inaiame. | Ghost | Hadiumoru. |
| Belly | Sede. | Give | Haufave. |
| Bird | Mini. | Go | Onea. |
| Bite | Nana-ena. | Good | Namaia. |
| Black | Unabemai. | Great | Ningenu. |
| Blood | Ivare. | Hair (of head) | U-uba. |
| Boat | Araha. | Hand | Upu. |
| Bone | Aru-ere. | Hard | Koko. |
| Bow (noun) | Side. | Head | Aro. |
| Branch | Hau waina. | Hear | Moehea. |
| Bring | One. | Hill | Mena. |
| Bury | Ukahauma. | Hook | Falaua. |
| Butterfly | Baibai. | Hot | Doro. |
| Centipede | Arepo. | House | Ea. |
| Chest | Hohiri. | Husband | Adu. |
| Charcoal | Foa. | Kangaroo | Havadu. |
| Child | Moana. | Know | Sire. |
| Claw (of bird) | Faha. | Leaf | Opurore. |
| Cloud | Aivara. | Log | Fede. |
| Club | Diaigena. | Lime | Mai-ine. |
| Cocoanut | E-e.† | Lip | Anana. |
| Come | Mane. | Live | Ueka. |
| Crocodile | Enape. | Louse | Anodi. |
| Darkness | Kevea. | Man | Adu. |
| Die | Bahaha. | Mat | Ieka. |
| Digging stick | Maha. | Milk | Ami. |
| Dog | Evera. | Moon | Fuie. |
| Drink | Mungake. | Morning | Ivisa. |
| Ear | O-i. | Mosquito | I-i miha. |
| Earth (ground) | Tau audu. | Mother | Evera naura. |
| Eat | Nove. | Mouth | Anana. |
| Egg | Mini numu.‡ | Name | Neilo. |
| Elbow | Upu-oko. | Navel | Ung-o. |
| Eye | Ini. | Near | Be-e. |
| Face | Inodoho. | Night | Bodi. |
| Far off | Upinge. | Nipple | Ami-humu. |
| Father | Avi baudia. | No | Auesa. |
| Feather | Iai-ore. | Nose | No-i. |
| Finger | Upu-ae. | Paddle | Kai-ia. |
| Fire | Auehe. | Pig | Aiparu. |
| Fish | Nani. | Rain | Upa. |

* Aisi sikuia, ripe banana.

† E-e himidi, many cocoanuts.

‡ Mini is bird.

| | |
|---|---|
| Rat | Haua. |
| Red | Bi-iro. |
| River | Mai. |
| Road | Kedea. |
| Root | Au-ue. |
| Rope | Foa. |
| Sago palm | Ai-i. |
| Salt | Bia. |
| Sand | Fai. |
| Scratch | Ori havehave. |
| Sea | Ai-ime. |
| See | Iriai. |
| Shadow | Harihu. |
| Shark | Aro. |
| Shield | Ōa-u. |
| Sit | Dia. |
| Skin | Bera-a. |
| Sky | Meneau. |
| Sleep | Di-e. |
| Small | Pakau. |
| Smoke | Au-ue. |
| Snake | Memere. |
| Soft | Fomamu. |
| Speak | Emedamuena. |
| Spear | Hōama. |
| Spit | Ainoha. |
| Stand | Ungien. |
| Star | Bihoa. |
| Stone | Ede. |
| Sun | Nade. |
| Sweet potato | Hawani. |
| Taro | Noa. |
| Taste | Ningenu. |
| Thick | One. |
| Thigh | Hauraia. |
| Thin | Ohara-Fumainga. |
| Tongue | Anara. |
| Tooth | Fou. |
| Tree | Oporo. |
| Village | Dohu. |
| Water | Ai-ine. |
| Weep | Ufonge. |
| White | Mehamane. |
| Wife | A-u. |
| Wind | Ka-u : Davara (north - west), Mauda (south-east). |
| Woman | A-u. |
| Yam | Mapori. |
| Yellow | Nano. |
| Yes | Ini-naive. |

NUMERALS.

| | |
|---|---|
| One | Ōaki. |
| Two | Ungka. |
| Three | Ungkapoa. |
| Four | Ungka Ungka. |
| Five | Upu Okau.* |

Mr. S. H. Ray, who has looked through my vocabulary, considers that the Tate language is Papuan, but quite distinct from the Elema, Namau, and Bamu groups of Papuan dialects and also from the Papuan languages of German New Guinea. Further, although the following words are similar to Roro, Mekeo, Pokau, and Kabadi, "these apparently Melanesian words are all (except five) words, which, in the four "languages mentioned are unlike Melanesian."

| | |
|---|---|
| *Inaiame* - Barter | Kabadi, *inaina*. |
| *Iva-re* - Blood | Mekeo, *ifa*. |
| *Mini-numu* - Egg | Kabadi, *manu-mumuna*. |
| *Namaia* - Good | Pokau, &c., *nama*. |
| *Aro* - Head | Roro, Doura, *ara*, but Elema, &c., *haro*. |
| *Ea* - House | Mekeo, *ea*. |
| *Ieka* - Mat | Kabadi, *eka* (Melanesian ?). |
| *Fuie* - Moon | Doura, *huia* (Melanesian ?). |
| *Aiparu* - Pig | Roro, *aiporo*. |
| *Upa* - Rain | Doura, *upa* ; Motu, &c., *gupa*. |
| *Haua* - Rat | Roro and Kabidi, *kaua* (Melanesian). |
| *Biiro* - Red | Roro, *biro*. |

* *i.e.*, hand finish.

| | | |
|---|---|---|
| *Mai* - - - - | River - - - | Doura, *vei*, water. (The Gulf languages interchange *m* and *v*.) |
| *Kedea* - - - | Road - - - | Kabadi, *kerea*. |
| *Foa* - - - - | Rope - - - | Kabadi, *poa*. |
| *Beraa* - - - | Skin - - - | Roro, *parua*. |
| *Mauda* - - - | S.E. - - - | Roro, *baura* ; Toaripi, &c., *mauta*. |

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**Africa : Congo.** **Maes.**

**Notes sur le matériel du féticheur, Baluba.** *Par le Dr. Jos. Maes, Conservateur de la section ethnographique du Musée du Congo, Belge.* **102**

Grace à l'initiative de nos agents d'Afrique les collections ethnographiques du Musée du Congo à Tervueren se développent de plus en plus.

L'intérêt de ces nouvelles richesses est rehaussée par le fait que toutes possèdent des notations spéciales et précises sur leur origine, leur usage et très souvent sur leur signification sociale.

Tel est le cas de la collection récoltée par le Dr. Mordiglia. Celle-ci se compose de 28 objets formant le matériel complet du féticheur Baluba.

1. Une *Figurine* en bois blanc représentant une femme debout, soigneusement sculptée, tête aplatie, coiffure en gradins gauffrés, absence de front, yeux, oreilles et bouche sculptés en bas relief, nez large et plat, les mains posées sur les flancs, le ventre proéminent, les jambes légèrement coudées, les pieds larges et plats.

L'oreille droite est teinte au *ngula*.

Hauteur 11 cm. ; nom indigène "*Daye*."

Ce fétiche se place à l'intérieur de la hutte et sert à préserver les enfants de toute maladie grave.

2. Une *Figurine* en bois blanc, grossièrement sculptée, représentant un personnage debout, le sommet de la coiffure percé d'un trou dans lequel est fixé, à l'aide de résine de Bulungu, un tube en bois rempli de substances magiques. Figure entourée d'une légère moulure, yeux marqués de deux cauris, nez plat, bouche petite, menton pointu. Tout le corps est couvert par un large pagne, fixé au cou et formé d'un morceau d'étoffe d'importation, de feuilles de bananier et de plusieurs lanières de peau.

La moitié de la figure et de la tête est teinte en rouge blanc, l'autre noircie au charbon de bois mélangé d'huile de palme.

Hauteur 19 cm. ; nom indigène "*Kisi*."

Ce fétiche se place devant les huttes pour les préserver de malheurs.

3. Un *Bâton du féticheur* (Fig. 1) fait d'une tige de rotang surmontée d'un fétiche en forme de capitule ovale, composé d'une touffe de feuilles de bananier tressées couvertes d'un lassis de cordes. L'ensemble est fixé et noué au sommet du bâton à l'aide de fibres de piassava. La partie supérieure du capitule est ornée d'une houppe de plumes de coq et d'une série d'éclats de rotang fixés en forme d'éventail, la partie médiane de deux cornes s'emboitant l'une dans l'autre et remplies de braises pilées, d'os de poule et de chèvre pulvérisés, mélangés d'huile de palme ; le côté droit de deux *tukulo* ou morceaux de courge, de deux *pingu* morceaux de bois, de deux nouveaux *tukulo* et d'un *kapulu* espèce de fruit de la forêt, superposés et noircis ; le côté gauche d'une corne d'antilope teinte au *ngula*.

Le fétiche est entièrement enduit et imprégné d'une pâte faite de *ngula* de *pemba* et de braises pulvérisées.

Hauteur du fétiche 25 cm. ; nom indigène *Panda*.

Compagnon inséparable du féticheur en tournée chez ses malades, le *panda* est en réalité formé d'un assemblage de plusieurs fétiches. Les cornes d'antilopes sont bourrées de substances magiques. Celles-ci servent à incarner dans les fétiches

1, bâton du féticheur ; 2, 3, 4, bracelets ; 5, 6, ceintures ; 7, bandage pour fracture ; 8, couteau et gaine ; 9, coquille d'escargot ; 10, 11, cornes amulettes ; 12, cautérisateur

MATÉRIEL DU FÉTICHEUR, BALUBA.

nouveaux la force et l'esprit qui éloignera les mauvais sorts, préservera l'heureux possesseur des attaques et poisons, empêchera les vols ou protégera les huttes.

Pris séparément le fétiche Baluba, quelque soit d'ailleurs sa forme, ne possède ni pouvoir ni signification. Il est façonné et sculpté par le forgeron au village et parfois par le propriétaire lui-même. Il n'acquiert un sens précis que lorsque le féticheur lui à mis dans la tête ou autour du cou, ou à la ceinture les attributs de la puissance qu'il lui donne.

Ces attributs sont très souvent formé d'un amalgame de choses les plus diverses, feuilles, racines, huile de palme, etc., auquel le féticheur a mélangé une petite partie de la poudre de l'une ou l'autre corne de son *panda*.

Les *Tukulo* sont remplis de feuilles de courges, utilisées pour les cas d'accouchements difficiles ; le *Kapulu* est un fruit de la forêt employé contre la migraine ; les *pingu* sont des morceaux de bois d'un arbre spécial qui sert de médicament pour les maladies de la matrice ; les éclats de rotang placés en éventail exercent, d'après les croyances indigènes, une influence bienfaisante sur les écorchures aux pieds.

Suivant le cas des maladies le féticheur aura recours à l'un ou l'autre des amulettes de son *panda*. Celui-ci peut donc être considéré comme la boîte de secours du médecin Baluba.

4. Trois *bracelets* (Fig. 2) faits en éclats de rotang recouverts par deux lanières de rotang enroulées et nouées à la partie supérieure, de façon à ourler le bracelet de legères moulures dentelées.

5. Un *bracelet* (Fig. 4) fait d'une tige de fer recourbée en anneau et ornée d'un sachet en étoffe d'importation.

6. Un *bracelet* (Fig. 3) fait d'un anneau en fer orné de dessins et garni d'un sachet en peau de serpent rembourré de substances magiques.

Nom indigène *Tukano*.

Ces bracelets servent d'ornement au féticheur Baluba dans les cérémonies religieuses, danses, etc.

7. Une *ceinture* formée d'une lanière de cuir d'éléphant garnie d'un sachet fait en étoffe d'importation et bourré de substances magiques. L'une des extrémités de la ceinture est munie de deux œillets servant a y faire passer l'autre extrémité pour attacher la ceinture.

8. Une *ceinture* (Fig. 6) composée d'une fibre de raphia garnie de perles rouges, jaunes et bleues et ornée d'une lanière d'étoffe d'importation à laquelle sont fixées deux cornes d'antilope. L'une de ces cornes est bourrée de substances magiques, l'autre est recouverte à la base d'un lassis en fibres de piassava tressées et enduites d'huile de palme. Une toute petite corne est fixée au sommet du bourrelet et tout autour une série de clous en laiton.

9. Une *ceinture* (Fig. 5) faite d'une lanière de cuir d'antilope ornée 1° de quatre franges de perles blanches enfilées sur des fibres de piassava ; 2° d'une corne d'antilope perforée à la pointe, attachée à l'aide de fibres tressées et garnie d'une série de perles rouges, bleues et blanches enroulées autour de la base. Celle-ci est recouverte d'un large lassis en fibres de piassava tressées, orné d'une couronne de clou en laiton et terminé par un bourrelet dans lequel s'encastre une seconde corne d'antilope bourrée en partie de substances magiques ; 3° d'une lanière de cuir à laquelle est fixée une sonnette en fer avec petit battant.

Nom indigène "*Bilonda*."

10. Une *boîte à médicaments* formée d'une coque de fruit d'un arbre appelé *mubala*, genre de calebasse, contenant un mélange d'objets les plus divers.

Nom indigène "*Mudiango*."

11. Une seconde *boîte* en fer blanc, remplie de diverses substances magiques,

perles, *ngula*, ossements sachets en fibres, pierres, insectes, etc., servant à donner aux fétiches nouveaux les attributs de leur force et de leur pouvoir.

12. Une *boîte à médicaments* (Fig. 10) formée d'une corne d'antilope bourrée de substances médicales, la base recouverte d'un enduit d'huile de palme, de débris d'herbe, de *ngula*, formant bourrelet au sommet duquel est fixée une seconde petite corne.

13. Une *Corne amulette* (Fig. 11) la pointe perforée servant à y passer une corde en fibres enfilant une sonnette en laiton et un sifflet en bois. La base est ornée d'un trou et recouverte d'un enduit formé d'huile de palme, de débris d'herbe et de *ngula* formant bourrelet au sommet duquel est fixée une petite corne d'antilope. Sert au féticheur à guérir les malades.

Hauteur, 33 cm.

14. Deux *sachets* en étoffe d'importation l'un contenant un mélange d'os, de plumes, de poils de chèvre et de *ngula*, servant à faire des médicaments, l'autre bourré de sel indigène, employé parfois comme médecine.

15. Un *Couteau avec gaine* (Fig. 8) faite de deux planchettes rectangulaires, découpées à la base et retenues par trois ligatures en fibres.

La lame est en forme de feuille de laurier, très usagée et ornée d'une ligne de petits traits gravés, allant de la base à la pointe. Elle est encastrée dans un manche en bois sculpté, à quatre larges moulures et terminé par un petit tenon.

Le féticheur attache le couteau à la ceinture et s'en sert pour couper les herbes médicales.

16. Une *Calebasse* allongée et sectionnée aux deux extrémités servant de ventouse.

Le féticheur applique l'une des ouvertures sur le corps des malades et aspire fortement par l'autre.

Nom indigène *Tsileo.*

17. Deux *Calebasses* percées au sommet et à la base, servant de poires à lavement.

Nom indigène *Django.*

Pour s'en servir le malade doit se placer sur les mains et les pieds, le moganga introduit la canule dans l'anus du patient et verse le liquide mélangé aux médicaments dans la calebasse, puis il applique la bouche sur l'ouverture ronde faite dans la base de la calebasse et souffle avec force.

18. Deux *coquilles d'escargot* (Fig. 9) bourrées de substances médicales que le féticheur mélange à l'huile de palme, pour en former une pâte dont il se sert dans les cas d'adenite et d'engorgement.

19. Deux *bandages pour fractures* (Fig. 7) des membres, spécimens uniques, composés d'une série de petites lattes de bambou juxtapposées et reliées par trois ligatures en fibres de raphia, prolongées par deux cordes en fibres tordues servant à nouer solidement le bandage autour du membre fracturé.

Hauteur des lattes, 1 cm.; largeur, 19 cm.; longueur des cordes, 3 m. 45 cm.; nom indigène *Kasasa.*

20. Une *sacoche à médicaments* faite en peau d'antilope cousue à l'aide de fibres de piassava et fermée par une corde en fibres de raphia tressées fixée à la partie inférieure du sachet. Celui-ci contient des os, des pattes de poules, une petite corne, une patte de chèvre, des fibres, des morceaux de bois et autres substances servant à donner au fétiche ses pouvoirs et sa signification sociale.

Nom indigène "*Tshilenta.*"

21. Un *inciseur* fait d'une fine lamelle de fer de forme biconcave prolongée par une tige cylindrique légèrement efilée.

Nom indigène "*Lukengo.*"

Le féticheur se sert de cet instrument pour faire les saignées et les tatouages.

22. Un *cautérisateur* (Fig. 12) formé d'une corne d'antilope percée de six trous, teinte au *ngula* et contenant des feuilles de bananier et de la poudre de *ngula* mélangée d'huile de palme. Une tige en fer légèrement efilée à l'une des extrémités est fixée dans l'un des trous percés dans la corne.

Le féticheur se sert du cautérisateur dans le cas des maladies de la peau du canser ou de plaies. La corne contient le charme guérisseur.

Une minime partie de celui-ci est répandu sur la partie malade avant l'application de la tige de fer rougie au feu.

23. Quatre *éclats de grès quartzitique*, véritables pierres taillées servant exclusivement à limer les dents.

24. Un *taillet pour dent* fait d'une forte lamelle de fer dont l'une des extrémités est munie d'une petite entaille. Celle-ci est placée sur la dent et à petits coups de marteau le féticheur en casse des petites parcelles.

Ce même instrument sert encore à enlever les dents. Le patient place la tête sur les genoux du féticheur, la figure en haut la bouche ouverte. L'extrémité entaillée est placée sur la dent à enlever et un coup sec porté sur l'autre extrémité l'arrache violemment.

25. Un *fer de lance* forgé en forme de losange allongé, servant de monnaie dans la région des Baluba. Celui-ci fut remis au féticheur en rétribution de son intervention dans un cas de maladie.

26. Une *besace* faite en fibres de raphia, ornée à la partie inférieure et supérieure de franges tressées et nouées. Une corde en fibres tordues servant de lanière de suspension est fixée à l'un des coins de la besace. Le féticheur se sert de cette besace pour transporter ses instruments de chirurgie et les nombreuses substances magiques lors de ses pérégrinations dans la région.

27. Un *bonnet de féticheur* fait en fibres de raphia tissées, orné au sommet d'une simple plume de pintade.

28. Une *peau* d'antilope des roseaux cervicapra arundinum servant d'habillement au féticheur dans l'exercise de ses fonctions sacrées. J. MAES.

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**Africa, West.** **Macfie.**

**A Bassa-Komo Burial.** *By J. W. Scott Macfie, B.A., B.Sc.* **103**

In the course of a tour through the province of Bassa, in Northern Nigeria, we came, on January 12th, 1911, to Dekina. The town, which is not a large one, is situated about twenty miles from Gbebe, the village on the River Niger almost opposite to Lokoja. It consists of a Hausa, an Igara, and a Bassa-Komo portion, in the latter of which the funeral described below took place. Unfortunately it was impossible to follow the ceremony from start to finish, but what it was possible to see I now place on record, in the hope that it may be of some interest. In the evening a great beating of drums and firing of guns attracted us to the Bassa-Komo village—an old man had died in the afternoon and his grave was being dug. In the centre of the village all the women were grouped, their backs gleaming in the light of a dull red fire over which four huge pots were cooking. They sat chanting some dirge, whilst to one side stood the widow weeping bitterly. Before the dead man's hut three men were drumming and dancing, whilst behind it the grave was being dug. Some dozen boys squatted around the hole, whilst one man loosened the soil with an axe blade attached to the end of a long pole. Now and then he stopped, and going into the hole scooped out the earth with his hands. The body lay in the "juju" house close to the grave, and under the shade of a great tree. Smoke was coming out of the house, and all around it men were dancing and drumming, shouting and firing off guns. They told us that they would be at work on the grave all night, and that the burial would be next day at four o'clock; and, indeed, the drumming

continued throughout the night with sleep-destroying persistence. The grave when we saw it was about six feet deep and only just wide enough for a man to stoop in it, but they said they would dig it about fifteen feet deep, and then at the foot make two side tunnels for the head and feet of the body respectively. At the bottom a bed would be made of sticks, on which the dead man would be laid. As we went away we saw the women dancing round one of the wooden mortars in which they pound the guinea-corn. Each held a stick with which she rapped on the rim in time with the chant they were singing, and all the time they moved slowly round and round the mortar. Once buried they told us the funeral feast would begin, and for a week much "pito" would be drunk, and a year later, for "one moon," the feast would be resumed.

All the next day, at intervals, the drums boomed and the guns went off, and now and then above the din shrill lamentations resounded. Walking through the villages we saw great numbers of pots of "pito" brewing, every cluster of huts had four great pots boiling over fires. And all the while people came in by twos and threes from the country to honour the dead—the King's father, once himself the King. At five o'clock word was sent to us that the burial was about to take place, and going down to the village we found a large number of people collected. The women were in the centre of the village where they were on the previous evening, and a grass screen had been put up between them and the dead man's hut, beyond which they were not allowed to pass. Around the grave, now fully twelve feet deep, crouched some twenty boys, and a little further out the old men pipes in hand, the drummers, and half-a-dozen men with guns.

The sun was setting behind us, and before us the full moon was beginning to shine out when they lifted the body out of the little hut in which it had lain all night. The drummers redoubled their efforts, and gun after gun was fired as quickly as they could be loaded. The body lay on an old blue cloth just as the old man had died, only a white cloth had been tied across the mouth and nose. He had been old and his forehead was furrowed and his head grey. They lifted him on to a low stool and washed all his body, allowing the water to run into a hollow scooped in the ground especially to receive it. Then they dressed him in fine new clothes bought from the Hausa traders the same day—an apron of blue cloth, a pair of richly embroidered trousers, two white robes with sleeves lined with purple, a very finely worked robe of mottled blue, and over all a blue-black gown. They placed a blue cap on his head, and lifting him up folded him within a blue and then a white shroud. Just before twisting the edges tightly they placed some cowries beside him, and his "juju"—the skin of some animal—and some provisions for the way; then, still holding him above the ground, they folded the edges together lengthwise over and over until the cloths wrapped round him closely. At the head a long twist was left with which to lower him into the grave.

Laying him on a grass mat they brought a kid, and one man kneeling at his feet called to the dead man and spoke to him, holding the bleating kid at his side. Perhaps he was excusing the paltry sacrifice, for it is said before the white man came slaves were killed at the funeral of a king. Then the kid was killed, its body was passed over the corpse and then taken away. So they lifted up the dead king and carried him into the house that had been his. All drumming ceased, and in absolute quiet the women were allowed to come through the screen and look at the dead man lying in his house. I have a clear picture of this scene. The great tree overhead through the branches of which the moon is shining clearly; the shadows creeping closer and closer; and just at the edge of night the silent men, old men gripping their long pipes, young men with gleaming shoulders, men with big drums, and men with long flint lock guns. In the centre is the grave with its rampart of

red earth, around which crouch twenty or more dark figures. The fire beneath the tree flickers and blazes up, and slowly in procession the women pass in and out of the hut where the dead is laid. Presently they brought out the body and lowered it into the grave, steadying it by means of the twist of cloth at the head. There were three men in the grave, standing one above the other, to help to lay the body at rest. And so we left them, the drums beating again, the guns booming, and the Seraki (the old man's son) sitting at the door of his father's house weeping loudly.

They bury their dead lying parallel to the river, they told us, and one curious instrument figured in the ceremony, a wand with a spi e at one end and four elongated bell-like pieces at the other. Two cords were tied below the top, the one to denote the present obsequies, the other those of another man of royal blood who had died during the year. This wand is only used at royal funerals, and is said to have the virtue of preventing water from touching the body. What other ceremonies they performed and what things they buried with the body we could not see. It was night long before they had laid him down. J. W. SCOTT MACFIE.

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## REVIEWS.

### Criminal Anthropology. Kurella.

*Cesare Lombroso—a Modern Man of Science.* By Hans Kurella, M.D. Translated from the German by M. Eden Paul, M.D. Rebman, 1911. Pp. vi + 194. **104**

This little book contains an interesting account of the pioneer of criminal anthropology by an old pupil and friend. It is a high tribute to the true friendship of Dr. Kurella that, in explaining and estimating Lombroso's work, he is scrupulously impartial; and the book becomes a well-balanced exposition of what may be called the Italian School of Criminology.

A short first chapter gives a brief account of Lombroso's early life. The next deals with the data of criminal anthropology, discusses the born criminal, atavism, the criminal type and the physical characters exhibited by criminals, especially in regard to the skull, brain, ear, and facial expression. In the third and longest chapter, the opposition aroused by Lombroso's opinions having been explained, a short account, with critical remarks, follows on his books, *Woman as Criminal* and *The Political Criminal*, and concludes with a section on Criminal Psychology.

The fourth chapter treats of Lombroso as a social reformer. His point of view, so often misunderstood and misrepresented, is well expressed in the following words:—"He was an anthropologist, but he studied human beings, not in artificial "isolation, nor in respect merely of individual organs, such as the skull or the brain; "he studied man as he always manifests himself as the member of a community; "man more or less perfectly adapted to his environment, and in so far as he is "imperfectly adapted, in conflict with the hostile forces of that environment. He "studied especially the ill-adapted varieties of mankind, and those which lack the "faculty of adaptation; and in this study he endeavoured to discover types.

"No other investigator has done as much as Lombroso for the description and "recognition, by means of exact measurement and numeration, of the sociologically "important non-ethnic varieties of the human species, *Homo sapiens*. Inspired by the "great idea of evolution, he earnestly endeavoured to elucidate the most obscure "secrets of organic life; but it was precisely by his profound knowledge and under-"standing of the organic realm that he was safeguarded from attempting to base "his sociological thought upon the superficial analogy between the loose association "of individuals in society and the intimate intercommunication of the cells of a "living organism, by means of which they are all fused into a unitary being."

The "Significance of Criminal Anthropology" is the subject next discussed, and the opportunity is taken of correcting erroneous ideas regarding Lombroso's views, especially that idea which represents him as having regard merely to the born criminal. The relation of the environment, in its widest sense, to the criminal forms the subject-matter of Lombroso's anthropology. He had a distinct preference for the study of states rather than processes, which accounts for his attraction to epilepsy and the trance states of spiritualists. If the study of criminal anthropology is able to throw light on the causes of anti-social actions, it will be helpful in guiding us to the best means for the preservation of social security.

Next we see how Lombroso was drawn into the turmoil of politics. With his usual enthusiasm, unselfishness, and industry he threw himself into the investigation of Pellagra, that scourge of the Italian peasant. His explanation of its causes and of what was required to combat it had the two-fold effect of drawing him into the movement for agrarian reform and of bringing down upon him the hatred of the landowning classes of Lombardy and Venice. These people successfully engineered a boycott against him as a physician, with the result that a large consulting practice was completely destroyed. We are reminded of the illustrious Harvey, whose "practice fell mightily after the publication of his great discovery, for 'twas believed by the "vulgar that he was crackbrained."

The last chapter is devoted to that work by which Lombroso is best known in this country, "The Man of Genius," in which he lays so much stress on the connection between epilepsy and genius. How far genius, insanity, and crime are the result of a pathological condition manifesting itself differently according to education and environment is a question the study of Lombroso raises if it does not answer.

An appendix refers to Lombroso's spiritualistic researches. Although with these Dr. Kurella clearly has no sympathy, and the whole subject must be distasteful to him, yet with that fairness which characterises the book, he describes Lombroso's much-to-be-regretted dealings with mediums and Eusapia Palladino, and concludes with the words, "To our enemies we freely give the Lombroso of senile decay, "for the Lombroso of youth for ever young is ours."

The book is a remarkable tribute to one of the most remarkable men of the nineteenth century, whose originality and industry have done so much to stir up thought, and have already born fruit in the study and treatment of crime throughout Europe. Even in our own country, where new ideas are so slowly accepted, and nowhere more than in the legal profession, the new reforms associated with the terms, "First Offenders Act," "Borstal System," "Probation Act," "Habitual Criminal," are indirectly traceable to the work of Lombroso, work which in days to come we may hope will result in lessening the great incubus of insanity and crime which now weighs so heavily on civilised humanity. E. A. PARKYN.

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**New Guinea: Ethnography & Folklore. Dempwolff: Von Luschan.**

**105**

*Baessler-Archiv, Band* 1, *Heft* 2. *Sagen und Märchen ans Bilibili.* Von Dr. O. Dempwolff. *Zur Ethnographie das Kaiserin-Augusta-Flusses.* Von Prof. F. von Luschan. Leipzig und Berlin: Druck und Verlag von B. G. Trübner, 1911.

The second part of *Baessler-Archiv* is dedicated to New Guinea, and contains two articles. The first, by Dr. Dempwolff, gives the text and translation of ten stories from Bilibili (Astrolabe Bay) collected in German East Africa from an eighteen-year-old Papuan, one of a draft of 150 recruits sent to do service there in 1906, but repatriated after a short time. Among the stories which appear to be totemic is one in which a crocodile is born as one of twins and, after a series of adventures, explains that he is not a true crocodile but a reincarnation of an ancestor. In the

second article Professor von Luschan figures and describes a number of objects from the Empress Augusta river. The folk of the middle and upper reaches probably present two or three distinct cultures, and certainly differ from those in the neighbourhood of the river mouth. The specimens described are from the middle reaches, and include clay vessels with one side of the neck decorated with a pig's face, the snout projecting somewhat, as do the features in one well-known type of early European urn. These vessels are extremely ugly, and contrast æsthetically with the really beautiful shallow bowl covers of clay, apparently made by the same people, and decorated with patterns which bear a certain resemblance to those of the Papuan Gulf.* The finest piece is a pig's head modelled in the round with outstretched wooden tongue, which shows a vigorous naturalism uncommon in New Guinea. There are figures of a number of interesting wood carvings, many of which are beautiful pieces of work and unlike anything hitherto described. The article closes with figures of woven masks and prepared heads with carefully modelled features, the whole painted so that at first sight they look as if the skull was covered with dried and elaborately tatooed skin. Finally, Professor von Luschan notes with regret that we have not the least knowledge of the sociology of the people who make these characteristic objects.

C. G. SELIGMANN.

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**Sociology.** **Haddon.**

*Cats' Cradles from Many Lands.* By Kathleen Haddon. Longmans, Green & Co., 1911. **106**

There are two games to be found in every quarter of the globe, knuckle bones and cats' cradles, under which latter heading string games or puzzles may be classed. The variety of these indeed, and their connection with superstitions and legends —particularly among the Eskimo—have for some years attracted the attention of ethnologists. Thus Miss Haddon's little work, with diagrams of nearly sixty figures, and her clear and concise directions for making them is especially welcome. Miss Haddon has gone to many sources for her examples, and has had the invaluable assistance of Dr. Haddon, who had supplied her with figures which he had learnt from the Navaho Indians, and others which he had brought from the Torres Straits and South Africa. In the introduction the author mentions the "occurrence of an accompaniment "of chants or words in the Torres Straits and the frequent representations of persons "or objects connected with religion or mythology in Oceania." With regard to the latter the writer of this notice, when in the South Seas four years ago, was shown a manuscript work by a German doctor, an old resident in Samoa, which contained an extensive collection of string figures, many representing a complete story, one of them being much after the style of the legend of the unfortunate lovers depicted on the old china plates. Miss Haddon does not deal with British figures, but in mentioning one, "Sawing wood," taught to Dr. Haddon by Zia Uddin Ahmad, of Trinity College, Cambridge, who said it was known in Delhi and Lucknow under the name of "Scissors," she expresses her belief that the figure also occurs in England. We can assure her that it does, as we played it in our boyhood quite half-a-century ago. The string figures illustrated in the book do not deal with the better known variety of figures, but with the hitherto unregarded form, which may be constructed by a single player, and which, as the author remarks, "apart from their ethnological interest, form a "fascinating pastime for an idle hour." Some fifty of these are given, some, such as the "Fish Spear" or "The Cocoanut Palm Tree," being quite simple and easy, while

* One of these covers has upon it a conventional face closely resembling that engraved on a cone shell in the British Museum from the prehistoric site at Rainu (Collingwood Bay), B.N.G., and figured by Seligmann and Joyce in *Anthropological Essays presented to Edward Burnett Tylor*, Pl. VIII.

others, such as the Eskimo "Fox and Whale," or the wider known "Moon," take some time and are difficult to manipulate. One figure known in Scotland as the "Leashing of Lochiel's Dogs," and in North America as "Crow's Feet," has a world-wide distribution, occurring also in North Queensland and East Africa, having a different mode of formation in nearly every place. Miss Haddon also describes a dozen amusing string "tricks" gathered from different parts of the world, including the well-known English "hanging trick," and one of a similar character from Central Africa. Miss Haddon may be congratulated on having produced an interesting work on a subject of which very little has hitherto been known in this country. T. H. J.

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**Indonesia.** **de Castro.**

*Flores de Coral.* By Alberto Osorio de Castro. Dilli (Timor): Imprensa Nacional, 1910. Pp. 269. **107**

Senhor de Castro is a member of the younger school of Portuguese poetry; he is also a judge in the Portuguese colonial service, and has lived in many parts of the world. This is not the place to make a criticism on the poems in this work; written in the tongue of those that first "sailed from Portugal's western strand, e'en "beyond Taprobana's isle," and printed in Timor, they have a peculiar interest of their own. But besides the poems there is in this work very much contained of great interest to the student in the very full notes which accompany them. The author refers to a possibility of ethnological research being carried out under Government auspices in Portuguese Timor; it is to be hoped more will be heard of this. He himself could doubtless give some valuable information. Indeed, he winds up this work by recording his own anthropometrical measurements. G. C. WHEELER.

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## PROCEEDINGS OF SOCIETIES.

**Anthropology.** **British Association.**

ARCHÆOLOGY.

G. A. Wainwright.—*Pre-dynastic Iron Beads from Egypt.*—[Man, 1911, 100.] **108**

R. R. Marett, M.A.—*Pleistocene Man in Jersey.*—1. A cave named *La Cotte de St. Brelade*, on the south coast of Jersey, has yielded (*a*) osteological remains, identified as those of a pleistocene fauna, woolly rhinoceros, reindeer, two kinds of horse, bovines, and deer; (*b*) nine human teeth, which Dr. Keith regards as those of an adult individual of the Neanderthal type, and indeed as being in certain features more primitive than any hitherto known; (*c*) numerous implements of well-marked Mousterian facies, amongst which none are of the *coup de poing* type with secondary chipping on both faces. These finds were all close together amongst the remains of a hearth not far from the cave entrance, under about twenty feet of accumulations, consisting of clay and rock-rubbish.

2. A cave named *La Cotte de St. Ouen*, on the north coast, near the north-west corner, has yielded implements of a Mousterian facies, but of a coarser workmanship, one of these being a heart-shaped *coup de poing*, whilst three others approximate to the same form. It is suggested that this cave belongs to an older Mousterian horizon than the other. Two separate hearths have been found here, the site having been recently searched completely.

3. Other evidence concerning pleistocene man in Jersey is scarce and uncertain: (*a*) Sporadic flint implements have been assigned to the Mousterian and other palæolithic horizons; (*b*) a human skull, and elsewhere the bone of a horse, have been found deep in the loess of the low-lying parts of the island, which in some cases underlies the stratum containing remains of the early neolithic period; (*c*) the raised

beaches of Jersey and the neighbourhood provide a problematic scale of emergences and submergences, into which may be fitted the particular emergence coinciding with the Mousterian occupation. [*Archæologia*, Vol. LXII, 1911.]

W. Dale, F.S.A.—*Memorials of Prehistoric Man in Hampshire.*—The gravel beds of the Avon from Milford Hill in Wiltshire down to Christchurch in Hants, and the cliff sections at Barton and Milford, at Hillhead, not far from Portsmouth, and at a point in the Isle of Wight nearly opposite, have all yielded palæolithic implements in great variety. No district is, however, more prolific than the valleys of the Itchen and the Test. The great age claimed for these gravel beds and for the associated implements is confirmed by the existence near Southampton of several streams which have cut for themselves secondary valleys of great depth right through the gravel since it was deposited, and through the underlying beds. The implements are of great variety, and are representative of all the various forms into which palæoliths can be classed.

Neolithic implements are plentiful and specimens of almost all the types known elsewhere in Britain have been found. The most common implement, apart from the simple flake, is the roughly chipped celt. A few long barrows exist in remote parts. One destroyed on Stockbridge Down some years ago contained an unburnt burial in a crouched form. Most of the conspicuous hills are crowned by defensive earthworks, and some of these probably date from Neolithic times. Many of the sides of the downs have "lynchets" or terraces of cultivation which are of uncertain age. The only megalithic monument in the county is on the western side of the Isle of Wight and is called the "Longstone." It was evidently originally a dolmen. Barrows of the Bronze Age are very abundant, particularly in the New Forest. Many hoards of bronze implements have been found in the county, and single specimens are not scarce. Some implements showing Irish affinities may be regarded as relics of that time in the Bronze Age when there was commerce between Ireland and Scandinavia, and Southampton was a convenient port of call.

O. G. S. Crawfurd.—*The Early Bronze Age in Britain.*—This paper dealt with the distribution of Bronze Age implements in Britain, and deduced from this and from geographical considerations the main lines of communication and the position of the chief centres of population in early times.

T. Davies Pryce.—*A Roman Fortified Post on the Nottinghamshire Fosseway: A Preliminary Note on the Excavations of* 1910 *and* 1911.—The post has been identified with the Margidunum of the second and third Antonine Itineraries. The remains are approximately trapezoidal in shape, the east and west sides being parallel, with an internal area of six acres and a measurement over all twelve acres.

### Excavations of 1910 and 1911.

(*a*) *Trenches near the Southern Rampart.*—Roofing, coloured wall-plaster and isolated *tesseræ* were found. Superimposed pavements furnished evidence of three occupations.

(*b*) *Section through Southern Rampart.*—Rubble work on a foundation of undressed stone packed in clay was found.

(*c*) *Section through the Southern Fosse.*—The broad Southern Fosse was composed of three ditches, angular in form, separated by two clay platforms.

### Finds.

(1) *Pottery.*—(*a*) Rude fabric made of clay mixed with pounded shells and ornamented with primitive incised markings, found below the layer of typical Romano-British discovery and almost certainly Pre-Roman and Celtic. (*b*) Samian ware. Many examples of first century fabric. The second and probably the early part of the third centuries were represented by numerous examples of Form 37,

with the usual styles of decoration. Plain forms referable to the second century were also abundant. (*c*) Romano-British and other ware.—Fragments of amphoræ and mortaria were numerous, also much dark and grey local (?) ware. Examples of Upchurch, Castor, and New Forest fabric were also discovered. Some fine fragmentary specimens of indented ware, with incised markings, from Eastern Gaul, are amongst the collection.

(2) *Iron Objects.*—Two short swords of Roman type, keys, nails, &c.

(3) *Bronze and other Ornaments.*—A fibula of antique pattern found at a depth of five feet. A gilt copper pendant for a horse trapping having the shape of an amazon's shield with a rude representation of a horse upon it. The lateral points were cut into the form of eagles' heads. Probably of fourth century date.

(4) *Bones.*—Skeleton of an old man at depth of four feet; bones of three infants at three feet. Animal bones were numerous.

(5) *Definitely Pre-Roman Objects.*—A ground axehead or celt of green chloritic slate; depth 4½ feet, and two bronze socketed celts 3½ inches in length.

(6) *Coins.*—Victorinus (265–267), Carausius (287–293), Constans (333–350), Eugenius (392–395).

A. Irving, D.Sc., B.A.—*Later Finds of Horse and other Prehistoric Mammalian Remains at Bishop's Stortford.*—Along with three well-preserved lower jaws of *B. longifrons* two broken shoulder-blades of *Equus caballus* and the three most important limb-bones have been discovered. The following results are obtained by dividing the central length in each case by the least breadth of the bone:—

| Radius | Metacarpal | Metatarsal |
|---|---|---|
| 86·7 | 6·43 | 8·50 |

By Professor J. C. Ewart's formula the horse must have stood thirteen hands at the withers.

Two other horse-bones were found last year on the east side of the valley, under one foot of the post-glacial "rubble-drift."

*July*, 1911.—Further down the valley a deep trench (7 feet to 12 feet) has been dug to lay down a new main sewer. The bottom of the trench for nearly a quarter of a mile exposed the glacial shingle which was found beneath the peat in the four trial-borings for the gas-pit, passing up into coarse, flinty "Schotter" of the valley flank. In places the peaty silt of the gas-pit excavation recurs. Under 2½ feet of this in one place was found (7 feet below the road) a peat-stained radius of horse tallying exactly with that from the pit-excavation, strongly stained with iron phosphate. In this glacial shingle Pleistocene mammalian remains occur, and a strong brown loam is intercalated with it as the valley-flank is approached.

*Lake Villages in the Neighbourhood of Glastonbury.—Report of the Committee.*—The second season's exploration of the Meare Lake Village included the examination of the remaining portion of Dwelling-Mound vii, the whole of Mound viii, and portions of Mounds ix, x, and xi. Mounds viii and ix presented special points of interest in the matter of construction, but, taken as a whole, this portion of the work was disappointing and added little to the knowledge already gained at Glastonbury. The relics discovered were hardly as numerous as last year.

*The Age of Stone Circles.—Report of the Committee.*—The season's work at Avebury was practically confined to extending the exploration of the south-west portion of the fosse. The results obtained bear out the views based on the previous excavations and strengthen the belief that the monument belongs to neolithic (possibly late neolithic) times. A detailed report by Mr. Gray is appended to the Committee's report.

*A Prehistoric Site at Bishop's Stortford.—Report of the Committee.*

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# MAN

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SIR HERBERT RISLEY, K.C.I.E., C.S.I.

# MAN

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## ORIGINAL ARTICLES.

Obituary: Risley. With Plate A. Anderson.
**Sir Herbert Risley, K.C.I.E., C.S.I.** *By J. D. Anderson.* 1

Sir Herbert Hope Risley, K.C.I.E., C.S.I., secretary of the Judicial and Public Department of the India Office, and President of the Royal Anthropological Institute of Great Britain and Ireland, died at Wimbledon on September 30th. During a painful illness extending over many months, he displayed remarkable fortitude, and characteristic and touching consideration for those who strove to alleviate his sufferings.

Herbert Risley, a son of the Rev. James Holford Risley, was born in 1851, and was educated at Winchester and New College, Oxford. In 1871 he passed into the Indian Civil Service, and, after the usual period of training in this country, was appointed to Bengal. He had the good fortune to begin his service in Chota Nagpore, and thus came into early personal contact with the attractive highland tribes, the study of whose institutions and dialects was among his most valuable original contributions to anthropological research. One of his first papers, dealing with the Uraons of this region, published by the Asiatic Society of Bengal, was the nucleus of subsequent investigations by himself and others, most of the information thus obtained being afterwards incorporated in his invaluable *Tribes and Castes of Bengal.* It was Risley's inquiries which led the late Rev. P. Dehon, S.J., to write the monograph on the Uraons, which may be found in the volume for 1906 of the memoirs of the R.A.S. of Bengal. From the first, it will be seen, his influence in suggesting and developing anthropological research was powerful. His marked interest in ethnology and linguistics led to his being chosen as one of the five assistants of the Director-General of Statistics, Sir W. W. Hunter, who was then occupied in preparing for publication the laboriously compiled materials for his great Gazetteers of Bengal, and, subsequently, of all India. Under Sir William Hunter, Risley had an opportunity of displaying his powers of organisation and his brilliant literary style; while the interest he already felt in the primitive races of India was stimulated by the stores of information which came under his hands. His industry and capacity led to his appointment, after only five years' service, to the post of

assistant secretary to the Government of Bengal, and in 1879 he had already sufficiently made his mark to be chosen as officiating Under Secretary to the Government of India in the Home Department.

It was at this period of his career that he met and married the accomplished German lady, whose linguistic attainments aided him in his wide reading on anthropological and statistical subjects in foreign languages. In 1880 he once more returned to district work among his favourite Sonthalis and Uraons in Chota Nagpore, and in 1884 he was placed in charge of an organised survey of the Ghatwali and other service tenures of the district of Manbhum. In 1885 Sir Rivers Thompson, then Lieutenant-Governor of Bengal, was consulted by the Government of India as to the possibility of collecting detailed information about the castes, races, and occupations of the people of his province, and had the discernment to select Risley as the fittest person to conduct the requisite inquiries. At the beginning of Risley's now famous investigation, which lasted over some years, he had the good fortune to meet Dr. James Wise, then retired from the medical service in India, who, during ten years spent as Civil Surgeon at Dacca, had made a minute inquiry into the social and racial structure, and the surviving aboriginal customs and traits of the people of Eastern Bengal, a tract of which Risley himself had little personal experience. Dr. Wise had apparently meditated the publication of an illustrated monograph of his own, but was so much impressed by the energy and enthusiasm of the young anthropologist that he willingly gave him his cordial help and advice. When Dr. Wise died suddenly in 1886, his widow made over his papers to Risley, "on the under-"standing," to quote Risley's own words, "that after testing the data contained in "them as far as possible in the manner contemplated by Dr. Wise himself, I should "incorporate the results in the ethnographical volumes of the present work, and by "dedicating these volumes to Dr. Wise, should endeavour to preserve some record ". . . of the admirable work done by him during his service in India." Not only did Risley put Dr. Wise's rough materials into an accessible and attractive literary form, but he set to work with great energy to collect similar information for the rest of Bengal, and himself devoted special attention to what Sir Alfred Lyall has called "the gradual Brahmanising of the aboriginal, non-Aryan, or casteless tribes." On the subject of the processes by which such tribes and races are accepted into the Hindu social frame-work, he rapidly made himself unquestionably the greatest living authority, and by the careful anthropometric inquiries which he superintended, satisfied himself that there is no adequate reason for holding that there is any "Kolarian" race of men to the south of Bengal to be distinguished from Dravidian neighbours. The four volumes of *The Tribes and Castes of Bengal* (two containing an "Ethnographic Glossary," an invaluable record of all the castes, tribes, sub-castes, &c., in Bengal, and two comprising the anthropometric data on which many of his conclusions were based) were published in 1891–2. Risley also wrote a valuable Gazetteer of Sikkim, the curious border-land between Bengal, Nepal, and Tibet, with which he became acquainted during his visits to Darjeeling, and, subsequently, a monograph on "Widow and Infant Marriage," which puts on record much interesting information. It was only natural, in the case of a man so fitted, and so filled with a hearty enthusiasm for ethnographic inquiry, that he should desire to continue his own and encourage the researches of other investigators. He was especially anxious that similar inquiries should be instituted in other parts of India than Bengal. An admirable account of the great scheme which shaped itself in his mind will be found in his paper on "The Study of Ethnology in India," published in Vol. XX of the *Journal of the Anthropological Institute.*

What he thought of the administrative and political value of ethnological inquiries may be gathered from a charming discourse on "India and Anthropology" delivered

to the boys at Winchester in 1910 [*vide* MAN, 1910, 94], in which he paid a kindly and sympathetic tribute to his friend Dr. Jackson. He quoted, too, the words of another old friend, Sir Bamfylde Fuller, that "nothing wins the regard of an Indian "so easily as a knowledge of facts connected with his religion, his prejudices, or his "habits. We do but little to secure that our officers are equipped with these pass-"ports to popular regard." Thus, in one of the last of his public utterances, Sir Herbert Risley stated his deliberate conviction that it is only right "to teach the "anthropology of India to the men of the Indian services."

Risley's proposal to extend his ethnological survey to the whole of India met with a temporary check, the Government at that time being in sore financial straits. But it was evident that an inquiry so practically useful and scientifically interesting could not be permanently arrested. Lord Curzon arrived in India when more prosperous finances gave a scope to his sympathy with all projects for scientific research, and Risley at last found himself at the head of a complete ethnographic survey of the whole country as honorary director. Of this final and gratifying achievement it was that Professor Ridgeway said that "in our new President, Sir H. H. Risley, we "have the founder and organiser of the great ethnographical survey of India."

In 1890 Risley served as member and secretary of a Commission appointed to inquire into the working of the Indian police, and, after a brief reversion to district duty, became secretary to the Government of Bengal in the financial and municipal departments. In 1898 he was promoted to be financial secretary to the Government of India; but the census of 1901 was at hand, and it was obvious that no man could be better adapted by training and temperament for the task of conducting its operations. In writing the voluminous and scholarly report on this census Risley had the assistance of Mr. E. A. Gait, to whom has fallen the duty of carrying out the decennial census recently effected. Risley was fortunate in having under his hand a coadjutor and successor trained in his own methods and inspired with his own enthusiasm for ethnological research. Although he was already marked for further official promotion, he found time to write the remarkable chapter on "Tribe, Caste, and Race," which, with additions, became the book published as *The People of India*. It was while he was still occupied in this congenial labour that he was summoned to be Home Secretary in Lord Curzon's administration. After this there fell to him the onerous and delicate duties of secretary to the Committee of the Government of India on Constitutional Reform, a post in which he rendered such indispensable service that he was retained in India for a couple of years beyond the age limit fixed for compulsory retirement.

He was created a C.S.I. in 1904, and was advanced to the knighthood of the Indian Empire in 1907. In the spring of last year he was selected to succeed Sir C. J. Lyall at the India Office. His contributions to anthropology were widely recognised by learned bodies. In France he could wear the violet rosette of an *officier d'académie*. He was a corresponding member of the Anthropological Societies of Berlin and Rome. But probably the honour of which he was most proud was his election to succeed Professor Ridgeway as President of the Royal Anthropological Institute.

In judging Sir Herbert Risley's anthropological work, it is only fair to remember that, if much of it was performed officially, and with all the advantages that official authority and prestige confer in India, he was at all times largely, and often exclusively, occupied with administrative responsibilities involving harassing and continuous labour. He was not a man of robust physique, and suffered much at various times from exhausting illnesses, due to ceaseless toil in an enervating climate. But, in addition to the enormous mass of work in connection with anthropological inquiries which he performed or supervised, he strove by example and precept to foster a love of

his favourite study in India. Twenty years ago, in his own province of Bengal, inquiries into the origins of caste and custom by men of alien creed were often, and not unnaturally, resented. Ethnology is now one of the recognised objects of investigation of the Vangiya Sāhitya Pariṣat, or "Bengal Society of Literature," which has recently published in the vernacular a painstaking monograph by a Bengali gentleman on the Chakmas of the Chittagong Hill Tracts.

Sir Herbert Risley's last official work in India was intended to bring about a better understanding between people and Government by introducing the beginnings of popular representation. It may yet be recognised, in India as well as in Europe, that his most valuable achievement was the lesson he assiduously taught and practised that the best basis for progress is the careful and disinterested study of existing institutions. Out of such punctiliously impartial yet sympathetic study came his already classical *Tribes and Castes of Bengal*, which will keep his memory green in India long after most of his official contemporaries and rivals have been forgotten in the oblivion which is commonly the reward of even distinguished administrators in our distant and ill-comprehended Eastern empire.

J. D. ANDERSON.

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**Africa, East.** **Hobley.**

**Kamba Protective Magic.** *By C. W. Hobley, C.M.G.* **2**

Upon a recent tour in Kitui District of Ukamba, British East Africa, the writer had for a guide a very interesting old elephant hunter named Solo. He had with him a varied assortment of charms and medicines which he firmly believed were of vital importance to his success in hunting and in other branches of life. One day in camp he was induced to explain the origin and uses of these curiosities. They were as follows :—

(1) A brown powder carried in a tiny gourd and composed of three ingredients. The roots of the plants used were :—(1) Muthia creeper ; (2) The Kinyeli creeper (this is what the Swahilis call *Upupu* or cowitch ; it has the same irritating effect as the nettle) ; (3) Mukutha creeper.

A little of this powder is swallowed before starting out to hunt ; it is believed to make the hunter aim straight ; it is also used before one takes a suit before the Council of Elders, and it is believed that it will ensure the case being favourably settled.

As a measure of the reality of the belief in this medicine, Solo stated that he had paid a medicine man Rs. 35 and five goats for this particular specific.

(2) The next was a light-brown powder composed of the roots of (1) *Musi* (a tree used by the Kamba for building houses) ; (2) *Mutungu* tree ; (3) *Mbilili* tree. This cost four goats.

Before going to hunt a little is eaten, and it is believed that it will ensure game being seen, and if shot at it will be hit ; it is also used before going to sell goats, and it is said to ensure a good bargain being effected.

(3) *Munavu*, a whip with a handle about six inches long and lash about four feet long made of plaited fibre ; two fibres are used, one called *Chusia*, and the other is one of the Sanseviera family ; the handle is made of *Chusia*, and the handle and the lash are all in one piece, but the Sanseviera fibre is interwoven into the lash.

Before going hunting it is customary to crack the whip seven times, and it is believed to bring good luck. This cost one bullock.

(4) Two twigs of wood bound together with strings, the twigs come from the *Mutatha* and *Mbisa bisi* bushes.

Before going to hunt he takes out this medicine and mentions the beast he wishes to get and then bites the end of the bundle. If he has a suit coming on before the

"Nzama," or Council of Elders, he slightly burns the ends of the twigs before proceeding to court and believes he will then win his case. This cost one bullock.

(5) A small bundle of twigs from the roots of the following plants :—(1) *Muthika*, a shrub ; (2) *Mutoti*, a thorny shrub ; (3) *Mukuluu*, a shrub ; (4) *Lelambia*, the wood of a shrub.

The whole parcel was bound together with the bark of the *Lelambia* shrub.

If one is going to hunt or have a case tried the end is lit and then blown out ; the owner will, it is believed, either find his quarry or win his case.

(6) Amulet made of the end of an oryx horn filled with medicine made of the roots of the *Kinyeli* (cowitch) and *Mutuba* shrub. This is tied on to the right upper arm when one goes hunting ; it is believed to make the owner shoot straight. This cost five goats. (Fig. 1.)

Fig. 1.

(7) Amulet made of (A) the dried skin from the nose of an ant-bear (*Orycteropus*) and (B) the wood of a big tree called *Kiawa* or *Mukao*. This is tied on the right upper arm ; if the owner approaches a fierce animal it is believed it will not attack him. This cost four goats. (Fig. 2.)

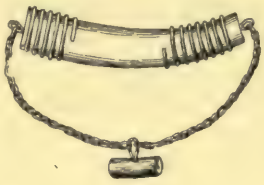

Fig. 2.

(8) An amulet made of ebony with medicine inserted in one end. The medicine is made of the roots of the following trees :—(1) *Muvoo ;* (2) *Kinyuki ;* (3) *Mbumba.*

If a new village is founded the owner walks round it with the amulet in his hand, and it is believed that fierce animals, leopards, lions, &c., will not enter it. This was very expensive and cost two bulls ; these medicines were obtained from an old professor of the art at Mutha who is now deceased. (Fig. 3.)

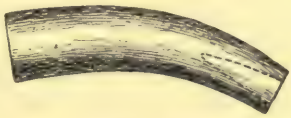

Fig. 3.

At one camp (Ukazzi) the old hunter, being very anxious that we should see some game, killed a goat as a sacrifice to the *Aiimu*, or ancestral spirits, and poured out a libation of blood to propitiate them ; he then placed a strip of skin from the goat's left ear on his right wrist. The results were, it is regretted to state, not very marked.

C. W. HOBLEY.

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## Japan : Religion. Aston.

**Sacrifice in Shinto.** *By the late W. G. Aston.* **3**

The subject of sacrifice has been dealt with from various points of view by Robertson Smith, Dr. Tylor, Dr. Frazer, Dr. Sanday, and more recently by MM. Hubert and Mauss, whose instructive essay, "Sur la nature et fonction du "sacrifice," was published in the *Melanges d'histoire du Religion* in 1909. These writers have based their views on evidence drawn from the great Aryan and Semitic religions on the one hand, and from the religious practices of savage races on the other.

A study of the old Japanese religion known as Shinto enables us to consider this subject from a fresh and intermediate standpoint. Though not a Primitive religion, if there be such a thing, it had attained a far less degree of development than the religions of Europe and Western Asia. It is a nebulous polytheism with innumerable deities, few of which have defined functions or distinct personalities. Many are sexless and mythless. Some are at one time single persons, at another dual, triple, or even more. There are not a few traces in Shinto of that earliest

stage of religious development in which the nature, power, or object is directly worshipped without the intervention of any anthropomorphic personage. Thus in the rite called *Ji-shidzume*, or "earth-propitiation," performed to this day when a site is chosen for a house, or a plot of ground brought under cultivation, there is no separate god of the earth. The earth is the god, sexless and mythless. But a somewhat more advanced stage of development is commoner, in which the nature power is confounded with an anthropomorphic deity associated with it. The older Shinto worshipper did not forget that Amaterasu, the Sun-goddess, was in reality the sun. Fire and the fire-god were to him convertible terms. It may be remarked that Herbert Spencer's well-known theory, which will admit of no other origin of religion than the worship of ghosts, fails altogether to account for facts of this kind. Further instances of the rudimentary character of Shinto are its embryonic morality and the comparative neglect of the aids to religion supplied by the arts of painting, sculpture, architecture, and music.

The most solemn and important ceremony of Shinto is the Ohonihe or Daijowe (great offering) which was celebrated at the beginning of every reign. It constituted the religious sanction of the Mikado's rule, and corresponds to our Coronation. The preparations for this rite were of so sumptuous a character that in not a few reigns it was omitted for financial reasons. The leading feature of the Daijowe is the *Nihiname*, or "new-tasting," an annual festival of first-fruits, in which the Mikado in person sprinkled rice with saké which he then placed before the "Deity-seat," no one else being present but the *Uneme* or female court officials, who repeated a formula which was intended to rectify any irregularities or impurities in the preparation of this offering. The Mikado then bowed his head, clapped his hands (primarily a sign of joy), and said, "Ô (Yes, or Amen"), after which he joined the deity in partaking of the food. The deity in question was no doubt the Sun-goddess. She was represented by a cushion 3 feet broad by 4 feet long. The Mikado's seat was placed to the south of it.

There is evidence that in the most ancient times the *Nihiname* was a general practice not confined to the Sovereign only.

The Nihiname is essentially a "grace before meat." As a modern Japanese says: "The Mikado, when the grain became ripe, joined unto him the people in "sincere veneration, and, as in duty bound, made return to the gods of Heaven. "He thereupon partook of it along with the nation. Thus the people learnt that "the grain which they eat is no other than the seed bestowed on them by the gods "of Heaven." A myth preserved to us in the Nihongi relates that on the death of the Food-goddess there were produced in her head silkworms, in her eyes rice, in her nose small beans, in her genitals barley, and in her fundament large beans. These were brought to the Sun-goddess, who was rejoiced and said, "These are "the things which the race of visible men will eat and live." The Nihiname is therefore not traceable to any "reluctance to taste the first-fruits until some ceremony "has been performed which makes it safe to do so," such as has been noted by Dr. Frazer in other cases. It is gratitude and not fear which animates the Japanese worshipper. There are no doubt exceptions, men of dense and sordid minds who, incapable of spontaneous gratitude, have to be shamed or frightened into conformity with the practices of their more generous fellows.

It is difficult to reconcile the fact that the cardinal rite of Shinto is an expression of gratitude to a beneficent being with Herbert Spencer's view that all ceremony originates from fear or with the saying of the Roman poet Statius that "Primus in orbe deos fecit timor." Even the religion of the Romans was mainly based on something different from the fear of angry deities. Jupiter was the father of his worshippers and the cult of "Alma Venus, hominum divomque voluptas," was

assuredly not prompted by fear alone. Renan in his *History of Israel* agrees with Statius, but Robertson Smith points out that the Semitic deities were the guardians and protectors of their devotees. Schiller calls the worship of the Gods of Greece a "Wonnedienst." Shelley, speaking of the ancient Jews, says:—

"A savage and inhuman race
Howled hideous praises to their demon God"

which only shows to what strange extremes anti-religious prejudice may carry one. Think of the 100th and the 23rd psalms being called "hideous praises"! Perhaps the epithet "devil-worshippers" applied to tribes in other parts of the world may have little better foundation. Lafcadio Hearn calls the older Shinto a religion "of perpetual fear." But this gifted writer knew very little about Shinto, and was only applying it to Herbert Spencer's statement quoted above. He describes Herbert Spencer as "the wisest man in the world," differing therein from Thomas Carlyle, who thought him "just a puir creature."

Gratitude, however, is not the only emotional basis of Shinto. The worship of the evil Fire-God is prompted by fear. There is an old ritual in which offerings are made to him to induce him to refrain from transports of rage against the buildings of the Imperial Palace. But he is an inferior deity on whom his worshippers waste little reverence.

The Japanese evidence lends no support to Herbert Spencer's assumption that "rites performed at graves, becoming afterwards religious rites performed at altars in "temples, were at first acts done for the benefit of the ghost, either as originally "conceived, or as ideally expanded into a deity." The old Shinto record does not even mention ghosts. It abhorred everything connected with the dead. Attendance at a funeral made a man temporarily unclean and unfit to perform Shinto services. The Nihiname harvest rite is fully explicable as a natural expression of gratitude to a beneficent power and owes nothing to the worship of the dead. It is true that there is frequent mention of food-offerings or other honours to the dead. But it is the deceased man who is honoured. There is no expansion of a ghost into a deity. In Japan the deification of men, alive or dead, is a secondary phenomenon unknown to the older cult. Not one of the older deities can be recognised as promotions from the ranks of dead men. They are, in so far as their origin can be traced, nature-powers or the servants or children of nature-powers. Gifts to living men were already familiar to the first worshippers of such deities and are far more likely to have been the prototypes of religious offerings.

Logically, of course, the actual gift—a transfer of valuable property for the benefit of the recipient—precedes in order of development the symbolical gift, the object of which may be partly or wholly different. Gifts in token of homage or friendship are known to the most utter savages. I may also quote the gift of a ring to a bride, of earth and water in token of political submission, of a gold mohur by an Indian prince to the Viceroy, who touches it and gives it back again.

When it is remembered that the older Shinto belongs to that stage of religious development in which the nature-power is the god, or at any rate has not been quite forgotten in the anthropomorphic being which is associated with it, it will appear highly improbable that the first Japanese sun-worshipper intended his offerings for the actual physical benefit of the deity. He was not such an idiot as to suppose that the sun in Heaven or the Sun-goddess profited physically by his offerings of a few grains of rice or a few drops of saké. These were not real gifts but only symbols of love and gratitude. One of the *norito* has the expression "things of reverence," *i.e.*, things offered in token of reverence. I venture the suggestion that offerings of food to the dead are equally symbolical and are not intended "for the benefit of the "ghost," to use Herbert Spencer's expression. It is true that in the case both of

nature-deities and of deceased men there is abundant evidence—not wanting in Japan—of a secondary and more vulgar current of opinion which holds in some obscure way that an actual consumption of the offered food does take place. This has its source in the minds of those dull-witted people, who, like Nicodemus, are unable to penetrate the inner meaning of myth, metaphor, and symbol, and are, therefore, constrained to receive them, if at all, in their literal acceptation. But such men are not the makers of religion. We should be on our guard against the idea that beliefs characteristic of a lower intellectual civilisation are always earlier in point of time than more enlightened faiths. The reverse is frequently the case. Compare the Vedas with the Brahmanas, the religion of the Tao-te-king with the congeries of magical beliefs and practices which constitute modern Taoism, Christianity with mediæval witchcraft, or the religion of the gospels with certain modern Christian doctrines which it is needless to specify.

The *Nihiname* is not a "totem-sacrifice." There is no totemism in Japan. But the commensal principle of communion is recognised, as has been seen above. There is another instance in the modern practice of pilgrims to Ise purchasing from the priests, and eating rice that had been offered in sacrifice.

Other food offerings were fish, fruit, sea-ear, shell-fish, edible seaweed, salt, venison, wild boar, and birds of various kinds. There is frequent mention of offerings of horses. But they were not killed, only let loose in the precinct of the shrine or kept in a stable for the deity to ride out upon in procession on festival occasions. The god was then represented by his *Shintai* or material representative. In the older Aryan and Semitic religions, the slaughter of living victims before the altar of the god is universal. The Hebrew term *zabah*, slaughter, is the commonest word for sacrifice. It is, therefore, noteworthy that in the official Shinto from the seventh century onwards, there is no such slaughter of living animals. One reason for this is the comparative absence of domestic animals used for food. The ancient Japanese had no sheep, goats, or pigs. They possessed horses and oxen, but did not use them, ordinarily at least, for food. There is, however, some reason to think that, at an earlier period, the slaughter of animals was not uncommon. The Nihongi says, under the date 642: "The Ministers conversed with one another, saying, 'In accordance " 'with the teachings of the village *hafuri* there have been, in some places, horses " 'and cattle killed as a sacrifice to the gods of the various (Shinto) shrines without " 'any good result.'" The object of this sacrifice was to produce rain in time of drought. Now it is highly suggestive that the word *hafuri*, here applied to Shinto priests of an inferior class, means "slaughter." The high priest of one of the oldest shrines in Japan, that of Suwa, was styled the *Oho-hafuri*, or great slaughterer, and a feast, at which large quantities of venison was consumed, was one of the customary celebrations, the laity who took part in it being supplied by the priests with specially sanctified chopsticks. In the most ancient times there were human sacrifices to river-gods. There is evidence of a mock human sacrifice in 1699 to a Shinto god, the victim being apparently a scape-goat, but it may be doubted whether this is a case of survival from a real human sacrifice.

What Robertson Smith calls the "primitive practice" of sprinkling the blood against the altar, common to the Semites with the Greeks and Romans, and indeed, with the ancient nations generally, is wholly unknown in Japan. Blood has no particular virtue or sanctity, and is not even mentioned in the old Shinto records. The word "primitive" is, therefore, doubtfully appropriate in this connection. Generally, it has the sanction of our highest authorities, but for my own part, I am disposed to regard it as a *damnosa hereditas* from the pre-scientific stage of anthropology when the first chapters of Genesis were regarded as the beginning of everything.

Next to in importance food offerings comes clothing or the materials for making

it. This usually took the form of pieces of cloth, the currency of those early times. The absurdity of offering clothes for the actual use of the Sun, Wind, or other nature-powers must have been palpable even to those prehistoric Japanese who created Shinto. What attests very clearly the symbolical character of such gifts is the circumstance that leaves of hemp were frequently substituted for hempen garments, and scollops of paper (*gohei*) for the fabrics manufactured from the same material, namely, the inner bark of the paper mulberry tree. It was, of course, the priests who benefited by these offerings, except perhaps in the case of purification offerings, which were thrown into a river to be carried down into the sea, where they were received and destroyed by certain deities whose sole function it was to do so.

Other offerings were mirrors, weapons, slaves, and utensils of various kinds. The same objects were offered again and again—another proof, if any were needed, of their symbolical character.

Most of our information relating to sacrifice in ancient Japan deals with the official form of Shinto. The following incident, which is related in the Tosa Nikki, a diary of travel written A.D. 935, gives a glimpse of a more popular form of sacrifice. The author, a government official and a famous poet, essayist, and editor, writes in the assumed character of a woman, and was not so superstitious as he pretends to be.

"Meanwhile a sudden gale sprung up, and in spite of all our efforts we fell gradually to leeward and were in great danger of being sent to the bottom. By the advice of the captain *nusa* were offered, but us the danger only increased the captain again said, 'Because the heart of the god (a Sea-god) is not moved for *nusa*, 'neither does the august ship move, offer to him something in which he will take 'greater pleasure.' In compliance of this advice I bethought me what it would be best to offer. 'Of eyes I have a pair, then let me give the god my mirror of which 'I have only one.' The mirror was accordingly flung into the sea, to my very great regret, but no sooner had I done so than the sea itself became smooth as a mirror."

The *nusa* mentioned here were no doubt a mixture of paper, leaves of the sacred sakaki tree, and rice, which was carried in a bag by travellers and offered to the gods along their road.

Shinto offerings are mainly gifts, but the commensal, bargain, and scape-goat principles are also recognised, although exceptionally. W. G. ASTON.

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British Solomon Islands. Edge-Partington.

**Kite Fishing by the Salt-water Natives of Mala or Malaita Island, British Solomon Islands.** *By T. W. Edge-Partington.* **4**

On windy days the salt-water natives go out fishing for the "gar-fish" (*walelo*) with a kite (*rau*). There is no hook on the line, but a loop made of spider's web (*laqua*), which trails along the top of the water. The fish bites it, and its teeth get caught in the web.

*The Kite.*—In the drawings, Fig. 1 and Fig. 2, a picture of the kite is shown. This is made from the leaf of the sago palm, or ivory nut tree. The centre stick of the kite is part of the stalk, and there is a certain amount of leaf on each side of it. To this, on each side, is attached another piece of leaf, which is pegged on with small bits of stick. The leaf is then trimmed to represent as much as possible the under part and hindquarters of a bird. Across the top and bottom of the kite, as in Fig. 1 and Fig. 2, are attached pieces of small stick (B) to strengthen it. Fig. 1 is the front of the kite, and to the upper cross stick (B) is attached a small piece of rope about two feet long (C), called *fā-lo*, which is tied on to the fishing line leading down to the man, so as to form a triangle, and by this means the kite

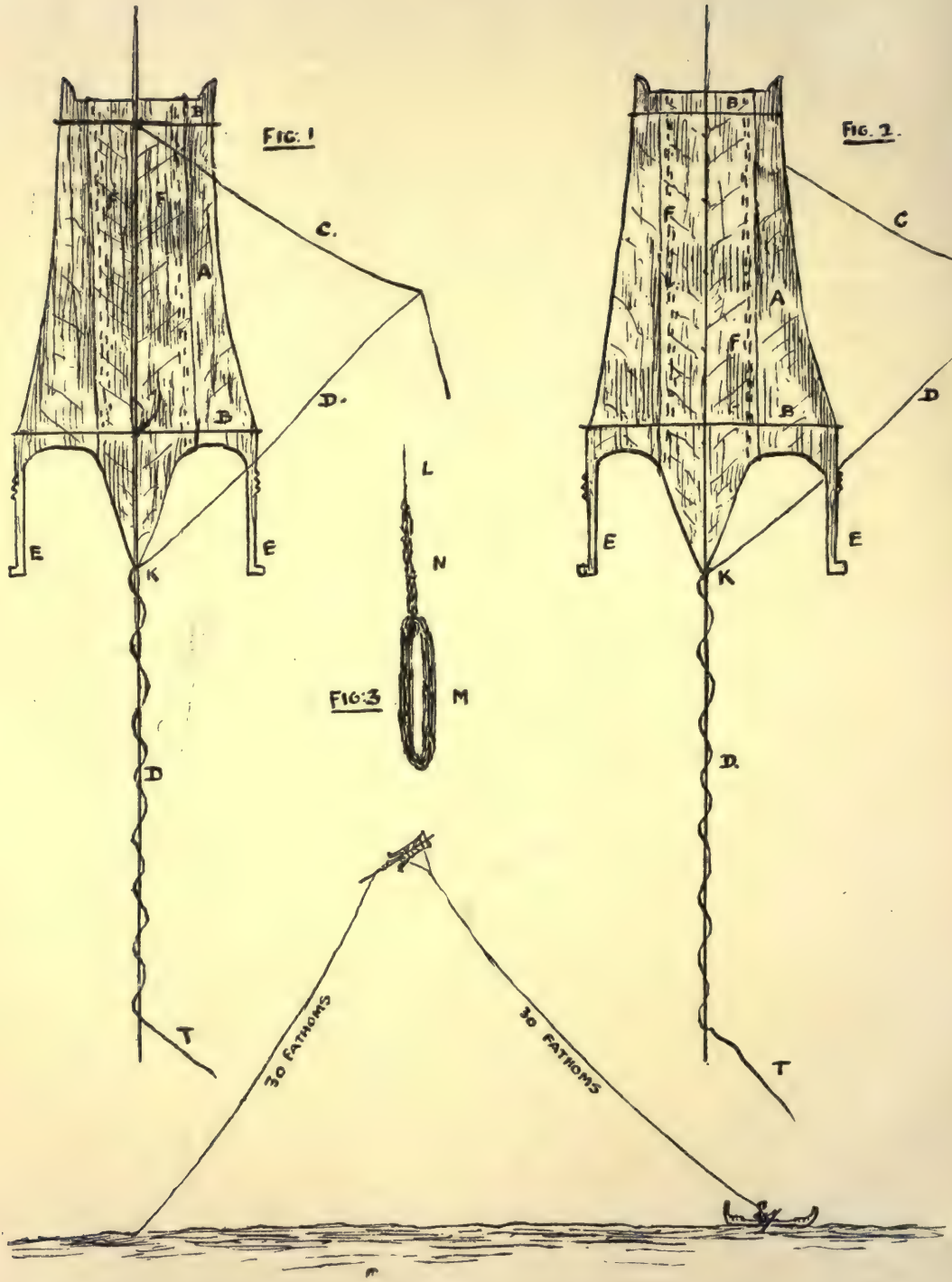
FIG. 1
B
F
F
A
C.
D.
B
E
E
K
D
T
FIG. 3
L
N
M
FIG. 2.
B
F
F
A
C
D
B
E
E
K
D
T
30 FATHOMS
30 FATHOMS

FIG 4

catches the wind. The fishing line is from 60 to 100 fathoms long, more commonly the lesser length. The man secures the fishing line to the perpendicular stalk, or stick, at the point marked (K) in Figs. 1 and 2, at the 30-fathom mark, or in other words, at the centre of the fishing line. Then one end of the line is wound round the stick, and secured again at (T), and then leads down to the salt water. This end has the web loop attached to it. The other half of the line is attached to the rope (C), and then leads down to the man in the canoe. The fishing line is called *laquavi*, the fish bait of web *laqua*, the kite *rau*, and the leaf it is made of *sau*; and the two small cross pieces (B) are called *au*.

*The Fish Bait.*—This is made of a spider's-web woven round the fingers until a loop is formed. The method of making it is as follows:—When the man wants a bait of this kind he first gets a long thin leaf about two feet long, and very stiff, called *kikerendi*, and, armed with this, he goes into the bush to look for spiders'-webs. When he finds one he pushes this leaf into the middle of the web and winds all the web on to it by turning it round and round in the centre of the web. When the web is all on the leaf he goes and looks for another, and repeats the process until the leaf is quite full from the top to his hand at the other end. Then he takes hold of the web near his hand and pushes the whole up to the top of the leaf until it comes off. Then he stretches it out by working it gradually until he has a long thin rope of it; then he winds it round and round his first two fingers until he has made a loop. Then to one end of the loop is attached the small rope (*fā-lo*), about three inches long, and marked as (N) in my sketch (Fig. 3). The loop marked (M) is about two inches long, and is called *laqua*. To the end of (N) (*fā-lo*) is attached the fishing line (L) (*laquavi*). The loop (*laqua*) looks very small when it is dry, but coming in contact with the water it spreads out. The fish that they catch with it is a long, thin, gar-fish, called by the natives *walelo*. When the fish takes the bait its mouth and teeth get entangled in the web, and it is impossible for it to get away. The difficulty is to disentangle the web from the fish's mouth after it is caught. If a man is very careful he can catch about ten fish with the same piece of web, but if not, about four or five fish is the limit, and then he has to make a new loop by the process just named.

*Method of Fishing.*—Fig. 4 gives a rough sketch of the man fishing with the kite. After he has secured his fishing line as I have already stated he flies his kite, and, when sufficiently high in the air to allow the web to trail along the top of the water, he puts the line in his mouth and holds it with his teeth and then paddles as fast as he can over the reefs and the likely haunts of the gar-fish. If a fish bites he can feel the tug in his teeth and turns the canoe round and hauls in the line. Sometimes a man is out the whole afternoon and only catches one fish. It is not a rapid method of securing fish. T. W. EDGE-PARTINGTON.

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## REVIEWS.

**Religion.** **Frazer.**

*The Magic Art and the Evolution of Kings.* By J. G. Frazer, D.C.L., LL.D., Litt.D. 2 vols. London: Macmillan & Co., Ltd., 1911. Price 20*s.* net. **5**

The grass is not to be allowed to grow under Professor Frazer's feet. Hardly has he got fairly off his hands the big book on *Totemism and Exogamy*, reviewed in these pages in January last, than he presents us with the first part of the new edition of *The Golden Bough*, consisting of these two fine volumes; and already the second part is announced. I am not quite sure whether he is more to be congratulated than his readers, or they than he, on *The Magic Art*. At all events it is a book brimful of vivid interest to all anthropologists. As an instalment of the new edition

it brings us down to the end of the first chapter of the old work. Paragraphs are expanded into chapters, and the old chapter entitled "The King of the Wood" is extended into two stalwart volumes. Nor are the additions padding. They are vital parts of the work. By his vast learning and acute insight he has strengthened and illustrated his argument in important particulars. Especially his further researches into the early history of Roman and pre-Roman culture are not merely in themselves of interest, but they help to place the ancient priesthood of the wood in its true setting. In this connection he has availed himself with the happiest results of Mr. A. B. Cook's extensive enquiries on the subject of the ancient European sky- and tree-god. The wealth of illustration in previous editions, which has been so great a joy to students, gave rise to the reproach by careless readers that one could not see the wood for the trees. In spite of the increasing wealth here piled up, the author has done much to remove the reproach, in so far as it was deserved, by carefully pausing at intervals to summarize his argument and point out exactly how far it has taken him.

Naturally the student will turn to the account of the relations between magic and religion as one of the portions of the work in its earlier form that excited the greatest amount of discussion. He will find it substantially identical with that contained in pp. 60–81 of the first volume of the second edition, but somewhat expanded. Magic is still a false science, based on the assumption "that in nature "one event follows another necessarily and invariably without the intervention of any "spiritual or personal agency." Religion is "a propitiation or conciliation of powers "superior to man which are believed to direct and control the course of nature and "of human life." Man began with magic, but after awhile found out his blunder. "The shrewder intelligences must in time have come to perceive that magical "ceremonies and incantations did not really effect the results they were designed to "produce, and which the majority of their simpler fellows still believed that they did "actually produce. . . . The discovery amounted to this, that men for the first "time recognised their inability to manipulate at pleasure certain natural forces which "hitherto they had believed to be completely within their control. It was a con-"fession of human ignorance and weakness. Man saw that he had taken for causes "what were no causes, and that all his efforts to work by means of these imaginary "causes had been vain. . . . Not that the effects which he had striven so hard "to produce did not continue to manifest themselves. They were still produced, but "not by him." In this emergency he turned to "a new system of faith and practice, "which seemed to offer a solution of his harassing doubts and a substitute, however "precarious, for that sovereignty over nature which he had abdicated. If the great "world went on its way without the help of him or his fellows it must surely be "because there were other beings, like himself, but far stronger, who, unseen them-"selves, directed its course and brought about all the varied series of events which "he had hitherto believed to be dependent on his own magic. . . . To these "mighty beings, whose handiwork he traced in all the gorgeous and varied pageantry "of nature, man now addressed himself, humbly confessing his dependence on their "invisible power, and beseeching them of their mercy to furnish him with all good "things." In short, the Age of Religion succeeded to the Age of Magic, though gradually, reluctantly, and, as regards at least the majority of mankind, incompletely even to the present day.

It is a pleasure to read over again the familiar and glowing paragraphs, from which I have extracted but a few sentences, and which expound in such inimitable language this seductive hypothesis. But the truth of a theory by no means follows from the artistic charm of its presentation. Nobody would cite the seventh book of *Paradise Lost* as an incontrovertible authority, in opposition to the most prosaic

text-book on geology. So we are compelled to enquire what evidence is there of the correspondence of this hypothesis to the facts? Is it in any measure verifiable?

Professor Frazer offers evidence. On the priority of magic to religion he alleges the case of the Australian aborigines. On the transition from magic to religion he produces the fact that, in the Egyptian, Babylonian, Vedic, and Norse religions, gods themselves are represented as working by means of magic, as its inventors, as employing names of power and incantations, amulets and talismans, to do their will; and he conjectures that "many gods may at first have been merely deified sorcerers."

Now, taking the latter point first, it may safely be said that no religion has yet been discovered that is pure from the touch of magic. And if in the higher polytheisms men are conscious of the distinction between worship and magical rite, and yet continue generally to practise both as part of the official religion, they naturally ascribe their proceedings to the initiative of the gods. Such an ascription is necessary to justify the incongruity. At a stage yet higher they will add an attempt to explain away the magical rite altogether without abandoning its practice. In the absence, however, of definite historical evidence it is hard to analyse this compound of magic and religion, and to determine the priority of this or that element in it.

For such evidence we are thrown back upon the Australian aborigines. I hardly think Professor Frazer has sufficiently considered the elements of religion to be found among the blackfellows. He has himself set forth in the first volume of *Totemism and Exogamy*, to which a footnote in the work now before us refers the reader, a list by no means despicable of such elements; and I have ventured elsewhere to enumerate a number of others.* Some of them may not literally come within the terms of his definition, but they are so near the border-line that its extension by introducing the word *invocation* would at once bring them within it. A definition of religion must surely be imperfect which does not include invocation. Or are we to draw the line between magic and religion, so as to assign to the former the invocation of the "powers superior to man which are believed to direct and control "the course of nature and of human life?" Then what becomes of Professor Frazer's definition of magic? If "among the Jupagalk a person in pain would call on a "dead friend to come and help him"; if certain of the Queensland aborigines "are "wont to call on their totems by name before they fall asleep, and they believe "that they derive certain benefits from so doing"; if the Warramunga, who are, according to Professor Frazer, among the most backward of these backward savages, perform periodical rites "by which they seem to think that they can at once pro-"pitiate and coerce," the mythical Wollunqua (water-snake), and if afterwards when they hear thunder rumbling in the distance, "they declare that it is the voice of the "water-snake saying that he is pleased with what they have done and that he will "send rain"; can we justly deny to them religion? We are told that, "roughly "speaking, all men in Australia are magicians, but not one is a priest." This general statement is true in the sense that in the lowest stages of civilisation there and elsewhere every man performs magical ceremonies, probably believes that he has some measure of supernatural power, and assuredly attributes such power to his neighbours. It does not, however, exclude the existence of professional wizards or medicine-men who have the power in still fuller measure. They undergo, in Australia not less than in other parts of the world, a regular training for their office; according to their own belief, as well as that of their fellow-tribesmen, they are initiated by, and derive their power from, the supernatural beings by whom they are surrounded.

* *Presidential Address to the British Association*, Section H, 1886, pp. 684, 685.

They remain in intimate communion with the spirit-world, and are influenced and aided by the spirits. In fact, they are neither more nor less than shamans such as we are familiar with in other and widely distant regions. Professor Frazer admits that at one stage in culture, though not the earliest, "magic is confused with religion." Can he point to any substantial evidence of a stage in which religion is unknown and magic alone is practised? If the evidence on a close inspection fails in Australia, where can it be found?

To me the truth seems to be that the presentation of magic as a false science based on the uniformity of nature, and the hypothesis that it preceded religion in the evolution of culture, do not correctly colligate the facts. Mankind did not begin as eighteenth-century philosophers. The unknown with all its mystery lay about the cradle of the race. Wonder, awe, fear, an indefinable sense of enveloping powers with which he must make friends, or which he must control, if he would satisfy his needs, were among man's primal experiences, if not the most compelling of them. He knew nothing about the uniformity of nature. He felt within himself desires, needs, and a will to gratify them; and he attributed the same to the objects around him, not distinguishing accurately between living and dead matter. Hence religion and magic came gradually into being together, indistinguishable, one. We must not allow the vision of the Arunta as presented by Messrs. Spencer and Gillen to distort the perspective. They have depicted the life, the principal ceremonies, and many of the beliefs of that interesting tribe; but of the true inwardness of the Arunta mind have they given us more than glimpses? To these glimpses, however, there attaches a significance harmonising with known facts elsewhere, which the more prominent peculiarities of the tribe may well lead us to overlook.

Such a view of the early relations of magic and religion would have enabled Professor Frazer to account for their inexplicable entanglement right through the ages, and in all human societies. His pages are crowded with proofs of it, and his theory only embarrasses his exposition. (See, for example, Vol. I., p. 374.) "The "relentless hostility with which in history the priest has often pursued the magician" may easily be exaggerated. It has not prevented the priest himself from practising rites and claiming powers essentially parallel, if not identical, with those of his opponent. A religion paramount in any society professes to exercise its powers and perform its rites in the public interest. It is, in fact, merely society in its commerce with what we should call the supernatural; and its officials are the functionaries of society charged with this business. The practitioners of a rival religion, whether one that has been superseded by conquest or one that is still struggling for recognition, are not regarded as acting in the public interest, but in that of their own *clientèle*. To that extent they are anti-social. Where civilisation has sufficiently far advanced to distinguish between religion and magic the term religion becomes a term of approval, and the term magic one of disapproval. Religion is regarded as social, magic as anti-social. Hence in mediæval Europe magic was nearly always one of the charges against pagans and heretics. In the witch-trials of the sixteenth and seventeenth centuries it is usually anti-social charges, such as murder committed or attempted, or malicious injury to person or property, that form the chief counts of the indictment. So in the tropical forests of the Congo, or on the spacious veldt, the Nganga pursues with cunning and persistence the wizard who withholds the rain or causes a death, though they are both adherents of the same religion, practise the same rites, and mutter the same spells. The innuendo which underlies the imputation of witchcraft, in short, is its anti-social character. Probably, as Dr. Frazer suggests, professional jealousy sharpens the priest's hostility, and compels him to a prominent part in the persecution of wizards; but the persecution itself is to be ascribed neither to that nor to any "radical conflict of principle between magic and religion."

Further, the hypothesis has led the author to a gloomier view than, I think, the facts warrant of the *bona fides* of the magician. No doubt there are cases of conscious knavery. But these cases, though numerous arithmetically, are rare in comparison with the total sum. No doubt the magician often brings to his aid an astuteness above that of many of his fellows. His cunning is exercised, for instance, in postponing ceremonies for rain until he sees some chance of a change of weather, in discovering the direction in which suspicions point to the cause of a death, in accounting for the failure of his treatment of disease, and so forth. But is it incompatible with a general belief in the reality of his supernormal powers? It is inconceivable that one who is to play the part, as Dr. Frazer will show in succeeding volumes, of a king or a god will run the horrible risks—nay, incur certain death often in dreadful form—unless he really believe in the powers and personality to which he makes pretence. We must not forget that the magician is a product of his environment. He may be in some respects head and shoulders above his people; but he does not stand on a pinnacle. He is not one of the enlightened spirits who sees that he has been pulling at strings to which nothing was attached. He is of his time, of his people. He stands among them, as one of them. He is affected by their prejudices, moved by their passions. The collective beliefs, impulses, hopes and fears are reflected in him and add unquestionable force to his own. He is stirred with the common emotions of the crowd. Because they believe in him he believes in himself all the more strongly. The testimony of travellers, explorers, and missionaries all over the world is emphatic as to the general honesty in this respect of the medicine-man, the shaman, the wizard, under whatever name or form he may be found. And the testimony is in accord with our ordinary experience of human nature.

I have dwelt, however, on the author's hypothesis of the origin and early relations of magic and religion longer than either the space devoted to it in these volumes, or its practical importance in relation to their theme, altogether warrants. For the rest of this instalment of the new edition of *The Golden Bough* I have little but profound admiration and gratitude. It is not necessary to accept the solution offered of every problem raised in the course of so comprehensive a review of archaic rite and story. Many of such solutions will probably remain subject to discussion for a long time yet. But there can be only one opinion about the conduct of the argument and the masterly presentation of the evidence, old and new. In any case it is a greater contribution than even the second edition to our anthropological knowledge.

The important section on the sacred fire that fills so large a part of the second volume is entirely new. It starts from the sacred marriage, the account of which is an expansion of a few pages in the second edition, and proceeds to consider the parallel cases in which the divine bridegroom is the fire and his bride a human virgin. The Vestal Virgins, it is argued with much force, were the brides of the fire, and the theory derives support from the legends of the births of Servius Tullius and other heroes of ancient Latium, as well as from a variety of traditional practices at Rome and elsewhere. The fire-drill, marriage customs connected with the hearth, perpetual fires, come successively under review. Thence we revert to the question of the mode of succession to the kingdom in Latium. It is suggested that the succession was through women, marriage with whom transmitted the crown to the husband, and that husband, a man of another clan, or even of another race. There is much to be said on behalf of the suggestion. It is, of course, justified by similar cases in other parts of the world; but the evidence points still further to the possibility that the bride was won in a contest which might include the slaughter of the previous king. Hence bride-contests are discussed, and the argument leads back to the conjecture advanced in the opening chapter of the first volume that the Priest of Nemi, the King of the

Wood, was nothing less than a personation of the oak-god Jupiter, and the mate of the goddess Diana.

It is needless to say that the argument is of extraordinary interest, and that the presentation of both argument and evidence is conducted with great skill. Though there may be weak links here and there, on the whole the chain is continuous, and the case assumes the aspect of probability. I am not one of those who complain because a scientific writer sometimes ekes out his argument by conjecture. It is a legitimate proceeding. Imagination has a recognised office and employment in scientific enquiry. If Professor Frazer here or elsewhere has indulged in conjecture, he has never, to my knowledge, abused his freedom by stating his conjectures as facts.

The conjecture that the practice of ceremonially bringing infants to the domestic hearth is a mode of presenting them to the ancestral spirits, there can be little doubt, is correct. But we may, perhaps, be allowed to question whether there is sufficient evidence of a deeper reason than this for the ancient Aryan custom of leading the bride around the hearth of her new home. The evidence, too, that Thor was the oak-tree-god is very slender.

But such matters as these are trivial. They are merely mentioned here as samples (not all new) of the debatable points occurring here and there. As compared with the total mass and value of *The Golden Bough*, they are tiny furrows in its precious bark, and they leave the substance unimpaired. It remains a talisman of power. By its means the student will long be able to find his way into dark and subterranean regions of the past, and will obtain access to many secrets that can only be won by adventuring along the devious tracks haunted by dead and dying religions.

E. SIDNEY HARTLAND.

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**America, North: Ethnology.** **Speek.**

*Ceremonial Songs of the Creek and Yuchi Indians.* By Frank G. Speek. With music transcribed by Jacob D. Sapir. University of Pennsylvania: The Museum Anthropological Publications, Vol. I, No. 2, pp. 157–245. **6**

In his second volume of Yuchi Ethnology, Dr. Speek gives twenty-two Creek dance songs, seven Yuchi dance songs, twenty Creek medicine songs and formulas, and two Shawnee love songs. There is given, also, in a convenient table, a list of the plants used for various diseases, together with the scientific names, the native names, a literal translation of the latter, and the cause of the disease.

The author's object is "merely to assemble the material for someone else to "study," and he professes "no attempt . . . to discuss the external qualities or "characteristics of the music itself." The songs were recorded on the phonograph, and the accompanying words and syllables were taken down in phonetic script.

The collection is especially interesting, aside from its musical contribution, for the intimate connection which the people believe to exist between themselves and the animal world, and the efficacy of the compelling song formulas.

W. D. WALLIS.

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## ANTHROPOLOGICAL NOTE.

**Eighteenth International Congress of Americanists, 1912.** **7**

The International Congress of Americanists have accepted the invitation, issued by the Royal Anthropological Institute, to hold their eighteenth session in London in 1912, at the Imperial Institute. Full particulars will appear in the next number of MAN. Meanwhile donations to the general fund and members' subscriptions (£1) should be sent to J. Gray, Esq., 50, Great Russell Street.

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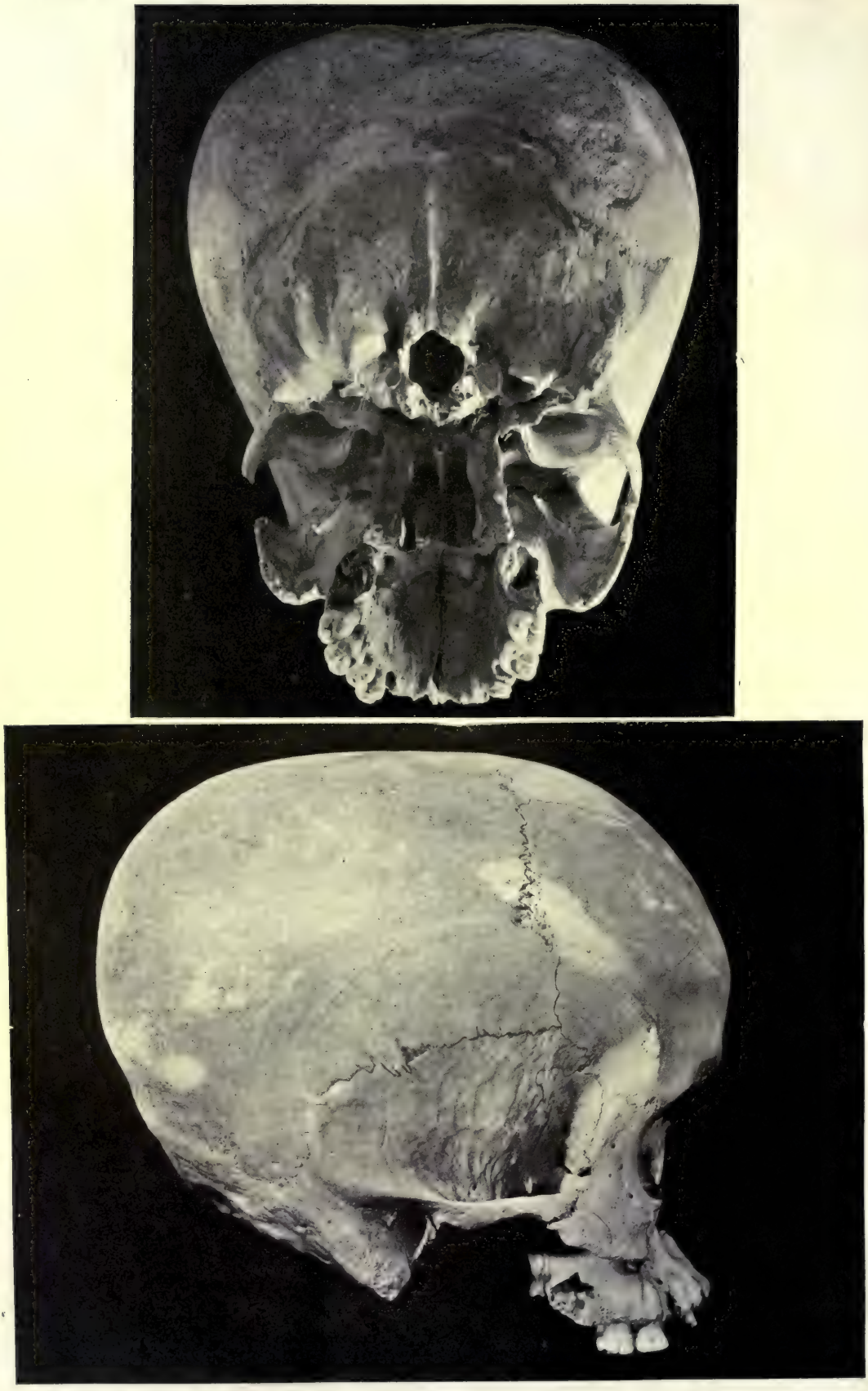

A CRETINOUS SKULL OF THE EIGHTEENTH DYNASTY.

## ORIGINAL ARTICLES.

Physical Anthropology. With Plate B. Seligmann.

**A Cretinous Skull of the Eighteenth Dynasty.** *By C. G. Seligmann, M.D.* 8

The skull, two views of which are reproduced in Plate B, is one of a number discovered by Professor Flinders Petrie while exploring a temple of Thotmes IV at Thebes. It will be seen that this skull (now in the museum of the Royal College of Surgeons) is of most unusual shape, but before describing and discussing this it will be well to quote Professor Petrie's account of the chamber in which it was found. "In the S.W. chamber of . . . (the temple) the floor was found "to rest upon made earth, and not on rock. On digging down here a rock scarp was "found facing the east. . . . Below this scarp an entrance was found leading "into a passage running west; at the end of this passage a doorway admits to a "chamber cut in the rock, in which is a pit descending to a lower level, and "giving access to another passage running east, with a tomb chamber at the end "of it. . . ." When Professor Petrie opened this there was no trace of the original interment, "but the upper passage and chamber was closely filled with at "least two layers of bodies, over eighty being packed into it. . . . These bodies "were scarcely to be called mummies, as they seemed to have been buried in "wrappings without any attempt at preserving the flesh by resin, oil, or salts. "Hence there was only a confused mass of bones amid a deep soft heap of brown "dust."* The condition and position of these bones led Professor Petrie to consider that the chamber in which they were found was an old and plundered tomb, used as a common burying place, perhaps for workmen, during the reign of Thotmes IV or possibly Amenhotep II. Further, the great diversity in the form of the skulls led him to suggest that these were not the bones of natives, but rather those of foreign captives employed on public works.

The skull itself appears to be that of a cretin and exhibits the characteristic lack of development (hypoplasia) of the bones laid down in cartilage. The following particulars are taken from Dr. Keith's description in the College catalogue:—"The "arrest of growth concerns the floor of the posterior fossa; the foramen magnum, "basioccipital and basisphenoid, and the occipital squama hardly exceeding the size "of the parts at the time of birth. . . . The internal auditory meatuses, the "internal ears, and the carotid canals are no further apart than at birth. . . . "The several sutures between the occipital and neighbouring bones are closed, and "were evidently obliterated at an early date. . . . In consequence of the short-"ness of the base, the growth of the cranium has been largely directed upwards in "compensation; the forehead being, moreover, particularly prominent. . . . "There is, moreover, an arrest in the development of the nasal bones and nasal "processes of the superior maxillæ, formed over the anterior prolongation of the "trabeculæ cranii."

Particular stress must be laid on the condition of the nasal bones, since I believe this makes it possible to say fairly definitely that the skull is that of a cretin and not the skull of an achondroplasiac, such as we know existed in ancient Egypt.†

* *Six Temples at Thebes*, pp. 7, 8.

† There is in the Cairo Museum the statuette of an achondroplastic dwarf Khnumhotep found at Saqqarah and dating from the old empire. A reproduction of this statuette is given by Breasted (*History of Egypt*, Fig. 75, p. 140), who, in spite of the absence of all Negrito characteristics, speaks of this man as coming from "one of the pigmy tribes of inner Africa." It seems certain that Khnumhotep was an achondroplasiac; indeed, I have been unable to satisfy myself that any representation of a pigmy is to be found on Egyptian monuments.

Although the general appearance of the specimen immediately suggests that it is the skull of a cretin, considerable care must be exercised in order to exclude achondroplasia. Achondroplastic skulls, like those of cretins, may be high and broad though deficient in length, and may have an unduly prominent forehead. In the living, this latter character may give a sunken appearance to the root of the nose, and if the latter be short the whole physiognomy may suggest defective development of the nasal bones.

In the skull under consideration, the arrest of the development of the nasal bones is very marked, and this also occurs in the skulls of undoubtedly cretinous calves in whose thyroid glands colloid is completely absent. In achondroplastic skulls, on the other hand, the nasal bones and the nasal processes of the maxillæ develop normally, though owing to the shortness of the base the angle made with the frontal may be abnormal. This statement is based on the examination of the skull of an achondroplastic infant in the museum of the College of Surgeons kindly placed at my disposal by Mr. Shattock, whom I take this opportunity of thanking for the assistance he so readily gave me. In this skull the nasal bones and the nasal processes of the superior maxillæ are normal, but the nasal bones are set at right angles with the frontal, *i.e.*, at an acuter angle than in the normal subject. Thus the condition presented by this achondroplastic skull differs in an important particular from that of the eighteenth dynasty Egyptian skull under discussion, while the latter agrees in this particular with undoubtedly cretinous skulls, so that there is every justification for regarding the skull, which forms the subject of this note, as that of an eighteenth dynasty cretin.

C. G. SELIGMANN.

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Africa, East. Hobley.

**The Wa-Langulu or Ariangulu of the Taru Desert.** *By C. W. Hobley, C.M.G.* **9**

There is a small but interesting hunter tribe which inhabits the thorn-bush country or Nyika, known as the Taru desert and their habitat extends from the Sabaki valley to some distance south of the Uganda Railway, almost as far as Mount Kilibasi. They originally lived entirely by the chase, killing their game by poisoned arrows; their bows are the longest seen in East Africa, and often measure 5 feet by 6 inches. They are believed to be allied to the nomad tribe known as Wa-Sania. They were formerly serfs of the Galla, and if they killed an elephant they had to present one tusk to the Galla chief. They say that they moved southwards from the direction of the Sabaki to avoid the jurisdiction of the Galla, and this is probably the case. There is a great scarcity of water in the part of the country they inhabit, and they depend entirely on a very doubtful supply obtained from a peculiar series of holes found in the carboniferous Taru sandstones in which rain water is naturally stored. Like the true Okiek Dorobo they are probably an aboriginal people who became affiliated to the tribe which was once the dominant factor in this region, viz., the Galla, and in the same way that so many of the Okiek have adopted Masai and Kikuyu language, they have adopted the language of their over-lords, the Galla. A small vocabulary has, however, been collected in the hopes that it may contain some traces of the aboriginal tongue.

Europeans have never interested themselves very much in these people, mainly because they inhabit such inhospitable country, and Mr. Hollis is, it is believed, the only other person who has ever made any notes of their customs or speech. They are very suspicious of strangers, and as they only usually know their own language and Ki-Duruma, it is not easy to communicate with them. The writer recently had an

opportunity of meeting a few members of the tribe for a short period, and collected a few notes.

Two elders were interviewed, named Barisa wa Abashora and Dida wa Bonaya. These men live near the Taru Hills and belong to the Okoli clan of the Ariangulu. Ariangulu is their own name for the tribe and they sometimes call themselves Wata; Wa-Langulu is what they are called by the Duruma people.

The tribe is said to be divided into four clans, viz.:—

| Clan. | Sub-Chief. |
|---|---|
| (1) Karara - - - - - - | Ziru. |
| (2) Okoli - - - - - - | Bashora. |
| (3) Beretuma - - - - - - | Ocha. |
| (4) Wayu - - - - - - | Wario. |

The principal chief of the tribe is said to be one Dukata, who lives on the north bank of the Sabaki River near Rogi Hill. They worship a Supreme Being they know by the name of Wak, and worship him by sacrificing goats under certain big trees. They say they have no medicine men.

Both sexes are circumcised.

Two incisors are extracted from the lower jaw, and a V-shaped gap is cut between the two middle upper incisor teeth.

No person can marry within his clan. The bridegroom has to pay a marriage fee of a tusk of male ivory weighing about two frasilas (about 70 lbs.) to his father-in-law, and a cow tusk to his mother-in-law.

They bury their dead, and lay a male in the grave on his right side and a woman on her left side.

They do not forge iron but purchase it from the Giriama; they manufacture their own arrow poison.

They now cultivate maize to a limited extent, and this it is believed is due to their intermarriage in recent years with Duruma and Taita women; in fact, the majority of their huts are now built according to the Duruma fashion, that is to say, oblong in shape, tapering towards the top, and thatched right down to the ground.

The domestic animals seen consisted of fowls and goats; no traces of cattle were observed.

Over the door of the huts various charms are tucked into the thatch, and it was stated that the object of these was to prevent the entrance of thieves while the owners were absent. One of their charms consisted of a rude carving of a head which was said to represent that of a baboon.

A leopard trap was seen in one village; it consisted of two parallel series of posts about three feet in height, with a heavy beam balanced between them, but secured at one end, there was a cage partitioned off at one end in which a live bait consisting of a fowl was placed; over the other end, which was the mouth of the trap, the beam was suspended, and when the leopard entered he was supposed to trip against a fine cord which released a trigger catch and allowed the beam to fall. He would receive a severe blow on his hindquarters and would be crushed into a crouching position. Next morning the villagers would despatch him with a poisoned arrow.

Most of the people now wear a certain amount of cloth, so one cannot say what their original dress consisted of.

Physically they appear to be fairly tall and spare, the Galla type of face is frequently seen, but it is not predominant; unless a representative gathering of elders could be observed it would be unsafe to generalise on this point.

It is hoped that someone who has opportunities will make a detailed study of these people before they become entirely merged with the Duruma, who have spread westward many miles in recent years.

## A Short Ariangulu Vocabulary.

| | Ariangulu. | Galla. |
|---|---|---|
| Arrow | Chuguruba. | |
| Arrow poison | Ada. | |
| Back | Dir. | |
| Beard | Aried | Areta. |
| Bee | Kineso | Karie. |
| Bear (bring forth) | Naduu Indet | Dala. |
| Bird | Shiruhii | Zimbira. |
| Beer | Dadi | Dyalali, also dadi. |
| Bow | Bune. | |
| Bring | Kwier. | |
| Bury | Awalan | Awala. |
| Buffalo | Gedess | Gafarza. |
| Brass | Atio. | |
| Carry | Badi | Gura. |
| Chest | Enduraf. | |
| Children | Luku | Djudji, also Koko. |
| Cloth | Weya | Waya. |
| Clouds | Duruass. | |
| Come | Kwi | Ga, also diefa. |
| Cooking pot | Okoti | Okote. |
| Cow | Lawon | Ton (plural). |
| Crocodile | Niacha | Nadja. |
| Child (male) | Enjoni | Gurba. |
| Child (female) | Nadie | Indalla. |
| Die | Adu | Dua. |
| Dig | Lafkot | Kota. |
| Donkey | Harre | Harre. |
| Drink (*v.*) | Rugi | D'uga. |
| Duruma tribe | Rushor. | |
| Ear | Gur | Gurra. |
| Elephant | Arabe | Arba. |
| Eyes | Ila | Idya. |
| Eyebrows | Nyara | Nara. |
| Excrement | Udan | Udan. |
| Fat | Dada | Cabadu. |
| Fish | Kurtumi. | |
| Fly (*n.*) | Titis | Titiza. |
| Foot | Fan | Fana, also Mila. |
| Father | Aba | Aba. |
| Feathers | Bali | Bali. |
| Giraffe | Sutowo. | |
| Go | Sur | Ba. |
| Goat | Rer | Ree. |
| Guinea-fowl | Solola | Zololia. |
| God | Waka | Wakayo. |
| Grass | Buyo | Marga. |
| Gourd | Buchum. | |
| Ground (earth) | Lafa | Lafa. |
| Galla tribe | Oruma | Oromo is the name by which the Gallas call themselves. |
| Hair | Sifas | Rifenza. |
| Hand | Arrk | Harka. |
| Hill | Dakacha | Borgi, also hadare. |
| Honey | Deim | Dagma. |
| House | Mina | Gee, also Mana. |
| Head | Mata | Mata. |
| Hippopotamus | Kuobi | Robi. |
| Horse | Farrde | Farta. |
| Iron | Sirila | Zibili. |
| Knife | Bilo | Zenti, also harutu |
| Kamba tribe | Kambicha. | |
| Leopard | Kerans. | |
| Lizard | Chure | Locho. |
| Lion | Neika | Neuja or Neutcha. |
| Lightning | Angasu | Bakaka. |
| Leaves | Kola | Bala. |
| Maize | Majawo | Bokolo. |
| Man | Dira | Dira (plural). |
| Mother | Aya | Ayo. |
| Mtama | Misinga | Mizinga. |
| Masai tribe | Kore. | |
| Nails | Kenda. | |
| No | Efet or Efedo | Wau. |
| Nose | Funan | Funan. |
| Partridge (francolin) | Gororí. | |
| Penis | Shudo | Luba, also zala. |
| Pool | Kono | Gibe, also tekafe. |
| Rain | Boke | Boka. |
| Rhinoceros | Warsess | Worabo. |
| River | Laga | Aba-abofni, also galana, also laga. |
| Road | Dirbu | Kara. |
| Saliva | Anchof | Gorora, also handjufa. |
| Sand, soil | Bie | Bio. |
| Sheep | Cla | Hola. |
| Sandals | Kobari | Kobe. |
| Snake | Buf or Bof | Bofa. |
| Strike | Dani | Dana. |
| Sweet potato | Chamari | Dinitaha. |
| Swahili tribe | Amar. | |
| Teeth | Ilkan | Ilkan. |
| Thunder | Bakaka | Mandia. |
| Tongue | Arawa | Araba. |
| Tree | Muka | Zombo. |
| Testicles | Chindan | Dyidan, also zeru. |
| Taita tribe | Digiri. | |
| Urine | Fichan | Findja. |
| Vagina | Fadur | Fudji. |
| Water | Bisani | Bizan. |
| Wind | Damoch | Bube. |
| Woman | Nadien | Naden (plural). |
| Yes | Ruguma | Ee. |

NUMERALS.

| | ARIANGULU. | GALLA. | | ARIANGULU. | GALLA. |
|---|---|---|---|---|---|
| 1 | Taha | Toko, or Taka. | 9 | Sagal | Zagal. |
| 2 | Lam | Lama. | 10 | Kuden | Kudan. |
| 3 | Sedi | Zadi. | 20 | Kurlam. | |
| 4 | Arfur | Afur. | 30 | Kusedi | Zodoma. |
| 5 | Shen | Zan. | 40 | Avuri | Aportam. |
| 6 | Ja | Dya. | 50 | Kurshen | Zantama. |
| 7 | Toib | Torba. | 100 | Sodoma | Diba |
| 8 | Sadiet | Zadeta. | | | |

NOTE.—The only Galla vocabulary available was one compiled some forty years back by a German missionary in the south of Abyssinia, so considerable dialectic differences may be expected. C. W. HOBLEY.

## Solomon Islands: Linguistics. Wheeler.

**Two Tales in Mono Speech (Bougainville Straits).** *By G. C. Wheeler, B.A.Lond.* (*Roy. Soc. Gov. Grant*). **10**

The following are from a collection of tales (*lagalagala*) made in Shortland and Treasury Islands. Dudueri has a place in the religion of the people; here the text is treated only philologically.

No. 1.—DUDUERI.

(A.) Au sana[1] iua "emiagagana fanua tapoina. emiaelima[2] aia. emiagaloama"[3] iua Dudueri. iua. Irigagana. irifose kiniua[4]. iriala Magusaiai[5]. iriala. irieli au leana[6] fasala. irieli ga aia. irieli. irifagafuli[7]. iripipisi. irigaloama. lama irifasafili[8] kenoa. iriena ga kiniu. renuasi.

(B.) irifosema[1]. irifosema. eang Dudueri darami tapoina[2] ihamako[3]. "soa "lama dreaaang fanua. sagu beampeu irigaloma[4]. au andreagaloama[5] lama reaaang "darami" iua ga Dudueri. iua. fanua irifosema. irisoku Piogai. igumo kiniu. dehautupi[6]. iutupu sana au. ikafuru ga.

(C.) Dudueri. irisoku fanua famataang[1]. kiniu itataposa[2]. "iafaua[3] ga sagu "au amfautupi?[4] haipaiteang[5]. sagu au iutupu. haikahuruuta"[6] iua ga[7] Dudueri. iua. i'nkoti ga darami. itaupong[8]. isuala. isale aloaga[9]. isale. ea[10] tiong Dudueri igagana kenoa. iau kenoa. Piogai[11] iau. iua. isoma[12]. somanana[13].

Told by Baoi of Faleta.

*English Translation.*

(A*.) Once upon a time he said, "All you men go and dig up an *aia*, and bring "it here," quoth Dudueri. He spoke. They went, and paddled in their canoe, and crossed over to Magusaiai. They crossed over; they dug up a tree of the kind called *fasala*; so they dug up an *aia*. They dug; they finished digging; they tied it to a log to carry on their shoulders, and carried it. Then they brought it down to the sea. They lifted their canoe and launched it; they put it in the canoe and (B*) paddled back. They paddled back. Dudueri had a lot of food cooked. "Yes, "then the men shall eat; they have brought me the thing I wanted; those who "bring the tree shall have food afterwards," quoth Dudueri. He said. The men paddled home; they came to Piogai; the canoe capsized; they sank it, and his tree sank (C*). Dudueri was wrath. The men got home, but the canoe was broken up. "Why have you sunk my tree? I am angry with you. My tree has sunk. "I am angry," said Dudueri. He said. He took hold of the food and upset it. It grew up of itself; the *aloaga* kept alive; it kept alive. The man Dudueri went into the sea; he stayed in the sea; he stayed at Piogai. It has been said: it is ended. It is the end.

* These letters are to show the correspondencies with the Mono text.

NOTES.

(Only philological notes are given here; see elsewhere for sociological and geographical notes.)

(A.) [1] *Au sana:* verbal subst. = 'his staying, stopping." A common expression in the tales. Here can be translated by "once upon a time." [2] *Emiaelima* = *emia* (verb. prefix, 2 plur. fut.) + *eli* (dig) + *ma*. [3] *Emiagaloama; galo* (to bring) + *-ama* (another form of *-ma*). [4] *Kiniua: kiniu* + *-a*: the suffix *-a* denotes place where or whither; also nearness. After final *a* it is *-ang*. (See C.[1] below.) [5] *Magusaiai:* after proper names of places the suffix *-a* is not used to denote place where or whither; the place-name standing by itself gives this meaning. (See note C.[11] below.) [6] *Leana: lea-* (name) takes always a possessive suffix. [7] *Fagafuli: fa* + *gafulu* (to come to an end): *fa-* is the causative prefix, which may be used with a great many verbs (*gafulu;* the simple verb is perhaps not used in the form *gafuli*). *Fa-* may also be written *ha-*. [8] *Fasafili* = *fa-* (causative prefix) + *safili* = to come, arrive.

(B.) [1] *Irifosema: fose* = to paddle a canoe; *-ma* = hither. [2] *Tapoina* = much, many, several, all. *Tapoi* = to be plentiful; *-na* is an adjectival ending. [3] *Ihamako* = *fa-* + *mako* (to be boiled, be cooked). [4] *Irigaloma:* notice the suffix in the form *-ma;* whereas above it was *-ama*. [5] *Andreagaloama* = *an* + *drea* (verbal pref. 3 pl. fut.) + *galoama*. The prefix *an-* (*ang-*) is used to give a relative meaning to verbs and other words; *tiong angiroro* = "the man who saw it"; *tiong ansana saiga* = the man whose garden it is (*sana* = his). [6] *Dehautupi: utupu* = to sink (intrans.): *fautupi* = to make to sink.

(C.) [1] *Famataang* = *famata* (village) + *-ang* (hither; denotes place whither: see A.[4] above). [2] *Itataposa:* was broken up. The usual prefix denoting a passive state is *ta-*: here the reduplication probably has a reference to the canoe being in many bits. Reduplication, in general, denotes plurality or frequency. [3] *Iafaua* = why? "Why?" is translated by *-afaua* with verbal prefixes, which may either agree with the verb or be in the 3 pers. sing. past. Here we might have *angafaua*, the 2 pers. plur. past prefix. [4] *Amfautupi: am-* (or *ang-*) is the verbal prefix, 2 pers. plur. past. [5] *Haipaiteang: hai* (verb. pref. 1 pers, sing. past) + *paite* (to be angry) + *-ang* (pronoun, 2 pers. plur.; object). [6] *Haikahururuta:* = *hai* + *kahuru* (to be angry) + *uta*. The suffix *-uta* (*-ata, -ita, -otu*, according to the preceding vowel) may be added to verbs, or not; apparently it does not affect the meaning, but merely is analogous to a cognate accusative. [7] *Iua ga.* The enclitic *ga* is constantly found after the first word of a sentence and is often hardly to be translated: it is analogous to the Greek δέ and γάρ. Standing as the first word in a sentence it = "therefore." [8] *Itaupong:* the *-ng* here is probably the often-found suffix to verbs, denoting "there, thither," or not to be translated. [9] *Isale aloaga:* "the *aloaga* kept alive": the other food died. [10] *Ea:* "the, this, that"; another form is *eang* (*eang Dudueri*, above, B). [11] *Piogai:* note the proper name does not take the suffix *-a* to denote the place where. (See Note A.[5] above.) [12] *Iua. Isoma:* the standard ending for a *lagalagala* (tale): *ua* = to say. Here *iua* perhaps = "he (the teller) has spoken," or is it a passive? *isoma* = "it (the tale) has ended," or "he (the teller) has finished." [13] *Somanana:* this and the two preceding words invariably end the tales. *Somanana* is a much-used expression to denote "that is all," "that is the end," "that is over." *Soma* = end: *-nana* either (1) = "it is": or (2) is a reduplicated *-na* (of it): or (3) is *-na* (of it) + *-na* = "it is."

(The above notes were got with the help of the natives Segimeti, Mule, Bitiai.)

## No. 2.—Ulina angoosi sana[1].

(A.) eriasae[2] loana natuna. magota enaăũ sana. enalafilafi enagaloma kore enaosi ga ulina. enaselo korea. "kokong selo. ulina selo" enaua. enabui[3] asu. enaisang ga apasa[4]. enaamisu. puai enaisang petaang. enahamako. enaoleole. enaboi. dreafotuma ga natuna sana kanegaua[5]. "maang egutaimia, boo gaina[6] lamanaimia[7]

(B.) andregaloama"[1] enandi[2]. dreapapasu. dreadarami. dreagolu ga ulina magota. enaboi. dreasuele. ilale[3]. dresae natuna loana. deeeva. ea magota ilafilafi igaloama ga kore. iosi ga ulina. iselo. kokong iselo. ifamako. ifakoro kabaikaang. ioleole. ibui asu. iisang ga apasa. iamisu petaang. ifalulusu puai. ifamanunu.

(C.) au sana[1] irisokuma ga natuna sana kanegaua. iindi "emiararami ga ena. emia[2] boo" iindi. "a'nta[3] ingalonama[4]" iindi. iridarami. iboi irisuele. ilale. "iafaua ga magota[5]? boi tapoina taragaganaata saigaang enaporo ga boo. taraau saraata[6] ape enaporo?" reua. irisae. irilefemalema[7]. reofong. "tararoro" reua. iosi ga ulina.

(D.) iselo korea. iselo darami. "ogē-, magota ea maita boi tapoina ulina ga gogolua[1] saraata" reua. "hamanunu. enaboi tarafotuma tiga saiga lama fanalapu" iua ga natuna. irilefe saigaang. irieeva. ilafilafi. refotu. resoku numaang. "maang sang kanegaua enaa emia boo" iindi. "samia tala[2] irigaloama" iindi. "fealau[3] boo gai? maito fang[4] uling ga ena (*or* gaina). teteleami sang ga "boo"[5] inami[6] sang" iing. ilapu natuna. imate. iua. isoma. somanana.

(By blind Bitiai. An Alu, Mono, and Fauru tale.)

*English Translation.*

ULINA ANGOOSI SANA. (The woman who used to cut up her body.)

(A.) Her son-in-law and her daughter would go inland. The old woman would stay behind. When the afternoon came she would bring a cooking-pot and cut up her body: she would boil it in the pot. "Cook taro; cook her body," she would say. She would prepare betel-nut lime and pepper: she would throw away the betel-skin; she would spit; and throw lime on the ground. She would cook (the flesh), and hang it up. When night came on her daughter and daughter's husband would come back. "Ah! my dears, here is pig (B) which your *manai* ("uncles") brought here," she would tell them. They would take it down, and partake; they would eat the old woman's body. Night would come on and they would sleep. Day dawned: her daughter and son-in-law went up inland. They worked. When afternoon came on this old woman brought a pot: she cut up her body: she boiled it: she boiled taro: she cooked all properly. She put it into a basket; and hung it up. She made a chewing-mixture; and threw away the betel-skin. She spat on the ground; she sprinkled lime on the ground. She kept quiet. (C) Presently, her daughter and her daughter's husband arrived. Said she to them: "Eat this; it is "pig for you," said she to them. "It is what they brought here," quoth she. They eat. Night came on and they slept. Day dawned: "What does the old woman do? "Every day when we go to the garden there is pig. If we stay, there is no pig," said they (d. and h.). They went out: and came back again. They kept quiet. "Let us see," said they. She cut up her body; (D) and cooked it in the pot. She cooked vegetable-food. "Hullo! We have been eating this old woman's body "every day," said they. "Keep quiet; when night comes on we will go back from "the garden, and then I will kill her," said her daughter. They went away to the garden; and worked. Afternoon came on and they went back to the village. They came to the house. "Oh! you, here is pig for you and your husband," said she to them. "Your men brought it," said she. "What kind of pig is this? It is your "own body. When you give it to us, 'it is pig' you tell us," said she to her (the m.). Her daughter killed her. She died. It is said: it is ended.

It is the end.

NOTES.

[1] *Angoosi sana:* is the verbal substantive, denoting frequentative action; with the relative prefix, *ang-* "the woman who used to cut up her body."

(A.) [2] *Eriasae:* note the future prefixes used, down to *ilale* [B., n. 3]. Here they seem to denote habitual past action. [3] *Enabui asu: bui* = to prepare the ingredients for betel-chewing (?) [4] *Apasa:* the remains, refuse of anything. Here the outer skin of the betel-nut. The actions of chewing, spitting, and scattering lime are, it would seem, to make believe that several men had been to the house. [5] *Kanegaua* = *kanega* (husband) + *ua* (together with, and). [6] *Gaina* = *ga*+*ena*, this (emphatic). [7] *Lamanaimia; manai*, plur. *lamanai* = the men of the preceding generation in a totem-clan; or as blood-kinship, a mother's brother.

(B.) [1] *Andregaloama: an-* is the relative prefix, here as object. [2] *Enandi: ena* + *i* (to say) + *di* (to them). [3] *Ilale:* note the change to past prefixes; single actions are now spoken of.

(C.) [1] *Au sana:* here seems = "bye and bye." [2] *Emia boo: egn, eng*, &c., is the possessive used with anything that is to be consumed by a person. [3] *A'nta:* perhaps is a form of the relative prefix *an-, ang-*. [4] *Ingalonama:* the less common prefix *in-*; perhaps is of passive meaning. Note the

unusual *n* after the *o* of *galo*. [5] *Iafaua ga magota:* here *iafaua* is taken as an independent verb. Another reading might be that it = "why"? and that *iafaua* down to *ape enaporo* is one sentence. In this latter case we should have, "Why, when we go daily to the garden, does pig come for the old woman, but if we stay it does not come?" *magota* being taken as in the objective case of advantage (*ethic dative*). [6] *Taraau saraata:* the verbal substantive with a verbal prefix, and the ending *-ata*. [7] *Irilefemalema:* here *-male-* is infix = "again."

(D.) [1] *Gogolua saraata:* note the suffix *-a* in *gogolua*, which seems to be of the same nature as the *-ata* (*-ita*, *-ota*, *-uta*, *-eta*) used after the verb, and verbal substantive (as here). *Golu* = to eat fish or flesh, *aang* to eat vegetable food. [2] *Tala: tala* = (1) war; (2) a chief's men, as here. The man was a chief, or his wife a chiefess. [3] *Fealau* = which? or what kind of? [4] *Fang:* exact meaning uncertain. Perhaps it is the same word as the reciprocal particle *fan-*, "one another," and is here used to stress the possessive suffix *-ng* = thy (as is *maito*). [5] *Boo:* is here the object of *inami sang*, "You tell us 'pig.'" [6] *Inami sang:* verbal substantive of *i*, to say, with the objective pronoun of the 1st pers. plur. exclus.

G. C. WHEELER.

## Religion. Hornblower.

**A Note on the Secretary to whom the Prophet Mohammed is traditionally supposed to have dictated the Koran.** *By J. D. Hornblower.* **11**

The Christians of the Near East firmly believe that Mohammed's secretary was a Copt, although this view is not generally shared by Mohammedans.

In support of the theory, a well-educated Syrian has produced an ingenious interpretation of certain mystic letters found in the Koran. At the beginning of the 19th chapter, "Miriam," which gives Mohammed's account of the Virgin Mary are found the letters كهيعص (K, H, Y, Ain, S). Similar mystic letter-combinations are found at the beginning of other chapters—for example, *Ta-ha* and *Ya-sin* (which, being of holy import, have been adopted as men's names by Mohammedans)—and volumes of learned conjectures have been produced to elucidate their meaning.

Now the chapter "Miriam" is naturally of special interest to Christians, and it has been conjectured by some that the letter-combinations at the head of it would give a clue to the religion of the secretary. The clue desired has been arrived at by my correspondent in the following manner:—The letters of the Arabic alphabet, arranged in their primitive order (known as the *Abjedieh* from the order of the first four letters A, B, G, D) are used as in Greek to denote the numerals. A common form of anagram in Arabic is to take the total number resulting from adding up the numerals represented by the letters of a certain word or combination of words, and then resolve this total into other numerals represented by other letters, which will give the real meaning of the anagram. This is the process supposed to have been followed by Mohammed's scribe in putting the letters above mentioned at the head of the chapter "Miriam," with the following result:—

ى = 10; هـ = 5; ك = 20; ع = 70; ص = 90. Total, 195.

This total may be also made up as follows: 1, 30, 40, 60, 10, 8, 1, 30, 5, 10. The Arabic letters corresponding to these numerals are ا ل م س ى ح ا ل هـ ى, which put together give the words المسيح الهى *(El-Mesih Alahi)*, the meaning of which is "Christ is my God."

This constitutes, in the fervent Oriental mind, an absolute proof of the Christianity of Mohammed's secretary, though to others it may be less convincing, especially as the details given of the Virgin Mary in this chapter are often far different from those that would be in a Christian's mind, even supposing him to be well versed in the apocryphal Gospels, both existing and lost, which give many accounts of the Virgin of a very different nature from those now received.

J. D. HORNBLOWER.

Africa : Sociology. Hartland.

**Dinka Laws and Customs: a Parallel.** *By E. S. Hartland.* 12

In an introductory note to the collection of Dinka laws and customs, made by Captain Hugh O'Sullivan and printed in the *Journal of the Royal Anthropological Institute*, Vol. XL, I drew attention to the arrangements for "raising up seed" to a man who dies childless. When such a man, it will be remembered, dies childless, or at least sonless without near relatives, and leaving only widows beyond the age of child-bearing, it is incumbent on his widow (or daughter, if he leave one) to contract marriage in his name with a woman, who by the act of marriage becomes in law his widow and is charged with the responsibility of bearing his heir. For this purpose the widow who marries her provides her with another man with whom to cohabit ; and all the offspring of this union are regarded as the children of the deceased. I then observed (and repeated the observation in *Primitive Paternity*, Vol. I, p. 315) that the Dinkas probably carried the practice of procuring, artificially, a son for a childless man further than any other people.

In this, however, I was wrong. I have been reminded by an article by Dr. Kohler in the *Zeitschrift für vergleichende Rechtswissenschaft*, Vol. XXV, p. 434, that the ancient Persians practised a similar custom. West, in a note to his translation of the *Bundahish* (*Sacred Books of the East*, Vol. V, p. 142–3), enumerates from the *Rivâyats* five kinds of marriages, or rather five kinds of wives, known to the ancient Persians. Among these five is the *Satar* (adopted) wife. When a man over fifteen years of age dies childless and unmarried, his relatives provide a maiden with a dowry and marry her to another man. Half of her children belong to the dead man, and the other half to the living ; while she herself in the next world will be the dead man's wife. The analogy between the two cases is obvious. But it is to be noted that in the Persian case the girl is married at the expense of the deceased man's relatives to a living man, upon condition that she is to be the wife of the deceased in the other world, and that of the children she bears to her earthly husband one half are to be reckoned to the deceased. Moreover, the proceeding is only adopted where the deceased has died not merely childless, but unmarried. In the Dinka case, on the other hand, the deceased must have been married, for it is only the widow or an unmarried daughter, if Captain O'Sullivan's collection be complete on this point, who can marry the new wife. This new wife, too, is married not to another man but to the deceased ; she becomes in law his widow ; and all the children she bears are reckoned as his. Among the Dinkas a widow cannot marry again, though she may bear children—such children, by whomsoever begotten, being reckoned to the deceased husband. Among the Persians, however, a widow could marry again, though if her husband had died childless she was in exactly the same position as a Satar wife : half her children belonged to her first husband ; and in any case she herself would belong to him in the next world.

In both cases the reason for this curious arrangement is the value of offspring, even to a dead man. The Dinkas are ancestor-worshippers ; and ancestor-worship is carried on for the advantage not merely of the descendants, but also of the ancestors themselves, who benefit by the offerings made to them. The Persians probably indulged at one time in the direct cult of the dead ; but they had passed beyond it to the higher religion of Zoroaster. Yet something more than a relic of it is to be traced in the teaching of the high priests "that the duty and good works which a son "performs are as much the father's as though they had been done by his own hand." Wherefore the faithful are enjoined in the *Shayâst La-Shayâst* "to persevere much "in the begetting of offspring, since it is for the acquisition of many good works at once" (*Sacred Books*, Vol. V, p. 345). E. SIDNEY HARTLAND.

**J. R. Mortimer, Esq.** *By W. Wright, M.B., D.Sc.* 13

It must have been with the deepest regret that many members of the Anthropological Institute heard of the death of Mr. J. R. Mortimer. While it is probable that but few members of the present generation had the privilege of knowing him personally, all must have been familiar with his work and writings. Born at Fimber in 1825, Mr. Mortimer devoted the last fifty years of his long life to archæological investigations into the manner of life, the customs, and physical appearance of the prehistoric inhabitants of his beloved Yorkshire Wolds. It is no slight cause for satisfaction that he lived long enough to incorporate his results and conclusions in book form. *Forty Years' Researches in British and Saxon Burial Mounds of East Yorkshire* is a book which must for ever be the final authority, so far as Yorkshire is concerned, on these most interesting questions, for the work of the archæologist once done can never be repeated. It is this which adds so enormously to the heaviness of his task, for the archæologist can only escape censure by the most rigorous attention to the most elaborate and oftentimes the most tedious precautions. Fortunately the two important qualities of thoroughness and patience were present in Mr. Mortimer's character to a quite unusual degree, and it is due to this that his work has the high and permanent value which it is universally admitted to possess.

Having had the privilege on several occasions of participating with Mr. Mortimer in his "diggings," I can personally testify to the meticulous care with which all the operations were performed. More than this, Mr. Mortimer alone among his contemporaries (with the notable exception of General Pitt Rivers) had the notion to collect in one building all the bones and relics obtained from the barrows which he had opened, so that at Driffield, as at Farnham, are museums in which all the evidence is present and in order, not one link being absent. By this Mr. Mortimer has placed all students of prehistoric problems under an incalculable debt of gratitude. It is devoutly to be hoped that the dispersion will not be allowed to take place now that the collection has passed from his charge, but that it will remain a lasting memorial to the industry, enthusiasm, and far-sighted intelligence of a man who in his later years lived with the almost single purpose of adding to our knowledge of those people who moved to and fro over the face of our country so many centuries ago.

No obituary notice could be anything but incomplete which made no reference to some of Mr. Mortimer's personal qualities. He was already advanced in years when I first had the pleasure of meeting him : his tall figure was already beginning to bend, but the energy and enthusiasm of youth were still there, and there they remained until the end. He was of a peculiarly kind and simple disposition, with a genius for friendship. He was a man of few words, with whom, however, it was possible to spend periods of quiet conversation or of almost unbroken silence with complete satisfaction and pleasure. To me he always seemed to personify the wide, warm, and generous spirit of the wolds. He lived much during late years in the Past, from which he had gleaned an inexhaustible store of reminiscences.

He has left a great gap in the ranks of English archæologists, but his work has been accomplished, and it will remain as a memorial so long as Englishmen continue to take an interest in the prehistoric inhabitants of their country. To his friends he has left many happy and tender memories, only to be effaced by the all-prevailing hand of Death.

WILLIAM WRIGHT.

## REVIEWS.

**Statistics.** **Yule.**

*An Introduction to the Theory of Statistics.* By G. Udny Yule. London: Charles Griffin & Co., Ltd., 1911. Price 10*s.* 6*d.* net. **14**

Anthropologists will be glad to learn that a text-book dealing in a comprehensive manner with the new statistical methods, and intelligible to persons having only a limited knowledge of mathematics, has at last made its appearance. No more capable an author for such a text-book could have been found than Mr. Udny Yule, whose name will always be associated with those of Galton and Pearson as one of the founders of the new science. The work is based on the Newmarch Lectures delivered by the author at University College, London, and the whole subject is expounded in a clear, logical, and original style.

Mr. Yule divides his subject into three main divisions: I. The Theory of Attributes; II. The Theory of Variables; and III. The Theory of Sampling.

In Part I. the theory of classification by dichotomy and of manifold classification, is explained. This section also deals with the very important subject of the association of attributes, the degree of which is so simply expressed by the author's well-known coefficient of association, here clearly distinguished from the coefficient of correlation with which some undecerning critics have recently confounded it. A simple explanation of Pearson's contingency coefficient and its limitations is given in this section.

In Part II.—dealing with the theory of variables—we have valuable chapters on frequency of distribution, averages, measures of dispersion, and correlation. These chapters are characterised by the great breadth with which the subject is treated; not only do we find discussions of the properties of arithmetical means, and medians, but also of the less commonly employed geometric and harmonic means. Similarly the student is not left with the impression that the standard deviation is the only known measure of dispersion, due attention being directed to the calculation and properties of the mean deviation.

The chapter on partial correlation will be of special interest and value to the student with only a limited knowledge of the higher mathematics. The theory of partial correlation promises to be a most powerful instrument of investigation—not only in physical anthropology but more especially in psychological anthropology. This theory as originally propounded could be understood only by persons trained in the use of determinants till Yule devised his marvellously simple proof in which the use of determinants is entirely dispensed with. This method is here explained for the first time in a text-book. In his discussion of the theory of sampling, Mr. Yule has introduced several innovations; he has, for example, got rid of that confusing terminological survival "probable error" and substituted for it the easily intelligible "standard deviation of simple sampling."

At the end of each chapter is a bibliography for the use of students who desire a more advanced knowledge of the subject, and numerous exercises are given for practice in statistical calculations.

We have no hesitation in saying that the publication of this volume will give a great impetus to the diffusion of exact methods of dealing with anthropological data, and thereby lead to important advances in the Science of Man. J. G.

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**Burma.** **Milne.**

*Shans at Home.* By Mrs. Leslie Milne. Pp. xxiv + 289. London: John Murray, Albemarle Street, W., 1910. **15**

The Shan among whom Mrs. Milne has lived are those of the Northern Shan States and form but a fraction of the widely-spread Tai race. From Assam on the

west to Cambodia and Annam on the east; the Tai are still numerous and offer to the student of ethnology and of linguistics many difficult but interesting problems.

Mrs. Milne's picture of Shan life is clear and very complete. She describes in simple straightforward language the life-history, from the cradle to the grave, of a people of remarkable gentleness and kindly ways. Obviously her task has been one of affectionate regard, a pleasure as well as a pious duty. Birth, marriage and death customs, games, food, the arts and industries, the folklore and the religious beliefs of the Northern Shan are pictured for us finely with insight, respect and sympathy, qualities which give an additional value to the book. The numerous beautiful photographs by the author illustrate and amplify the text and adorn a very handsomely presented work.

In her preface (p. xix) Mrs. Milne deals rather scornfully with the expression, "worship of the implements of trade such as plough or a razor," and quotes a Kashmiri informant to the effect that the prayer is invariably addressed to an unseen deity. The actual state of affairs is made quite clear by Mr. Crooke in the *locus classicus* on Tool fetishism (*Folklore of Northern India*, II, p. 183 *et seq.*). The attention (I avoid the term worship deliberately) and the respectful regard which are paid by Hindus to the implements of their industry seem to be based on reverence for the power in the tool or instrument, be it the pen of the ready writer or the sword of the soldier, the quality in virtue of which they work. Hindu religious theory shows very markedly the dependence of the personal on the impersonal phase of religious respect and awe. The explanation given to me by a Bengali clerk of the Sri panchami festival, was that they worshipped the power of the pen, the implement of the writer caste.

The belief in a dual spirit guardianship is interesting. Lushai belief explains the instability of human character as typified by Lushai, *varium et mutabile semper*, as due to the conflict of two spirits, *thlarao* (*Ethnography of India*, p. 226).

The bean game, known among the Shans as *maknim*, is widely diffused in this area. It is played in Manipur, the Naga Hills, and the Lushai Hills, according to rules almost identical in every detail with those given by Mrs. Milne (p. 61).

The device of marking grades of social maturity by differences of coiffure is common and is well marked among the Tibeto-Burman races. The separation of the sexes at the fast days is a feature of some sociological importance and is found among the Naga as a part of the genna system.

At a time when the conceptional theory of the origin of totemism is to the front, beliefs such as those of the Shan (p. 181), however faint the light they throw upon this difficult problem, should be carefully analysed and their provenance and history ascertained. "The soul of a child is believed to enter into the mother from 20 to "30 days after conception. It is brought to earth by an attendant spirit. It alights "on fruit or vegetable food, but not on meat, when the woman is eating, and is "swallowed by her." Here, then, a child is a revenant, a reincarnation of a previously existing soul, here, as among the Tibeto-Burman races, often the embodiment of deceased tribesman (p. 111).

The chapter on medicine and charms is deserving of careful study and attention and is of especial interest to the folklorist. It shows the effect of the mixture of ideas and practices which inevitably results from the conflict of various stages of mental culture.

Mrs. Milne hazards the suggestion that the thunder legend (p. 207) may have come in someway from Manipur. It is a curious and perhaps a relevant fact that polo started in Manipur in the reign of Khagenba, *circa* A.D. 1600, a monarch whose intimacy with the Shan kings of his day was the feature of his foreign policy, which pushed him over his western border into Cachar, where he captured many ponies.

Polo in Manipur originated spontaneously, as I hold, as a development from the national game of hockey. Its name in Manipuri, *sagol kangjei*, means pony hockey, (*Sa* = animal, *gol* = foreign, *kang* = bean (the bean used in the game which Shan call *maknim*), and *jei* = to strike). It would be well within the bounds of possibility that the Shan legend had its origin in the days, centuries ago, of the *entente cordiale* between the Shan and the Manipuri kings.

At a time when the Council of the Royal Anthropological Institute are pressing upon Government the importance from a commercial point of view, of a sound systematic knowledge of the social ideas of the dependent races within the Empire, evidence such as that which Mrs. Milne gives on pp. 137 *et seq.* of the failure of British traders to grasp the markets which soldiers and civilians have won for him is singularly valuable and apposite.

Of the sidelights into the character and habits of this very charming and interesting people I will cite but two, the splendid tolerance of Buddhism and the difficulty which Shan like others have found in some of the essential doctrines of Buddhism, parts of which read very much like anticipations of the new philosophy which all London has flocked to hear from the eloquent lips of M. Bergson.

I have said enough to show that Mrs. Milne's book is full of personal charm and of interest for the serious student of the anthropology of Further India.

The Rev. W. W. Cochrane, a missionary among this gentle tolerant, industrious people, contributes two chapters to the book, one on the history of the Shan and the other on the language, but no bibliographical list is given.

I do not think the map on p. 4 at all worthy of the book. In conclusion let me express the sincere hope that Mrs. Milne will give us an account of the Palaung, whom philologists place in a linguistic group, Mon Khmer, which is of the greatest interest to all concerned in tracing out the relationships of the congeries of tribes in this part of Asia with the wild tribes of the Malay Peninsula, and, possibly, even with the Australian savages.

T. C. HODSON.

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**Religion.** **Français.**

*L'Église et la Sorcellerie.* Par J. Français. Paris: Librairie Critique, Emile Nourry. **16**

The practice of sorcery or witchcraft belongs to all races and to all ages. It was co-existent with the earliest-known records of the human species; it exists now more or less among civilised as well as amongst primitive peoples. "Sorcellerie" in its broadest terms does not necessarily imply dealings with evil spirits, but is better defined by the African phrase, "making magic," *i.e.*, the endeavour to alter the normal course of nature by an appeal to, or the exercise of, some superior controlling influence. Nor is it necessary that "Sorcellerie" should be practised exclusively for an evil purpose. The rainmakers and witch doctors, who play so important a part amongst all primitive peoples, are as much revered for their supposed power to break up a drought or to heal the sick as they are feared for their ability to destroy an enemy or to cast a spell on an obnoxious individual or his belongings. Thus, even in the twelfth century the clergy were occasionally wont to claim magical powers, and M. J. Français, in the interesting book before us, tells us that one priest celebrated for his necromancy—Gerbert D'Aurillac—became Pope, while an Archbishop of Besançon employed ecclesiastical wizards to hunt out heretics. At the same time priests were directed to teach their flock that demonological mysteries, and especially the witches' sabbath, were mere creations of the imagination, and that whoever believed the contrary was a heretic and a pagan. Indeed, the people, and not the Church, first took measures to punish suspected wizards and witches by lynch law, but in the thirteenth century the popular feeling had become so strong

that the Church felt bound to take cognisance of the alleged evil. In the fourteenth century, thanks to a Papal bull of John XXII, began a series of the most atrocious cruelties, which lasted throughout Europe for more than 200 years, and, indeed, only ended in 1782 when, for the last time, a woman was beheaded for witchcraft in the Canton of Glaris, a doctor having accused her of having bewitched his daughter.

During the fourteenth and fifteenth centuries what may be called the sorcery mania raged in every European country, the epidemic not only affecting ecclesiastical officials, eager to punish those suspected of diabolical practices, but the people themselves, who denounced their neighbours upon the slightest pretext, such, for instance, as wilfully crushing a snail shell. Moreover, this extraordinary spirit infected the accused themselves, who frequently gave minute details of their amorous adventures with the archfiend, and the obscene and degrading debaucheries of the witches' sabbath. In their turn they would denounce many of their acquaintances as having taken part in these orgies, and, as witchcraft was pronounced an "exceptional " crime " and required only one witness, the number of persons condemned can easily be imagined. In 1676 there was a fashion for sorcery in high circles, and we find ladies of the Court, and, it is said, even Madame de Montespan herself, taking part in the "Black Mass," the leading features of which are described by M. Français, who states that a well-known Parisian abbé was credited with having officiated at these orgies.

With regard to the actual spells and charms described, these differ but little from those exercised all over the world. Waxen images of the person to be afflicted pierced with pins, love philtres, ointments, by which those anointed could become a wild animal such as the legendary Loup-Garou, spells cast over obnoxious personages for private or political purposes, cattle bewitched, were the most frequent; while witches were accredited with a power of transporting their spiritual forms to the Sabbath, leaving their human bodies quietly reposing and apparently asleep, even within prison walls. Though many of the avowals were wrung from the accused by the most horrible tortures, many victims held to their confessions at the very stake, and the force of auto-suggestion has never been more strikingly illustrated than in these instances. Of course, the mark with which the Devil stamps his own and which was invariably sought for and as invariably found, was some spot on the body, perfectly insensible to pain, and from which the torturer's needle would not draw blood. M. Français gives the official statistics of those executed in many of the affected regions, and these, only to quote a few, will give some idea of the number of persons who actually suffered. For instance, in three years one judge alone, M. Boguet, claimed to have burned, between 1658 and 1660, 1,500 persons, while at Strasbourg, in four days, 130 perished at the stake, the numbers in the years 1615 to 1635 amounting to more than 6,000. Protestant Germany was no more merciful than her Roman Catholic neighbours, while the epidemic raged fiercely in Austria and Germany, spreading in a lesser degree to Holland, Switzerland, England, and, in later years, to America.

The book is especially interesting as showing how widely witchcraft of mediæval Europe differed from that of primitive peoples, the former being considered productive mainly of evil and debauchery, while the latter was regarded in a great measure as tending to the general benefit. Another point is the intense personality of the Devil as shown by his amorous tendencies and his general behaviour towards his devotees. It was this, doubtless, which brought about the terrible crusade which M. Français so vividly sets forth, and for which he so scathingly condemns the ecclesiastical authorities as having, in the first instance, given way to popular outcry and then out-Heroding Herod with what he terms their "demoniacal theology." T. H. J.

**Physical Anthropology.** **Weissenberg.**

*Das Wachstum des Menschen, nach Alter, Geschlecht und Rasse.* Von Dr. S. Weissenberg. 220 pp., 2 plates, and 22 graphic charts. Stuttgart : Strecker und Schroeder, 1911. **17**

This is the most important work on the growth and proportions of the human body which has appeared since the publication of Quetelet's *Anthropometrie* in 1870. The author has won already a high place among European anthropologists on account of his researches into the growth and physical structure of the Jews of South Russia. The data of his published papers form the basis of the present book. His aim has been to measure one hundred individuals (fifty male and fifty female) for each year of life from birth onwards until the twentieth year is reached, when larger groups were taken. The larger groups, six in number, represent (1) individuals between 21–25 ; (2) 26–30 : (3) 31–40 ; (4) 41–50 ; (5) 51–60 ; (6) over 61. Fifteen measurements were taken of each individual, including the statue, span, sitting height, length of trunk, arm, hand, leg, and foot lengths, shoulder and hip breadths, head and chest circumferences, head and neck length, body weight, and two measurements of muscle strength. The data yielded by these measurements, tabulated and systematised, form the basis of Dr. Weissenberg's book. The facts are new and particularly valuable because they relate to a race of which very little was known from an anthropological point of view.

It is impossible to summarise Dr. Weissenberg's statistics, and it is almost equally difficult to indicate briefly the conclusions he draws from them. The growth changes are grouped under seven periods : The first, from birth to the close of the third year, is the one of most rapid growth ; in the second, ending with the sixth year, growth has slackened ; in the third, which ends in boys at the eleventh and in girls at the ninth year, a further diminution in the rate of growth occurs ; the fourth period is the one of sexual ripening, growth is accelerated and secondary characters appear. In boys the fourth period extends from twelfth to the end of the seventeenth years, in girls from tenth to the end of the fourteenth year. The fifth period is one of maturation, it extends from the eighteenth to the twenty-fifth in men, and from the fifteenth to the eighteenth in women. Then follows a comparatively stable period—the sixth—which ends for both sexes at the fiftieth year, when the seventh or retrograde period sets in. The stages are convenient, but Dr. Weissenberg is too accurate an observer to regard them as more than approximations to the truth. The difference between one individual and another is often very great, and each part of the body has its own growth history, that of the head, for instance, being very different to that of the leg, and the foot from that of the trunk. The manner in which Dr. Weissenberg has worked out the growth history of the various parts of the body constitutes a real service to anthropology.

Soon after the publication of Dr. Weissenberg's work there appeared in the *British Medical Journal* (July 17th, 1911, p. 1423) a table of the average height and weight of English school children, by Drs. Tuxford and Glegg. The English boy of five is 1·030 mm. high and 17·54 kilos. in weight ; the Jewish boys of South Russia aged five measured by Dr. Weissenberg were 23 mm. less in height and 1·36 kilos. less in weight. In the fourteenth year, the English boys were 1·471 mm. high and 38·15 kilos. in weight, while the Russian Jews were only 18 mm. less in height and ·26 kilos. less in weight. The Jewish girls had overtaken and outstripped the English girls by the fourteenth year both in height and weight. From a comparison of Dr. Roberts's statistics and his own Dr. Weissenberg had inferred that in relatively tall races, such as the English, the growth changes at puberty are later in appearing, are more intense, and last over a longer period than in races of a relatively low stature, such as the Russian Jews and Japanese. The comparison just made

between the modern statistics for English school children and Russian Jews bear out Dr. Weissenberg's conclusions, for it is not until the period of puberty is reached that the Russian girls overtake the English girls in height and weight.

The laws of growth form one of the true foundation stones on which our knowledge of racial anatomy must be based; Dr. Weissenberg has helped to lay this stone securely and truly. A. KEITH.

## ANTHROPOLOGICAL NOTE.

**Eighteenth International Congress of Americanists, 1912.** 18

The International Congress of Americanists have accepted the invitation, issued by the Royal Anthropological Institute, to hold their eighteenth session in London in 1912, at the Imperial Institute. This Congress which meets every two years, is devoted to the historical and scientific study of the two Americas and their inhabitants, and the papers read and the questions discussed during the session relate to the following subjects:—

(*a*) Native American races, their origin, their geographical distribution, their history, their physical characteristics, languages, civilisation, mythology, religion, habits, and customs.

(*b*) Native monuments and the archæology of the Americas.

(*c*) History of the discovery and European occupation of the new world.

The Congress has already met at Nancy, Paris, Berlin, Stuttgart, Vienna, Madrid, Huelva, Turin, Brussels, Luxemburg, Copenhagen, Stockholm, Mexico, New York, Quebec, and in 1910 at Buenos Ayres and Mexico, at the special invitation of the Governments of those countries, in celebration of the hundredth anniversary of Argentine and Mexican independence.

The members of the Congress have more than once informally expressed the hope that an invitation from this country might be forthcoming, and the opportunity has now been taken of removing what has become little less than a national reproach. The desire to meet in England is no doubt increased by the importance of the collections illustrating the archæology and ethnography of America preserved in the museums of this country, and in private hands. The British Museum possesses the largest collection in the world of ancient Mexican mosaics, a splendid series of Peruvian pottery and textiles, as well as the earliest objects collected in New England and the north-west coast of America; the latter including many specimens of the highest value and scientific importance secured during the voyages of Captain Cook and of Vancouver. Oxford possesses an unrivalled collection of ancient Mexican picture-writings, most of them from the library of Archbishop Laud, which are only in part known to the public through the publications of Lord Kingsborough and Prescott's *History of the Conquest of Mexico.* Cambridge owns an extremely important collection of casts of American sculptures; Liverpool, a fine series of pottery and wonderful stone implements from British Honduras; and Salisbury, an unique collection of objects illustrating the craftsmanship of the North American Indians. Besides these many most valuable and interesting specimens, now in private hands, could be collected together and exhibited.

The expenses involved in the entertainment of such a Congress are naturally considerable; the cities which have previously acted as hosts have taken a liberal view of their obligation in this direction, and it would ill become this country to fall short of the standard set by them.

Donations to the general fund and members' subscriptions should be sent to J. Gray, Esq., 50, Great Russell Street.

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PAUL TOPINARD.

## ORIGINAL ARTICLES.

Obituary: Topinard. With Plate C. Chervin.

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**Dr. Paul Topinard. Born November 4, 1830; Died December 20, 1911.** *By Arthur Chervin, M.D.*

Le Docteur Paul Topinard, dont le nom fut constamment associé à celui de Broca dans l'histoire de l'Anthropologie française, est mort à Paris le 20 décembre, 1911.

Il était membre associé de l'Institut Royal d'Anthropologie de la Grande Bretagne et de l'Irlande depuis de longues années (1878).

Sa vie, entièrement consacrée à l'étude, mérite d'être rappelée.

Né à l'Isle Adam (Seine-et-Oise) le 4 novembre 1830, le jeune Paul commença ses études au Collège Ste-Barbe, de Paris. Il fut bientôt obligé de les interrompre pour suivre son père qui, possesseur d'un immense domaine de 20,000 arpents dans l'Etat de New York, venait de se décider à y aller mener la rude vie de pionnier. Le jeune Paul passait son temps à parcourir les montagnes couvertes de forêts où la Delaware prend sa source, sans autre ambition que la chasse ou la pêche. Il mena, pendant une dizaine d'années, une existence de liberté absolue où il acquit cette indépendance d'esprit qui était le trait particulier de son caractère.

On se décida, cependant, un jour, à l'envoyer au Collège de la petite ville de Delhi, voisine des fermes de son père. Puis, il passa à Philadelphie où il suivit tantôt les cours de l'école publique, tantôt ceux du collège des Augustins. La guerre civile que, se faisaient entre eux, les protestants anglais et les catholiques Irlandais fut suivie de l'incendie de son collège, et il fut encore obligé de changer d'école. Cette fois, c'est à New York qu'il alla. Il y resta deux années dans une école commerciale.

Mais le négoce n'était pas son fait. Et, à son retour à Paris, en 1848, Paul Topinard se mit enfin à des études sérieuses, avec ardeur et persévérance. Quelques années après, en 1853, il était nommé interne des Hôpitaux de Paris, après un brillant concours.

Il fut reçu Docteur en médecine, en 1860, avec une thèse intitulée : *Quelques aperçus sur la chirurgie anglaise* qui eut un grand retentissement. Ce succès encourageait le jeune docteur, qui faisait paraître, l'année suivante, un ouvrage remarkquable sur l'*Ataxie locomotrice progressive* qui eut les honneurs d'une traduction en anglais et l'obtention du prix Civrieux, à l'Académie de Médecine.

Paul Topinard semblait donc destiné à se consacrer entièrement à la pratique médicale. Déjà, une nombreuse clientèle réclamait ses soins et il se préparait aux concours des Hôpitaux.

La guerre de 1870 arriva, bientôt suivie de la Commune, et la maison que Topinard habitait rue Royale fut incendiée. Il éprouva alors, comme beaucoup d'entre nous, un découragement profond au contact des terribles événements qui s'étaient déroulés sous nos yeux. Il semblait que tout fut à jamais perdu.

Broca, qui avait enrolé Topinard dans la Société d'Anthropologie, dès 1860, profita de ce moment de découragement pour lui persuader de renoncer à la pratique médicale. Il le pressa vivement de se vouer, avec lui, aux études nouvelles et particulièrement captivantes de l'histoire naturelle de l'Homme. Il fit entrevoir, à son esprit curieux de science, les problèmes à élucider, les vérités à découvrir. Broca fut si persuasif que Topinard abandonna la médecine et suivit Broca, dont il devint l'élève de prédilection et le bras droit.

Broca venait de faire décider la création d'un laboratoire d'anthropologie à l'Ecole des Hautes-Etudes, Topinard en fut le Directeur-adjoint.

Il s'agissait de prendre soin des collections anatomiques qui, déjà, commençaient à s'accumuler dans le Musée de la Société, Topinard fut nommé Conservateur des Collections.

Broca venait de fonder la *Revue d'Anthropologie*, Topinard en devint la cheville ouvrière.

L'Ecole d'Anthropologie venait de s'ouvrir sous la direction de Broca, Topinard en fut nommé Professeur avec les Bertillon, les Hovelacque, les de Mortillet, les Bordier, les Dally, tous aujourd'hui disparus.

Topinard était, comme son Maître, d'une activité dévorante, il suffisait à toutes les besognes : au laboratoire, au musée, à la Revue, à l'Ecole, on trouvait toujours Broca et Topinard à la tâche. Ce fut l'époque héroïque !

Le 1er janvier 1876, Topinard publiait dans la "Bibliothèque des sciences contemporaines," éditée par Reinwald, un volume intitulé *L'Anthropologie.* Ce livre eut un succès extraordinaire. La première édition fut enlevée en quelques mois. C'était, à proprement parler, un manuel qui mettait au point toutes les questions d'Anthropologie. Il avait le grand mérite de venir à son heure et de n'avoir pas de similaire dans aucune littérature. Ce volume fut traduit dans toutes les langues et eut un grand nombre d'éditions françaises. Il est devenu classique auprès des naturalistes et des explorateurs scientifiques des Deux Mondes. Il fit davantage pour la vulgarisation et pour le développement de l'Anthropologie que quarante mémoires plus savants, plus originaux, qui vinrent après.

La mort de Broca qui survint brusquement, en 1880, laissait la Société d'Anthropologie désemparée. Il n'y eut qu'une voix pour confier à Topinard le drapeau de l'Anthropologie française et il fut nommé, à l'unanimité, secrétaire-général de la Société, fonction que Broca avait exercée pendant vingt ans.

Pénétré de la responsabilité qui lui incombait, Topinard redoubla d'ardeur et maintint la Société dans l'état de prospérité où l'avait laissée son Maître.

Il continuait sa collaboration aux Revues, son enseignement à l'Ecole, ses travaux de laboratoire. Il faisait face à toutes les tâches. Il eut la joie de voir ses efforts couronnés de succès et les études anthropologiques continuer à passionner les plus nobles esprits. C'est à ses leçons que se sont formés tous ceux qui en France se sont faits, depuis, un nom dans l'Anthropologie anatomique.

Je ne rappelerai pas ici les multiples travaux scientifiques qui ont rendu célèbre le nom de Paul Topinard. Je ne parlerai ni de ses instructions pour les voyageurs, ni de ses mémoires sur les questions si importantes de méthode, sur la technique craniologique, l'anthropométrie, la morphologie ou l'éthnologie. Je citerai seulement son beau *traité d'anthropologie générale*, paru en 1885, qui est son œuvre magistrale et le couronnement de son long labeur.

A la suite de quelques injustices dont son caractère droit et loyal eut fort à souffrir, Topinard se démit de toutes ses fonctions et se retira. Dès lors, il continua de travailler ; mais il cessa de publier. Son silence fut vivement ressenti dans le monde scientifique.

Jusque dans ses dernières années, Paul Topinard avait gardé, une activité de corps et d'esprit qui faisait l'admiration de ses amis.

Aujourd'hui, devant cette tombe, nous pouvons déclarer, sans risquer un seul démenti, que Paul Topinard laisse un nom respecté parmi les Anthropologistes français et étrangers. Il laisse parmi ses collègues et ses amis de la Société d'Anthropologie le souvenir d'un homme bon, bienveillant, accueillant aux jeunes et toujours prêt à se dépenser pour tous ceux---et ils étaient nombreux—qui faisaient appel à son expérience et à son érudition.

On me permettra d'ajouter le témoignage personnel de plus de trente années, qu'il fut toujours un ami serviable, dévoué, sûr et fidèle.

Puisse ce souvenir ému, gardé par les témoins de son activité scientifique apporter quelque réconfort dans le cœur brisé de la très dévouée compagne de sa vie.

ARTHUR CHERVIN, M.D.

Nyasaland. Garbutt.

## Native Customs in Nyasa (Manganja) Yao (Ajawa).

*By H. W. Garbutt.* 20

*Witchcraft.*—When anyone wishes to learn how to bewitch they go to a person who is suspected of being a wizard and ask him if he can make them famous (*kuchuka*), as it is impossible to go and ask to be made a wizard.

The profession is not confined to men.

The wizard first asks the applicant if he (or she) has a relative, or a sister, mother, or aunt of a relative, who is expecting to become a mother. No one can be taught the profession unless they can comply with this condition. If he can the wizard tells him to go home and wait until the child is born. Should it be born dead the applicant learns where it is going to be buried and reports it to the wizard. After the burial the teacher and pupil go to the grave and dig out the body. The wizard cuts open the body and takes out the liver and heart, these he mixes with some ground nuts (*mitsitsi*), roasts and gives to the pupil to eat.

It would be interesting to know what procedure is followed if the child is born alive.

The wizard also gets some roots out of the bush, mixes them with the nostrils, hair off the forehead, and the wrist bone of a hyena, burns them and mixes the ashes with castor oil (*ntsatsi*). This mixture he puts into the tail of a hyena. He also makes a necklace of human teeth, thumbs, dried eyes, ears, nose, &c., and gives it to his pupil.

All wizards are said to possess tame hyenas and owls, which they keep in a cave and feed with human flesh.

When the pupil has finished his course of instruction the teacher supplies him with a hyena and an owl.

Wizards are said to be able to get into huts at night without disturbing the sleeping inmates. They are said to do this by means of the above-mentioned hyena tail. When they come to the front of the hut they tie the tail into a knot and push the door open, enter and find everyone fast asleep.

The hyena tail in Nyasaland is a very serious thing to the natives and an important part of a thief's outfit. These thieves are called "chitaka," and are said to be able to kill a goat without letting it cry out, or to steal from the hut of any wizard except the mabisalila.

The following are five classes of witch doctors :—

1. Waula - - - the bone thrower.
2. Mapondela - - the ordeal poison pounder.
3. Mabisalila - - - the witch hider.
4. Mabvumbula - - the shewer or pointer.
5. Namlondola - - the theft doctor.

1. *Waula.*—When a person is sick the relatives go to the bone thrower (Waula kukavmbiza) to find out who is bewitching the sick one. The bone thrower asks for the names of the people living at the kraal. This information having been given, he says to his bones, "Tamvatu muvanawe tandinza usankwe weka" ("Just listen, my boy, tell me and choose amongst these names by yourself"). He goes on, "E' E' E'," and then mentions the name of the person who is suspected of bewitching the sick person.

2. *Mapondela.*—The relatives return home and send for the ordeal poison pounder (mwabvi—ordeal, mapondela—the one who pounds). This man gets the poison, called by the natives "mwabvi," from the bark of a tree of that name. When he gets this bark he takes only the pieces which fall open, not those which fall flat. That which falls flat is called "mpelanjilu." Mapondela keeps this ordeal poison in a bag

made out of baboon skin. When he arrives at the kraal of the sick person the relatives hide him. Early in the morning the headman of the kraal shouts with a loud voice, "Musadie nsima musadie kanthu" ("Do not eat porridge or anything else"), and orders a young man to call all the people in the kraal to come together. The people then go with the headman to the fields (*panthando*). There the mapondela appears in full dress, leaping and singing, "Dzanja lamanzele lilipanyama" ("The left hand is at the meat)." Whilst singing he pounds the mwabvi, mixes it with the excrement of hyenas, owls, &c., and calling the people one by one he gives them it to drink. He tells the relatives of the people, some of whom presently die and some vomit, that those who die are guilty, and those who vomit are innocent but have to pay the pounder.

The dead bodies are left at the drinking place (*nthando*) and are eaten by birds and wild beasts.

3. *Mabisalila.*—When a person dies, a brother or son of the deceased goes to "Mabisalila" and asks him to go to the kraal where he died. He goes with the relative, and reaches the kraal secretly at night so that he is not seen. Having found out the time arranged for the funeral, they go to the place of burial and measure a place where the body has to be buried. Mabisalila with two men are left hidden here, whilst the relative returns to the kraal to join the others in carrying the body to the grave. They dig a pit in a place pointed out by the relative, the same place as Mabisalila measured. When they have dug about eight feet deep they make a room in the side of the pit and put the body in. They then put sticks and a mat to separate the body from the soil with which they fill in the pit. Having filled it in they return to their kraal. Before going to the kraal, however, they go to a river or brook and wash; the women bathe down the stream and the men up the stream. When the mourners reach the kraal they find a goat killed and cooked, but before eating it they burn the hut of the deceased. The relative then slips away and rejoins Mabisalila, who has previously provided himself with poisoned skewers and a koodoos horn. Wizards or witches are supposed to visit the grave at sundown, as they are afraid to go later. They come in a whirlwind with their baskets of human bones, Mabisalila blows his horn, the wizards then fall and become blind, and he stabs them with the poisoned skewers, which he breaks off, leaving a portion in their bodies. When he has finished doing this he sends his two men home, and, stooping, he blows his horn to wake up the wizards. The wizards scatter away, but return to the grave for revenge. They find no one, however, as the Mabisalila ran away with them, but, instead of returning to the grave when they did, he went home. The next morning all the victims are unable to sit down owing to the broken skewers, and in a few days some of them die, and the broken skewer points are found in them.

4. *Mabvumbula.*—When natives are always sick in their kraal the headman and his people agree to send for the witch pointer. A man is then sent to Mabvumbula's kraal with a pair of fowls. On arriving he claps his hands in front of the Mabvumbula and says, "I have been sent by my headman to disturb you and to ask "you to come and dance in front of your slaves to-morrow morning." In reply he simply nods his head. The messenger returns home and tells the headman that the fowls have been accepted. Early the next morning the witch pointer comes, bringing with him a koodoo horn, small buck's horn, zebra's tail, and a pot of castor oil. He is dressed in full dress of wild animal skins, and brings boys with him. On arriving, he finds the headman and all his people waiting to receive him. Mabvumbula's boys beat drums and he, putting the castor oil (*ntsatsi*) on the ground, holding the koodoo horn in the left hand and the zebra tail in the right, dances with the people in a circle round him. The small buck horn hangs from his neck by a piece of hyena skin. Mabvumbula sings, "Monsemu ndatsenda ndaona lelo sindinaziwona" ("I have "been travelling to-day through country which I never saw before"). He then dips

the tail in the castor oil and swings it round so as to spray the people whilst he whistles with the small buck's horn. He tells all the people to look at him and he points the koodoo horn at each one. Soon he leaps and hits with the tail the one suspected of being a wizard. The Mabvumbula's boys immediately bind the suspected person or persons and take them off to be burned or stoned.

A good headman did not allow this practice unless he had previously sent for the ordeal poison pounder to make an examination by the ordeal.

5. *Namlondola.*—Whenever goods or sheep are stolen by the magic thieves (*chitaka*) the owner gets permission from the headman of the kraal to engage the services of the "theft doctor." He goes to the doctor and makes him a present, saying, "Master, I am your servant, who has lost all his goods and have nothing left; please accept this present and follow me to-morrow. The doctor answers, "Yes, my son."

On his return, the owner of the stolen goods does not tell the people at his kraal that he has engaged the doctor. Early the next day Namlondola arrives, bringing with him the horn of an eland or of a koodoo. His face is covered with red paint (ochre) and he goes to the headman and tells him that he has been invited to come to the kraal by one of the inhabitants. The headman calls the man who has lost the goods and tells him to get four strong men. When these men are found they all go to the place where the stolen goods used to be, and Namlondola orders two of the men to lift up the horn and two to press it down. The horn starts moving forward and follows the thieves' tracks to the place where the goods are hidden; here the horn slips from the four men's grasp and drops to the ground. The four men dig, and the goods are found. If the goods are found in a hut the owner of the hut is considered the thief and is tied up. If he is well known he is fined a slave and some goats, but if he is a "nobody" he is burnt.

When the goods are found in the bush, Namlondola says to his horn, "Now, "friend, show me where the thieves are." The four men then grasp the horn as before and it seems to pull all four men until it arrives at the thieves' kraal and stops before the hut of the head thief. The owner of this hut is tied up until he discloses the names of his accomplices. If common people they were burnt and the doctor was allowed to take away from their huts all he could carry and was also paid a fee of two goats by the owner of the stolen property.

When a boy of about ten years steals fowls, eggs, &c., his parents may decide to punish him. To do so the mother takes hold of his left hand and shoves it into some hot ashes and pours cold water on to them, though the youth cries the mother does not let his hand go until the vice is scaled out. This is to teach the boy that when he grows to manhood his whole body will be burnt if he steals.

*Lupanda.*—Every year the boys who are about twelve years old have to be circumcised. Parents who have sons of that age make arrangements by laying in a stock of fowls, beans, bananas, and by grinding much native flour.

The chief of the district gives the order and fixes the day on which the boys are to be sent to a place appointed. The chief also orders the father or brother of each boy to build a hut for the boys to sleep in. These huts are always built near a running stream. When these camp huts are finished the place is called "Ndagala." Before leaving their homes for this camp the boys are provided with a farewell meal by their parents.

Each boy has his own guard, or teacher, called "Pungu." The Pungu, singing, leads his scholar to the camp. The chief teacher (Mmichila) is the most skilful, and is called "the one with a tail," because he carries a zebra tail. When the boys arrive at the camp their clothes are taken away from them and they are clothed in stuff called "nkwende," made from the bark of a tree. This is done to disguise them, so

that people passing near the camp may not recognise them. To-day, instead of this bark cloth, they use sacks.

Mmichila arrives the morning after the boys, and each Pungu prepares his boy (*Namwali*—the one to be circumcised) and takes him to a secret place where they are kept waiting for the Mmichila's orders, he being in another place with other men. Presently he orders the Namwali to be brought to him one at a time. As each arrives he is circumcised, and his cries, if any, are not heard by the other boys as the men with the Mmichila shout so as to drown the cries. When the boys are all finished the Pungus dress the wounds with the leaves of the mpoza tree. The boys are told not to tell the younger boys because, if they do, their mothers will die. They are also told to honour their parents, to help their fathers in their work, to be polite to grown-up people, and to go to the burials to help the people digging.

The Namwali are kept in camp for two months, until the wounds are healed, and are told to keep those parts hidden, especially when bathing.

The mothers never go to the camp but send food there.

Should one of the boys die it is not mentioned until the camp is broken up. When that day comes there is much beer drinking, and the boys are supplied with new clothes and a face cap. Their parents bring them lots of nice things to eat but do not yet see their sons, who are kept in a hut. Then each Namwali has a woman to carry him to bathe, the woman washes him and is afterwards called his sister. They then return to the hut, dress and cover their heads so that their parents will not recognise them.

The parents give Mmichila fowls in payment of his services, and are then allowed to see their sons. They also make a present to their chief. Mmichila dances, holding his zebra tail, and sings, "Chakulia mandanda mchile chele papa" ("Stop all the egg eating on this very spot"). The dancing is called "kuchimula." The Namwali are given new names by their Pungus, and it is considered a very great insult to call anyone by his former name.

When the beer drinking is finished the Namwali go to the head kraal and salute their chief. When they arrive, and before entering the surrounding fence they sing, "Kuchikomo angele ! kuchikomo angele ! kusowa kwalupita" ("They have closed the gate ! they have closed the gate ! there is no entrance") whilst walking round and round the chief's fence with the Mmichila in front. After the second round they go into another hut, which is pointed out to them by someone in the chief's quarters. The next morning after saluting their chief they return home, but, on the instructions of the Pungus, do not enter the kraals until beer has been prepared for their teachers and they receive half their pay.

The Namwali never answer people when talking unless a present is given to him, this he does for a month or two, talking only to those who have given him something. All these presents, beads, bangles, &c., he takes and gives to his Pungu. If he does not do so his Pungu is not pleased with him.

The Pungu and other men, singing, take the Namwali into his parents' hut, and tell him to sit near the doorway and not to sit elsewhere or to go into his mother's hut, nor to sit on the place where his parents sleep, or to look for food amongst the pots. If food is kept for him it will be put where he was told to sit near the doorway.

The woman who washed the boy gives him some flour and a fowl, for which he makes her a present. Some time later the woman makes some beer and sends for the boy, he goes taking with him his Pungu and other men. She gives them food and beer, the boy and his Pungu drink their beer in her hut whilst the others have their's outside. After giving the woman a present they return home.

*Marriage.*—When a boy is about twenty years old he gets married ; this is the

present custom. Before the white men came into Nyasaland boys of that age were not allowed to marry, they had to be older and to get their parents' consent.

A man who proposed to get married would privately see the girl he wished to marry, and ask her if she was willing; if she was he would go and tell his uncle. It was impossible for anyone to get married without his uncle's permission, but if he had no uncle he would go to his father and say, "I wish you—uncle or father "—to go to yonder kraal and apply for a girl for me" (mentioning the girl's name). The uncle or father agrees, but does not ask the girl herself but her parents. The parents do not at once consent, but tell the man to come again in the morning after they have asked the girl. In the morning if the girl consents they tell him. After he has left they send and inform the girl's uncle. The messenger returns and tells the boy and his parents that the girl consents, and the boy is told to go and sleep with the girl that day. If there is no room for him at the girl's kraal he builds his own hut there, and some days later the girl comes and spends a few days at the boy's kraal. A man is not allowed to take away his wife and build her a hut at his own kraal, but must live with her amongst her family.

When the man has remained with his wife a year or two his mother-in-law makes him beer so that he can invite his friend, who will stand surety for him in any future circumstances which may arise between he and his wife, or if death happens in his family. The uncle of the girl is also invited to come. If the married man is behaving well they kill a hen, that means they have given away their daughter to the man, and the man's uncle gives them a cock, which signifies that they have given the man into the girl's care. But if the man has not behaved well the girl's parents kill a cock, which means "take away your young man." In the former case both fowls are cooked with their heads on so that they can be recognised by their combs. So the marriage is over.

Every native is dependent on his uncle. Before Europeans were in the country a boy with no uncle was thought as little of as a dog or a girl, it was nobody's business to look after him even though he had a father, unless the father happened to be of a well-known family or of good repute in war.

Fathers sometimes ill-treated their own families, and by calling their wives "slaves" they could do what they liked with the family. If a son, mother, or daughter did anything wrong, the father could do as he liked to them. If the father was accused and was sentenced to pay a fine of a slave, he could hand over one of his family in payment. Should the family, however, have an uncle, the father dare not do this, and the uncle had to pay the fine. If the uncle lost a case against himself and had to pay a slave, he could take one of his nephews or nieces —usually the latter—to pay with, and the father could make no objection. If a nephew or niece was accused, the uncle was the proper person to appear in the case, and if a fine of a slave had to be paid, the uncle must find it. If he had no slave, he could let the accused be taken, but boys were not usually made slaves for their own offences, and the uncle would probably hand over one of the sisters to be taken instead of the boy. This was done because the boy might become the head of the uncle's family on his death, as he is the heir. On the death of his uncle the nephew becomes husband to all the wives; this they call "manyumba." If the nephew has married one of his uncle's daughters, he does not "manyumba," but only inherits the property, and the brother of the uncle takes the wives. If there is no brother, the nephew would appoint someone to marry them.

When a nephew was of marriageable age, the uncle gives him the choice of his daughters for a wife. By this arrangement the uncle is saved the trouble entailed in arranging for a wife from another family (see Marriage Customs), and ensures his daughter reaping some benefit from his estate.

With regard to cousins, supposing a man has two daughters and each has a family, the children do not call each other cousins, but brothers and sisters. If, however, a man has a son and a daughter, and they have families, they call each other cousin.

If a woman is *enceinte* the old women gather together with the woman in the middle. The old women dance and tell her she must be faithful to her husband or she will die when the baby is born. They also instruct her in what she must eat. She must not eat:—(1) hippopotamus, or the child will have teeth like that animal; (2) pig, or the baby will be diseased; (3) eggs, or the baby will have no hair: (5) certain fruits, or the baby will have wounds on its thighs.

The husband receives similar instructions from his uncle and friends, to be faithful to his wife or she will die, &c.

When the birth is expected the old women again gather round the bride and tell her to disclose the names of men she has been with or she will die. If the girl has been unfaithful she will usually give the names, but if she does not she dies. This the natives considered always happened.

The man is also persuaded to give the names of women, if he does not, his wife dies.

When one of them confesses, the child is born.

But if both refuse, recourse is had to the bone-thrower to find out which is guilty. If he cannot find out he asks if the parents of the husband or wife ever had any quarrel concerning the marriage, whether the couple themselves ever quarrelled, or whether the parents of one quarrelled with the parents of the other. If either of these cases is admitted the guilty ones are ordered by the bone-thrower to go and make offerings to the spirits of their grandmother. If after this the baby still remains unborn both parents consult another bone-thrower. Sometimes one bone-thrower recommends one thing and the other recommends something else, and the parents do not know what to do and can only wait until the baby is born or the mother dies. If the baby is born and the mother lives the husband and parents sing, and the husband with his weapon leaps and imitates fighting. Should the woman die the husband is blamed and has to pay. H. W. GARBUTT.

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## England: Archæology. Lewis.

### Megalithic Monuments in Gloucestershire. *By A. L. Lewis.* 21

The Longstone at Minchinhampton, Gloucestershire, is 7½ feet high, 5 to 6 feet wide, and 15 inches thick, and has several natural holes in it, through one of which children were formerly passed to cure them of measles or whooping cough. (This, I may say, was also done at the dolmen of Trie Château in the Oise.) This stone was said by Rudder, in his *Gloucestershire* (1799), to have stood on the top of a tumulus or barrow, but I do not think that it could have done so; the ground round it is now level, and the stone would have been upset in removing the barrow, if any had existed, and would not have been set up again. Dr. Thurnam said the barrow was "scarcely visible" when he visited the spot in 1860. It probably required the eye of faith to discern any traces of it at all. Twelve yards slightly south of west from the standing stone is a fallen one (4½ feet by 2½ by 1), built into a dry stone wall, which may also contain the fragments of other stones, possible even of a whole circle. Within a mile to the south of these there is, however, a stone 5 or 6 feet high called the "Tingle Stone," which does stand on a barrow.

About three miles south-east from this stone is the Rodmarton chambered tumulus, and five or six miles west is the chambered barrow at Uley, both of which are treated of at considerable length in Dr. Thurnam's great paper on "Long Barrows" (*Archæologia*, Vol. 42). Concerning the Uley barrow he says it was explored in 1821, when

two dolichocephalic skulls were found and preserved in the museum of Guy's Hospital with a memorandum, unpublished, but it had been ransacked before that time. The cephalic index of these skulls was 71, 74—mean 72½. Dr. Thurnam himself explored the barrow in 1854 and published an illustrated report in the *Archæological Journal*, XI, 315 (1854). He found at that time the remains of fifteen skeletons, and eight or nine skulls, none of which had been burnt. Some of the skulls appeared to have been cleft in a manner suggestive of a violent death; three or four of them were sufficiently perfect to show great length and thickness. Flint flakes were found, which must have been brought from some site many miles away ; and two axes, one of flint and one of hard green stone, were found close to the tumulus, and are preserved with the two skulls in the museum of Guy's Hospital. "Above one of the side chambers "and within a foot of the surface of the mound was a skeleton, lying north-east "and south-west, which, from three third brass coins of the three sons of Constantine "the Great deposited with it, appeared to belong to the Roman period" (Dr. Thurnam in *Archæologia*, XLII, 235). W. C. Borlase (*Dolmens of Ireland*, p. 974) says : "Roman remains were found in one of the side chambers, and, since among them "was a lachrymatory, the idea presents itself that the cultus of the dead and the "devotions paid to them at this sepulchre had not died out in the age to which "such relics belong." That was a favourite idea with Borlase, and one to which I see no great reason to object, but in the case of Uley it may well have happened that if any Roman objects were really found in the side chamber they had dropped into it from the secondary interment above it. Thurnam, moreover, speaks only of a "small vessel described as resembling a Roman lachrymatory" (*Archæological Journal*, XI, 321).

The barrow itself, locally called "Hetty Pegler's Tump," is 120 feet long, 85 feet broad, and 10 feet high ; the gallery is 23 feet long, divided into three compartments, 10 feet, 9 feet, and 4 feet long respectively ; near the entrance it is 5 feet wide, but only 3 feet at the inner end, and it is nowhere more than 5 feet high. At each side of the gallery are two small chambers about 6 feet by 4 feet ; two of these have either fallen in or were destroyed when the tumulus was accidentally broken into in 1820, or perhaps even before that date. The walls of the gallery and chambers are partly of slabs and partly of small dry masonry, and the roof is formed of slabs. There appears to have been a peculiar arrangement of dry stone walling in the body of the tumulus. The figure of the stone axe which is carved on some of the French dolmens does not appear at Uley, but the barrow itself is very much in the shape of an axe ; that, however, is probably only an accidental coincidence.

A. L. LEWIS.

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**Africa, East.** **Barrett.**

**A'Kikuyu Fairy Tales (Rogano).** *By Captain W. E. H. Barrett.* **22**

THE SIX WARRIORS WHO TRAVELLED TO THE HOME OF THE SUN.

In a certain tribe of the A'Kikuyu there were six warriors, all renowned far and wide for their power of endurance and their bravery. These men were continually competing against one another, and each thought that he was superior to the rest. One day they arranged among themselves to make a journey to where the sun lived, and to see him in his own abode. Accordingly, having said good-bye to their relations they started off, each taking with him a bullock for food. The first day they travelled a long distance, and in the evening they camped, lit large fires, and killed one bullock, which they ate.

They travelled in the direction of the sun for five days, and each evening they ate one of their bullocks. Towards the evening of the sixth day they came to a vast expanse of water, lying in front of them, and were unable to proceed any

further. This stretch of water was so large that they could see no land beyond it, and knew that they were close to the spot where the sun lived. That night they camped near the water, and killed and ate their last bullock. The next morning all rose early, and one of the warriors said to the others, "It is nearly time for the "sun to rise, when he rises we must all keep silent, or else if he hears us talking "he may be angry at finding us spying on him, and evil may befall us." Just before dawn they saw the water turn red and became frightened, as they knew the sun was about to appear. Presently the sun rose and looked about him; on which five of the warriors exclaimed, "What is it?" and at once fell dead. The sun then came up to the one remaining warrior and asked him where he came from. He told him the whole story of how they had left their villages in the Kikuyu country and come to find out the place from which the sun rose, and how he had warned his companions to remain silent when they saw him come up. When the sun had listened to what the warrior had to say, he told him to go back to his village and to tell no one that he had seen the sun rising from his resting place, or to tell anyone where that place was; he also said, "I am angry because your people, the "A'Kikuyu, call me Riua. In future you must always call me Kigango, if ever "you call me Riua again you will drop dead." When the sun had finished speaking the warrior suddenly found himself transferred to his own hut; he came out, and when his relations saw him they were overjoyed, as they had long since thought him dead. All endeavoured to make him tell them his adventures, but he refused. Every morning when he saw the sun he said to those near him, "I see that Kigango has "risen," and gradually all his tribe called the sun Kigango and not Riua as formerly.

After many years had passed, the warrior, who had become an old man, got tired of living, and calling all his children together divided his possessions up among them, as he told them that he intended to die the following day. The next day he got up early and said to his children, "Look, Riua has risen." No sooner had these words passed his lips than he fell down dead. W. E. H. BARRETT.

## REVIEWS.

### Physical Anthropology. Gilford.

*The Disorders of Post-Natal Growth and Development.* By Hastings Gilford, F.R.C.S. London: Adlard and Son, 1911. Pp. 727, with 65 illustrations. Price 15*s.* net. **23**

Amongst the books which have fallen to me for review, none has given so much trouble as this, to place in its proper position in the literature dealing with the body of man. Indeed, it is a great book, wide in its scope, great in its aim, and excellent in its execution, and yet on every page there is something which upsets one's preconceived notions regarding the interpretation of facts with which medical men are familiar. The author's aim is no less than to formulate a new system or philosophy of disease. All the diseases to which the human body is liable, excepting those which are directly due to micro-organisms, are, in Mr. Gilford's opinion, really disturbances of growth. Constitutional diseases are purely biological problems, and therefore of the greatest interest, not only to medical men, but to all who study the human body from an anthropological point of view.

If this book had been produced by the leisured occupant of a medical chair in a university or by the experienced member of the staff of a great hospital it would have been remarkable enough, but, when it is remembered that its author is a busy surgeon in a country town, both the book and the writer command our whole-hearted admiration. To those familiar with the progress of modern medicine Mr. Gilford's name is already well known. He was the first to recognise a very remarkable disease to which he gave the name of *Progeria*. The subjects of this

disease are young people on whom old age falls like a blight while they are still in their youth: they are hurried on to the age of seventy while they are still in their "teens." It was he also who first defined the opposite condition or disease—*Ateleiosis*—in which the condition of infantilism persists. The subject of the disease remains an infant in size, and yet tends to assume the proportions and some of the characters of the adult. Very slow growth goes on until the thirtieth year or later. It was the study of these two conditions, with continual enquiry and observation on all forms of constitutional disease, which probably led Mr. Gilford to formulate his philosophy of disease and to expound it in the book now under review.

The two examples which have been cited — progeria and ateleiosis—belong to Mr. Gilford's third class of diseases—those which affect the whole body. In one of these—ateleiosis—the rate of growth and of development are retarded; in progeria they are accelerated, senility coming on apace. To this third class, which includes all those disturbances affecting the whole body, Mr. Gilford assigns the various forms of dwarfs, of giants, of excessively fat people, of sexual acceleration and retardation; of cretinism, acromegaly, &c. All of these represent in their essential features disturbances of growth and development.

A disturbance of growth may affect not the whole of the body but only one of the organs, the liver, the kidney, the blood, or the skeleton. Diseases which affect only an organ or a system of the body constitute Mr. Gilford's second class. He interprets certain diseases of those organs which have hitherto been regarded as specific pathological conditions, as disturbances in the normal growth of the cells of that organ. For instance, the disease known as pernicious anæmia, nearly always fatal, he regards, if I may use a more familiar terminology, as due to a sudden reversion to the nucleated condition of the very lowest vertebrates. The actual term Mr. Gilford applies is that of "senility," but when he uses the term thus I understand him not to mean that these blood cells are suffering from "old age," but from a relapse to an ancestral condition.

Mr. Gilford's first class includes those diseases in which the disturbance of growth affect only the cells. To this class belong all forms of tumour, benign and malignant. Tumour cells are normal cells which have broken away from the traditions normally regulating their growth and decay.

In a brief review such as this must necessarily be it is impossible to do justice to twenty years of accurate observation and of close study. The importance of the book lies in Mr. Gilford's discovery that one may, through the study of our diseases, gain an insight into those laws which regulate the growth, the maturation, the decay of our bodies, and thus establish those broad principles which must form the foundation of a rational anthropology. As already said, every page of this book rouses antagonism, and yet every one of them is worth reading and makes one think. All through we feel that the facts do not naturally fit the pigeon-holes Mr. Gilford has assigned them in his system, and yet one must confess that we have no better places to suggest for them. There is another comfort in such a book. Medicine in England must be in a healthy and progressive condition when it is possible to produce such a work as this.

A. KEITH.

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**Religion.** **Frazer.**

*Taboo and the Perils of the Soul.* By J. G. Frazer, D.C.L., LL.D., Litt.D. London: Macmillan & Co., 1911. Price 10*s.* net. **24**

The second volume of the new edition of *The Golden Bough* is an expansion of the latter half of the first volume of the second edition. To the chapter on the "Perils of the Soul" Dr. Frazer's untiring research has not been able to add so much as to that on the King of the Wood. Archæological discoveries have not availed him here; and recent anthropological explorations and discussions have been able to

suggest but little in modification or extension of interpretations of savage custom already well settled. In the preface he emphasises the limitation of the subject. It is not taboo in general, but "the principles of taboo in their application to sacred "personages, such as kings and priests, who are the proper theme" of the entire work. On the scale of the present volume the subject of taboo at large would fill a library.

Within its limits, however, the treatment of the subject is exhaustive. Every phase of belief, every variation of practice, is considered, accounted for, explained. The interweaving of the new portions with the old is done with consummate skill; and everywhere the exposition is marked by the incisive comment and dry humour that the author has taught us to expect.

Everyone who is acquainted with the earlier editions knows how much anthropological science is indebted to Professor Frazer for a correct appreciation of the reasons underlying what seem to us practices absurd and even injurious. To his exposition of these reasons he has little to add, save here and there, in their application to his new examples, and the most critical reviewer will find little to object. The utmost that can be done is to express a doubt, which sometimes arises, whether sufficient allowance has always been made for the vagueness that is so characteristic of the thought of the lower culture. The "definite course of reasoning" on the part of the savage, rightly insisted on in the two quotations from experienced missionaries in a footnote to page 420, is not inconsistent with this. We must admit the evolution of the reasoning power of the human mind. Ultimately savage reasoning, like that of civilised man, is based on observation; and both are, at all events in their earlier stages, liable to be controlled, or at least largely influenced on the subjects here discussed, by emotion. Man did not start with a complete theory of the soul, still less of the universe at large. The process of forming such a theory was inductive, though it may well have been that the induction was often more or less unconscious. The phenomena with which it dealt were at first observed casually; attention was only gradually concentrated on them; and when in the slow revolution of the centuries something like definiteness was attained, there would still remain a considerable body of the undetermined, the mysterious, and the uncanny not yet reduced into conformity with the hypothesis, not yet fitted into its place in the system of the savage universe. That residuum even yet persists in savage mentality, nay, in the mentality of races who have long since left the stage of savagery. It is vague, but its very vagueness is the basis of its power. It penetrates thought with unknown possibilities, it charges the emotions with energy that issues at unexpected moments in explosions altogether disproportioned to the apparent triviality of their cause. Its traces are to be found in languages the most diverse. The *Wakan* of the Dacotahs, the *Kami* of the Japanese, the *Mana* of the Melanesians, are attempts at its expression.

To take a familiar instance, that of the Australian who nearly died of fright because the shadow of his mother-in-law fell on his legs as he lay asleep under a tree, or the native of the Banks Islands who would not so much as follow his mother-in-law along the beach until the rising tide had effaced her footprints in the sand. She was, as Professor Frazer says, a source of dangerous influence upon him. But was the nature of that influence, or of its sanction, ever defined? I venture to think it would be as dark to the Australian or Melanesian, if he thought about it at all, as it is to us, and it never was otherwise. The taboos imposed on the heir to the throne of Loango and many another native of West Africa rest upon terrors equally vague and unexplained. On the other hand, there are numerous taboos, such as those of hunters and manslayers, which do rest upon specific fears traceable to the savage theory of souls. I submit that there is a very real distinction to be drawn here, and

that we cannot reach the true meaning of the widespread practice of taboo unless we take into account the possibility—nay, the certainty—of its origin at a period when the ideas of the savage had not yet crystallized (so far as they may be said to have now crystallised) in definite theories and a definite course of reasoning. Not all of the taboos that we meet with originated in this far-off period; but the mystic terror of mystic dangers having once seized the human soul, the practice of measures to avoid them grew and was adapted and applied to the dangers gradually defined by developing theories.

The power of sacred personages is a particular case of the *orenda* or *wakan*, which many men have in a greater or less degree, but which is specially manifested in some men, and is inherent in a king or an incarnate god. It is guarded by certain taboos. Probably for many of these taboos no definite reason could at any time be assigned. The theory of the soul may help us to understand some of them: but it will not explain all. Nor is this to be wondered at, for there is good ground for thinking that the belief in *orenda* or *wakan* goes back to a more archaic stage of human thought than that in the soul or double. But however the various taboos have originated, once they become current the practice of the fathers descends unquestioned to the children, despite a certain measure of advance in civilisation and in thought.

The preface contains a few weighty words on the bearing of the investigation upon ethical science. The moral code of a people is the product, like its material civilisation, of its environment, of its knowledge, and of its general advance. It must change—it must even in many details be reversed—with the change of environment and the raising of the standard of culture. "The old view that the principles of "right and wrong are immutable and eternal is no longer tenable. The moral world "is as little exempt as the physical world from the law of ceaseless change, of "perpetual flux." The power of a community to adapt and develop its moral code is one of the most important factors in the struggle for continued existence. To stereotype the moral code is to arrest the evolution of society, a course that has resulted once and again in its extinction. These considerations must profoundly affect ethical thought in the near future. E. SIDNEY HARTLAND.

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**Africa: Congo.** **Torday: Joyce.**

*The Bushongo.* By E. Torday and T. A Joyce, with Illustrations by Norman H. Hardy. Brussels, 1910. **25**

The expedition to the Belgian Congo organised and led by Mr. Emil Torday, the well-known African traveller, which started from England in October 1907 and returned in September 1909, has undoubtedly been one of the most productive of recent years in new and important ethnological results. Mr. Torday, who, having travelled widely and observantly, already possessed an extended knowledge of many of the native tribes of the Belgian Congo, was accompanied on the present expedition by Mr. M. W. Hilton Simpson, and during part of the time by Mr. Norman H. Hardy. The former, a keen sportsman, had already gained experience in travel mainly during expeditions in the Algerian Sahara. To him chiefly is due the addition of sundry new species to the list of the mammalian fauna of the region. Mr. Norman Hardy had travelled extensively in the South Pacific and elsewhere, and is unrivalled as an ethnographic artist in whom technical skill and painstaking accuracy are happily combined. If the scientific results of the expedition have been fruitful and striking, much is due to the *personel*, the well-assorted trio having worked together in perfect harmony and with real enthusiasm, enduring hardships and meeting the inevitable difficulties with cheerfulness and discretion. The leader himself possesses qualities which make the ideal field ethnographer. In addition to a sublime intrepidity and

keen observational powers, he possesses a natural gift for picking up languages, and is endowed with an exceptional capacity for treating the so-called "savage" peoples with firmness combined with sympathy, which goes far towards enabling him to gain their confidence and respect, a most necessary thing where the object aimed at is to acquire reliable information regarding the habits, customs, and beliefs of a shy and usually suspicious people.

The present volume, which is the first of a series, is published in French under the auspices of the Belgian Minister of Colonies, as one of the *Annales du Musée du Congo Belge*, and is admirably produced under the joint authorship of Mr. Torday and Mr. T. A. Joyce of the British Museum. (Here, again, Mr. Torday has been singularly fortunate in his choice of a coadjutor.) The volume is written with great clearness in simple and straightforward language, and is very fully illustrated. A great feature of this monograph is supplied by the numerous and most valuable drawings both in colour and monochrome by Mr. Norman Hardy, which cannot be too highly praised. The photographs are for the most part good, and a large number of excellent line drawings illustrating details of structure and ornamentation add clearness and point to the descriptions.

The expedition journeyed up the Kasai River and its tributary the Sankuru, as far as the Basonge people. Next, a visit to the cannibal Southern Batetela was made, and later visits were paid to the easterly offshoots of the Bushongo, the Northern Batetela, Basongo Meno, Akela and Bankutu. A considerable stay was then made in the capital of the Western Bushongo. In order to study comparatively the culture affinities of this very important people, it was deemed advisable to investigate the tribes further to the west, and a wide detour was made down the Kasai to the mouth of the Kwilu River, which was ascended, and thence an easterly traverse was made to the Loange River, from which point a country hitherto unvisited by white men was entered and crossed until the Kasai was again reached in latitude 5 degrees S. This latter part of the journey was beset with difficulties owing to the opposition offered by the hostile and truculent Bakongo and Bashilele; but the traverse was safely accomplished, a result of skilful and tactful handling of the obstructive natives coupled with occasional appeals to their superstitious credulity. Such in brief was the itinerary of the expedition.

The volume is devoted in the main to a detailed study of the Bushongo, with added notes upon the allied Bakongo and Bashilele for comparative purposes. A separate chapter is appended on the neighbouring Basongo Meno of the Sankuru, whose long contact with the Bushongo rendered their ethnology of importance.

The authors' investigations lead to the conclusion that the Bushongo entered their present territory from the N.N.W., the migration having probably originated in the neighbourhood of the Shari basin. The Bashilele and Bakongo are believed to have formed an advance-guard in the southerly movement, and to have been followed later by their kinsfolk, the Bushongo, who, having become settled in the angle formed by the junction of the Kasai and Sankuru, developed their culture to a remarkable extent. The book, indeed, reveals an amazing condition of culture-progress among an indigenous Negro population. It is true that some evidence of high attainments had previously been obtained, but this was barely sufficient to prepare ethnologists for the full revelation of the great capabilities of this Central African people.

The Bushongo are justly described as exhibiting a high intelligence and great powers of application, coupled with considerable receptivity and a retentive memory, qualities which should, under tactful administration, enable them to rise in the scale of civilisation and conform to its dictates more readily than is likely to prove the case with the majority of native African peoples. Their opposition to European encroachments arises naturally from their successful development of commercial enterprise

amongst the neighbouring populations, which would be seriously impaired and curtailed through a breakdown of their established monopolies. One cannot blame them for looking after their own interests, and resenting antagonistic intrusions of a more powerful exotic people.

A very remarkable feature of their culture is the extended historical record which they have preserved. A continuous list of no less than 121 successive paramount chiefs and chieftainesses is kept by special official record-keepers, who act as reciters of historical facts and mythological traditions. If these two items in the *répertoire* of these officials become at times confused, it must be admitted that the same mingling of fact and myth characterises the "history" of the most cultured peoples.

The position of women is on the whole a dignified one. Monogamy prevails and the bride's consent to marriage is necessary at any rate among the Bambala, the principal sub-tribe. Women are represented upon the council, and their advice is often sought and valued even in important political affairs. Descent is in the female line, and the most important personage in the kingdom is the Mana Nyimi, the mother of the paramount chief. Although the chief himself, the Nyimi, is in theory an absolute monarch, enjoying a divine right as a lineal descendant from Chembe (god), actually, his powers are limited by democratic representatives, who exert a controlling force. The government is highly perfected on an hierarchical basis. Morality and justice have reached a high standard. The law is drafted and administered in a very practical and sensible manner, though touches of the old order prevail and the poison ordeal is still, on occasion, resorted to and its efficacy believed in. Magical divination is extensively practised and natural death is not admitted, the cause being sought in the malign machinations of some individual possessed by an evil spirit. The initiation ceremonies are of a searching description, calculated to test the nerve of the candidates to the utmost, but combined with the ordeals of courage is a course of moral teaching inculcating the observance of respect towards parents, chiefs, and elders, and the development of feelings of delicacy, morality and sportsmanship.

But it is in the arts more especially that the evidence of advanced culture among the Bushongo is chiefly apparent. If the punitive expedition to Benin astonished the ethnological world by the revelation of the marvellous *cire perdu* bronze-work and the ivory carving of that Nigerian district, Mr. Torday's expedition to the Bushongo reveals a yet more wonderful art-culture, the more to be admired since it is strictly indigenous and uninfluenced by contact with Europeans. The wood-carving of the Bushongo, Bakongo, and Bashilele is very remarkable both as regards technique and decorative qualities. The small portrait statue of Shamba Bolongongo, now in the British Museum, dating from the beginning of the seventeenth century, is wonderfully executed and altogether admirable as a skilful piece of carving, while the decorative carving upon wooden cups, boxes, drums, and other objects of use, exhibits a technical skill of a very high order, combined with an æsthetic sense of proportion and of balance in the adaptation of embellishment to the necessary form of the objects. A similar skill is exhibited in the working of iron and copper. The details of ornamentation and the origin and evolution of designs are dealt with at length by the authors, and instances of "hybridisation" of patterns, or the influence of one design upon another, are noted. In the textile arts the Bushongo excel. The prevailing textile is of *raphia* fibre and is woven by the men, but the women embroider the cloth in a variety of ways, and produce the remarkable "plush-work" designs, which form a highly specialised branch of the industry. Double and multiple-dyeing by a "stopping-out" process is well understood by them and recalls the methods of some Oriental peoples.

The zenith of culture-development and prestige was reached under the far-seeing and enlightened King Shamba Bolongongo (*c.* 1600–1620). He travelled widely among

the adjacent tribes, observing their characteristics and studying their arts, and he introduced many important ideas among his own people. The present chief-paramount, Kwete Peshanga Kena, is highly intellectual and well-disposed; but signs of decadence in art and culture are becoming apparent. A transitional state has been reached, and in the face of encroachments by civilised aliens, it is, perhaps, too much to expect that the Bushongo will be able to maintain their national characteristics and their independence as a dominant indigenous people, though due recognition of their potentialities may possibly save them from the usual fate of the comparatively "unrisen" native races which come under the white man's influence. They deserve something better than the common lot of those who are absorbed by the higher civilisation.

The publication of further results of this admirably arranged expedition will be welcomed by all who have studied the present volume. All concerned in its production are heartily to be congratulated. HENRY BALFOUR.

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**Sociology.** **Thomas.**

*Source Book for Social Origins: Ethnological Materials, Psychological Standpoint, Classified and Annotated Bibliographies for the Interpretation of Savage Society.* By William J. Thomas. Chicago and London, 1909. Pp. (including indices) 932. **26**

This is, so far as we know, the first attempt in anthropology to embody in one volume extracts from various periodicals and books that will bring before the reader the sections deemed best on the topics which the Editor wishes to present. At the end of each of these sections a brief discussion follows, summarising the section or criticising the procedure of the various writers represented. In the main, the selections seem to us the best that could be made, and the appended bibliographies are excellent. A most commendable thing about these latter is that they are more than a mere list of books and articles treating of the topic in question. The more important have been indicated by a star, and there are further guides, such as "admirable paper," "excellent," &c. At the end of one bibliography (p. 331), however, is the bracketed statement in small print "[Hall's *Adolescence* is omitted by "no oversight]." We are glad to know this. There is an ailment known as short-sightedness, and some suffer from a peripheral blindness that limits their field of vision. Not to mention the work lay within the discretion of the author, but to call attention to its absence in this way, whatever the theories of the editor may be, seems inexcusable to say the least. Discrimination and criticism we would have, and more of it, but not gratuitous insult. Suffice it to say that the monumental work on *Adolescence* by President Hall will probably not sink into innocuous desuetude because of a "no oversight" on the part of the editor.

Dr. Thomas's attitude is throughout safe and sane, and his own contribution to the volume is valuable. His studies, published in *Sex and Society*, have already made him known to anthropologists as a lucid and cautious thinker, and he has undoubtedly made a further contribution to the science of anthropology by placing before those students who have not access to a good anthropological library excellent selections from the sources not accessible to them.

The scope of the volume may be best indicated by giving the titles of the various parts:—Part I, The Relation of Society to Geographic and Economic Environment; Part II, Mental Life and Education; Part III, Invention and Technology; Part IV, Sex and Marriage; Part V, Art, Ornament, and Decoration; Part VI, Magic, Religion, Myth; Part VII, Social Organisation, Morals, the State; Supplementary Bibliographies. N. D. W.

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FIG. 1.—SIDE VIEW OF THE UPPER PART OF THE "SCEPTRE" SHOWING ORNAMENT.

FIG. 2.—THE "SCEPTRE" VIEWED FROM THE OTHER SIDE SHOWING PART OF THE GENEALOGY INCISED ON THE SHAFT.

## A ROYAL RELIC OF ANCIENT CHINA.

## ORIGINAL ARTICLES.

China. With Plate D. Hopkins: Hobson.

**A Royal Relic of Ancient China.** *By L. C. Hopkins, I.S.O., and R. L. Hobson, B.A.* **27**

This remarkable relic of the Chou dynasty (1122–256 B.C.) is the centrepiece of a large collection of ancient Chinese inscribed bones and amulets formed by the Revs. Samuel Couling and F. H. Chalfant, and purchased by the British Museum. The Couling collection was part of a large find of inscribed tortoise-shells and bones of sacrificial animals stated to have been made by Chinese in 1899 while digging in or near the ancient city of Chao Kuo Chêng, now Wei-Hui Fu, in Honan Province.* Mr. Hopkins, who has already published examples of these bones and amulets in the *Journal of the Royal Asiatic Society*,† has kindly consented to explain the highly interesting inscription carved on the shaft of this relic. In the above-mentioned paper he gave cogent reasons for dating the bones to the sixth century B.C. But it is to be noted that the only two Chinese authors who have discussed this matter are confident for reasons which they give, and which are serious, that the relics date back to the previous or Shang dynasty, and that they were deposited in a mound representing one of the capitals of that dynasty, that one to which the Emperor Wu I (1198–1194 B.C.) had removed. In any case, there is no reason to doubt that the curious object illustrated on the accompanying plate belongs to the same period. It is formed of a portion of a stag's antler, the upper part of which has been facetted to make suitable surfaces for the engraved characters. The conformation of the lower part has been utilised in characteristic Chinese fashion, being deeply carved with designs which will be familiar to every student of Chinese bronzes. The principal motive, no doubt suggested by the material itself, is the formidable horned head of the *t'ao-t'ieh*, or "greedy glutton" monster with large protruding eyes and a lozenge-shaped excrescence between them. The rest of the head is carved with conventional ornament, chiefly small *kuei* dragon forms, in low relief, the background as usual tooled over with meander, or key, fret which the Chinese call the "cloud and thunder pattern." Similar ornament occurs on the neck, but here it is subordinated to two sinuous, snake-like forms on the sides, carved with large conventional scales, and to a series of "cicada" designs underneath. A band of four stiff leaf-shaped ornaments completes the decoration.

The *Shin sho sei*, an illustrated book on ancient Chinese bronzes, &c. (published in Japan in 1891, but evidently based on the Chinese classic of antiquities, the *Po ku t'u*), shows on the first page of illustrations a bronze tripod of the Shang dynasty (1766–1123 B.C.), on which the motives of the *t'ao-t'ieh*, *kuei* dragon, key fret and stiff leaves appear fully developed. On the fifth page (*verso*) of the same volume is a tripod of the Chou dynasty (1122–256 B.C.), which illustrates the cicada motive.

It is clear, then, that the dating of this object is in no way inconsistent with the style of the ornament. The significance of the latter was explained by Dr. W. P. Yetts in a paper on Symbolism in Chinese Art, read before the China Society in January 1912. In his researches in the *Po ku t'u* Dr. Yetts had found that the ancient Chinese regarded the presence of the *kuei* dragon as "a restraining influence against the sin of greed," while the cicada "suggested restraint of cupidity and

*See *Memoirs of the Carnegie Museum*, Vol. IV., No. 1, p. 6, Pittsburg, 1906. *Early Chinese Writing*, by Frank H. Chalfant, through whose hands all the inscribed bones have passed. Mr. Hopkins, however (*op. cit. infra*, p. 1026), explains that there is a slight discrepancy in the various accounts of the locality of the find, and that the Chinese author, Lo Chên-yü, asserts that the true position of the find is a little hamlet two miles west of the city of Chang Tê Fu in North Honan, and that seems to be correct.

† *Chinese Writing in the Chou Dynasty in the Light of Recent Discoveries*, by L. C. Hopkins, I.S.O., *Journal of the Royal Asiatic Society*, October, 1911.

" vice," and the " cloud and thunder pattern " symbolised the fertilising rain. The *ta'o-t'ieh*, or " greedy glutton," is no doubt explained on the homœopathic principle as a preventative of excess.

All these motives, which are perennial on Chinese bronzes, are still frequently found in other forms of Chinese art, such as the pottery and porcelain vessels whose shapes are based on bronze models. The skill with which the old bronzes have been reproduced in China without intermission for at least a thousand years makes the identification of original examples of the earliest periods, if indeed we possess any at all, a matter of the utmost difficulty. In view of this the presence of a genuine example of the archaic " bronze " ornament in its first freshness is particularly welcome. And when we see how the decorative motives on this remarkable antler have already at this distant date crystallised in the conventional forms which they still retain, we are able to realise at once the antiquity and the conservatism of Chinese art.

The precise intention of this carved antler can only be a matter of conjecture. In appearance, at any rate, it has analogies with the *ju-i* sceptre (usually of carved wood, jade, or porcelain), which is often given as an emblematic present among the Chinese. The name *ju-i* (as you wish) suggests that the sceptre conveys a wish for the fulfilment of the heart's desire of the recipient, and the constant form of it is a carved shaft with a head closely resembling the top of a *ling chih* fungus, one of the emblems of longevity. Hence the *ju-i* also delicately hints that the wish for longevity (ever present in the Chinese heart) may be fulfilled. The origin of the *ju-i* sceptre is a much-discussed subject which cannot be treated here, but the earliest references to it seem to suggest that it merely served in the first instance as a staff or pointer held by a princely personage. The decoration of the carved antler seems to indicate that it was something more than a mere vehicle for the inscription on the shaft ; and its form being well adapted for carrying in the hand, we may venture to suggest in default of definite evidence of its use that it served in the manner of the original *ju-i* as a sceptre for the princely owner of the genealogy.

### English Translation of the Inscription.

(The letters of the alphabet from O to Z have been used to correspond to the characters whose modern forms are unknown. They are, it will be seen, in all cases the names of individuals, apparently successive occupiers of the throne. In two cases, Chêng and Sang, I have been able to identify the modern forms.)

" The king was named Chêng (Steadfast). [? His] first ancestor was named O ; O's son was named P ; P's son was named Q ; Q's son was named R ; R's son was named S ; S's younger brother was named T ; S's son was named Sang (mulberry tree) ; Sang's son was named U ; U's son was named V ; V's son was named W ; W's younger brother was named X ; W's son was named Y ; Y's son was named Z."

The above inscription is of high interest both from the historical and the epigraphic points of view. As a short historical document, it appears to be a royal genealogy of one of the sovereigns either of the Chou dynasty or possibly of their predecessors the line of Shang or Yin, as it was latterly called. Those characters which, being at present impossible to identify with any modern forms, I have rendered in the translation by letters of the alphabet are apparently the personal names of successive rulers. Epigraphically regarded, the text is most valuable, exhibiting as it does a group of characters of the most archaic, because most transparently pictographic, type yet discovered with the exception of a similar genealogy on a bone fragment in my collection, as yet unpublished.

In two instances of the names occurring on the antler decipherment is possible. The first of these is Chêng the third character of the text. This represents a

INSCRIPTION IN FACSIMILE, IN MODERN CHARACTERS WHERE KNOWN, AND IN ROMANISED SOUNDS.

| COL. 3. | | | COL. 2. | | | COL. 1. | | |
|---|---|---|---|---|---|---|---|---|
| | 曰 | yueh | | | R | | 王 | Wang |
| | | V | | | R | | 曰 | yueh |
| | | V | | 子 | tzŭ | | 貞 | chêng |
| | 子 | tzŭ | | 曰 | yueh | | ? 首 | shou |
| | 曰 | yueh | | | S | | 先 | hsien |
| | | W | | | S | | 祖 | tsu |
| | | W | | 弟 | ti | | 曰 | yueh |
| | 弟 | ti | | 曰 | yueh | | | O |
| | 曰 | yueh | | | T | | | |
| | | X | | | S | | | O |
| | | W | | 子 | tzŭ | | 子 | tzŭ |
| | 子 | tzŭ | | 曰 | yueh | | 曰 | yueh |
| | 曰 | yueh | | 桑 | sang | | | P |
| | | Y | | 桑 | sang | | | P |
| | | Y | | 子 | tzŭ | | 子 | tzŭ |
| | 子 | tzŭ | | 曰 | yueh | | 曰 | yueh |
| | 曰 | yueh | | | U | | | Q |
| | | Z | | | U | | | Q |
| | | | | 子 | tzŭ | | 子 | tzŭ |
| | | | | | | | 曰 | yueh |

conventionalised version of an outline of a *ting* or tripod cauldron, with its two opposite erect handles, round belly, and triangular feet, two only visible to the spectator, as is usually the case with a tripod viewed in profile.

This use of the character representing the word *ting*, a cauldron, to write a word pronounced *chêng* and meaning "steadfast," "firm," is explained by the fact that these two now differing syllables were probably homophones in ancient Chinese (as they still are in certain dialects), and the borrowing of homophonous characters already existing, for hitherto unwritten words was a common and very convenient device in the early days of Chinese writing.

The second instance is the word Sang. The form in our text occurs fairly often on the Honan bones, of which the British Museum has a fine collection. It consists of a linearised sketch of a tree with branches and roots, and what appears to be the character *k'ou*, mouth, thrice repeated, but probably a corruption, as occasionally elsewhere, of three circles, here representing, as I suppose, the mulberry fruit. The character in its later development was again corrupted, the element 又 *yu*, right hand, replacing the older 口, *k'ou*, mouth, and thus acquired its present shape 桑.

The other signs have not yet yielded up their secrets. But we can, at any rate, detect in most cases component elements known to us. Thus the character marked P in the transcription appears to consist of a combination of a human figure viewed frontally which may be 夫, *fu*, a man, and a profile outline of a halberd, or battle-axe, which may be either 戊, *mou*, or 戌 *hsü*, now only used as time-cycle characters. But when we come to combine the modern versions of these two elements into one unit, we find that no such combination exists in the dictionaries. So, too, the character marked R may possibly be 雀, *ts'io*, small bird, and at any rate, the lower part is the old form of the lower part of the modern character.

Again, with S, this is seen at once to consist of the old shape of 壺, *hu*, vase, with a contained element, rather resembling an old variant of 魚, *yü*, fish. If we knew what this element really was we could easily "reconstruct" the compound, such as as it ought to have become, but has not. The form marked U, if it had not the additional element at the right-hand lower corner, would be the character *shan*, 羊 *yang*, sheep, thrice repeated, given in the dictionaries as meaning strong smelling, rank.

In the signs marked X and Y, the right half shows in varying degrees of decomposition, so to speak, a human figure in profile holding some object with extended arm. But in neither case can a modern equation be provided. The last form, Z, is perhaps a figure of a sacrificial vessel and possibly a variant of *chêng*, steadfast.

It should be added that most of these unknown forms occur here and there on the Honan bones.

As is observable in many other of the oldest inscriptions, the writing exhibits a certain freedom and nonchalance on the engraver's part. The repeated characters are often not exact copies of the foregoing, but vary considerably in detail. Thus O on its first occurrence faces to the right, when repeated, to the left. W, which occurs three times, has three continuous ovals on the left side in the first example, only two in the second and third. Other variations will easily be noticed. All these illustrate the truth of a remark by a recent Chinese author, who says in effect, that the Chinese characters in their earlier stages were in a more plastic state than was afterwards permitted. Provided that the form expressed unmistakably the graphic intention, small details of position and composition were neglected. It is a very just observation.

L. C. HOPKINS.
R. L. HOBSON.

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Obituary: Keane. Brabrook.

**A. H. Keane, B.A., LL.D. Born 1st June, 1833; died 3rd February, 1912.** *By Sir Edward Brabrook, C.B.* **28**

The science of ethnology has lost a devoted student by the death of Dr. Keane. For it he made great sacrifices in early life, to it he devoted high intellectual qualities, a rare linguistic faculty, and untiring industry. He began to take part in the meetings of the Anthropological Institute in 1879, in which year he contributed a monograph on the relations of the Indo-Chinese and inter-Oceanic races and languages and discussed a paper on a similar subject by Colonel Yule. He was an eloquent speaker, and joined in our discussions with much effect. At the anniversary meeting in January 1880 he was elected a member of the council. In 1883 he prepared at the invitation of that body and read to a special meeting of the Institute a paper on the Botocudos, two males and three females of that people being present. In the same year he was appointed Professor of Hindustani at University College. In 1884 he read to the Institute a paper on the ethnology of the Egyptian Sudan, and in 1885 one on the Lapps, a group of whom were exhibited on the occasion. At the anniversary in January 1886 he was elected a vice-president of the Institute, a distinction which he highly valued, though the vice-presidents were not frequently called upon for their services while Sir Francis Galton was president. Professor Keane's term of office expired at the anniversary of January 1890. After that time he frequently contributed to the journal of the Institute and to MAN critical reviews of new anthropological works. In 1896 the second edition of his standard treatise on ethnology was issued from the Cambridge University Press. In it he discussed separately the fundamental ethnical problems and the primary ethnical groups. Under the first head were included the physical and mental evolution of man, the antiquity of man, and the specific unity and varietal diversity of man. Under the second head he laid down a division of man into four primary groups, which he designated Homo Æthiopicus, Mongolicus, Americanus, and Caucasicus. This was followed in 1899 by *Man, Past and Present*, in which the origin and inter-relation of those groups are discussed in further detail. In 1900 he published a timely and enlightening work on *The Boer States: Land and People*. His contributions to encyclopædias and guides and other geographical works are too numerous to mention. His eminent services to science and literature procured for him the corresponding membership of the Anthropological Societies of Italy and of Washington, the degree of LL.D., and the grant of a pension on the civil list. E. W. BRABROOK.

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America, North. A. Lang.

**The Clan Names of the Tlingit.** *By Andrew Lang.* **29**

There seems to be much confusion of evidence and opinion as to the totemism of the Tlingit of Southern Alaska. Mr. Frazer, in *Totemism and Exogamy* (Vol. III, pp. 265, 266), assigns to them two phratries, Wolf and Raven, while in each phratry are "clans named after various animals," and as no clan has representatives in both phratries, these animal-named clans "are no doubt exogamous."

A table is given; each phratry has its animal-named clans, nine in each; "the "table does not claim to be complete." The authorities cited are, to choose the earliest and the latest, Holmberg, *Ueber die Völker der Russischen America* (1856); and John R. Swanton, *Social Condition, Beliefs, &c., of the Tlingit Indians*, XXVI, *Ann. Rep. of Bureau of American Ethnology* (1908, pp. 398–423, *sq.*).

Holmberg's work, *In Acta Societatis Scientiarum Finnicæ* (1856), pp. 292, *sq.*, 338–342, is not accessible to me. That of Mr. Swanton lies before me, and it does not agree with Holmberg as to the animal names of the Tlingit clans, for these, says Mr. Swanton, are mainly not animal but local. But his statements are, to me,

so perplexing, and the point is so important, that I examine his account. The Tlingit have descent in the female line, so that their totemism, as described by Holmberg, is (except for confusions caused by the heraldry of their animal "crests" or "badges") precisely that of such an Australian tribe as the Dieri.

Mr. Swanton says (*op. cit.*, p. 395) that there are fourteen "geographical groups," which he also (p. 397) calls "divisions or tribes," with many "clans" bearing descriptive names. The divisions, so far (whether they be "tribes" or not), are merely "geographical." But (p. 398) "each phratry was divided into clans or "consanguineal bands, the members of which were more closely related to one "another than to other members of the phratry; and each of these bands" (also styled "clans") "usually derived its origin from some town or camp it had once "occupied . . . . they were therefore in a way local groups. . . . Thirdly, "the clans were subdivided into house groups, the members of which might occupy "one or several houses." We then receive a list of the names of the "clans" (pp. 398–400), and it is clear that, if these "bands" be "clans," the "clans" of the Tlingit do not usually bear animal but mainly local names.

On the other hand, Mr. Frazer says (*Totemism and Exogamy*, Vol. III, p. 265), "The Raven class and the Wolf class are subdivided into a number of clans which "are named after various animals . . . while" (p. 266) "the clans are divided "into families or households, which may occupy one or more houses." So, too, Mr. Swanton says, "finally the clans were subdivided into house groups, the members "of which might occupy one or several houses."

Now, curious to say, while Mr. Frazer assigns *animal* names to the "clans," Mr. Swanton gives them *local* names; and while Mr. Frazer gives *place* names to the "houses," Mr. Swanton says that they bear (usually) *animal* names, the animals often appearing in Mr. Frazer's list of Tlingit totems are totem-kins. This is very mysterious and perplexing.

Here I must make a brief personal explanation. In *Journal of American Folklore* (April–June, 1910) Mr. A. A. Goldenweiser published *Totemism: An Analytic Study*. He had a good deal of criticism to bestow on me, to which I replied in a paper called "Method in the Study of Totemism." This was given, with other tracts, to the guests of the University of St. Andrews, at the celebration of her demi-centenary (1911). No copies were for sale. Mr. Goldenweiser points out to me that a letter of his to me on the Tlingit (pp. 23, 24) has been so confused in printing, in my tract, that I warn students off my essay if they meet with copies. In a copy of a reply to me, which he kindly sent to me, typed, Mr. Goldenweiser says that "the Tlingit clans are also local groups," that is, definite localities or groups of houses, are associated with individual clans. A "clan" may have as many as four or eight houses, in one region, and only one house in another region. The people in these houses being of the same "clan" have the same clan-name, usually that of a town or locality from which they suppose that they originally came. As Mr. Swanton puts it, "The clans were divided into house groups, "the members of which might occupy one or several houses."

But, one asks, if the "clans" inherit through women clan-names derived from localities, why are the names of the "house groups" usually those animal names which Mr. Frazer, following Holmberg, assigns to the "clans"—Killer Whale, Eagle, Raven, Frog, Shark, and so on? Names of Holmberg's totems constantly occur as names of Mr. Swanton's house groups (*Bureau of Ethnology, ut supra*, pp. 400–404).

Matters are not more translucent when we find Mr. Swanton (p. 411) using "clans" and "families" as synonyms. "Among the Wolf *families*" (those of phratry Wolf) "at a given place," were the Nānyaā, 'yî a clan, "All these *clans*

are said," and so on. A "house group" is, probably or may be a "family," but a "family" is not a "clan."

It presently appears that it is the "clans" who possess *badges* representing animals, and that, "theoretically, the emblems used on the Raven side" (phratry) "were different from those on the Wolf side" (phratry) (p. 415). Thus, the totem kins of the Dieri (or any other such Australian tribe) have *animals* arranged—one set in one phratry, the other in the other—while the Tlingit "clans" have *badges* representing their animals similarly arranged theoretically. But now, in practice, a love of heraldic distinctions has led men to seize "crests" not originally those of their own clans. Now, in precisely the same way, the house names used by each phratry were generally distinct, each phratry having distinct animal names for the houses of its clans, "and even the separate clans often had names of this sort not "employed by others" (p. 421).

That is, in the past, "each separate 'clan'" had its "name of this sort," and names "of this sort" (house names) are usually animal names (p. 421). Now clans assert claims to the animal badges of other clans, through the grandfather, for example, though Tlingit descent is in the female line. From all this it appears to be certain that the state of things described by Mr. Frazer had been an actual state, that the Tlingit "clans" had totems and totemic names, perhaps, as lately as when Holmberg wrote (1856). But Mr. Swanton shows us the present habit of grasping at as many crests as possible—a very rich "clan" (or "family") "were so rich that "they could use anything." Manifestly the Tlingit have passed partly away from the Dieri totemic organisation under the influences of rank, wealth, heraldry, and settled homes in towns, a conclusion which Mr. Goldenweiser appears to reject.

But how, with female descent of the clan names, a clan can be "a local group," I know not, unless the men go to the women's homes—I do not gather that this is the case. Why the "house-groups" of this or that "clan" retain the animal names which the clans have dropped in favour of local names I do not venture to guess.

A. LANG.

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Anthropology. Peake.

**Suggestions for an Anthropological Survey of the British Isles** (a paper read at the Portsmouth meeting of the British Association for the Advancement of Science, 4th September 1911). *By Harold Peake.* **30**

In offering suggestions for an anthropological survey of the British Isles it may be well at the outset to define the scope and purpose of such a survey before proceeding to discuss how it may best be carried out. The term "anthropological" is very comprehensive, and will suggest to some the measurement of skulls, while others will think of the customs and folklore of savages. I need not remind you that anthropology includes this, and much more; in fact, that nothing of human interest is foreign to it. It is in this broad sense that I am using the term, and the survey that I propose is one that may include within its scope every kind of human activity, both in the past and at the present day.

It is no doubt due to the influence of anthropology that the great problems of history are now being approached, less with a view to determining the motives which have led men to perform certain deeds than with the object of ascertaining what cosmic forces have from time to time controlled human activities. Historical vision is penetrating beyond the limits of documentary evidence into periods in which persons disappear to be replaced by nations and races, and we are forced to consider the rise and fall of states in the light of climate, trade, and food supply.

There are those who deprecate the change, and would deny to such inquiries the title of history. But whether we call these studies history or anthropology, sociology

or human geography, we cannot deny that they are of vital interest in the study of the past of the human race. They may also be of the utmost importance by enabling us to appreciate the phenomena of the present day at their true value, nor are they altogether useless as guides when we attempt to shape the future. Let us call such studies human geography, if you will; yet this is limiting their scope to one aspect alone, while we are thereby striving to measure the whole range of human activities in two dimensions—those of Time and Space.

For such a line of inquiry the study of geography is indispensable, and it can scarcely be a coincidence that this subject has of late years received an exceptional impetus. If we are to study man in relation to his surroundings we must have maps to illustrate his environment, and if our study is further to trace the effects of that environment in succeeding ages a long series of such maps will be required.

Let us take as an example the suggestive idea that great and rich centres of population have always arisen at those points where the greatest number of trade routes converge, and that the possession or loss of such centres has caused the rise and fall of states. This theory is attractive, but to what extent is it true? This can be proved or disproved only by the study of a series of maps on which are shown the principal lines that trade has followed during succeeding ages. To restore such trade routes in early times we must also have maps showing the distribution of discoveries of articles traded—bronze celts, amber, pigs of lead and the like—as well as the position of the gold, copper, and tin mines of antiquity.

But our inquiries must not be limited to the past, we have also to survey the present conditions of the population. There are many sociological problems, the solution of which depends in a great measure upon realising the exact distribution of certain phenomena, and accurate maps showing such distribution cannot fail to be of assistance to the students of social science. Further, I am inclined to think that a comparison of such modern maps with those showing more ancient conditions will not be without its value, for modern social and economic conditions have often their roots set in the remote past, and such a comparison of ancient and modern conditions may bring out resemblances, by no means fortuitous, which may help to explain the causes of many modern conditions.

Thanks to the energies of the new geographers the supply of good maps has been rapidly increasing of late, yet these do not give us all the information that we need; nor can the geographer provide us with what we desire until we on our side furnish him with the necessary material. Before maps can be made to illustrate our anthropological problems with sufficient accuracy and detail a series of surveys must be undertaken, and it is to advocate such surveys for the British Isles that this paper has been written.

Under the auspices of the Geological Survey we have been provided with maps showing the distribution of the various formations and the drift which in some places overlies them. Our young geographers are busily engaged in the production of sheets showing climate, landforms, and other geographical features, while some of them have extended the scope of their researches in our direction and have dealt with the distribution of the population at different periods showing sometimes how this has been controlled by such natural conditions as the extent of forest and swamp. What these pioneers have done in part I would see more fully and systematically carried out throughout the kingdom, leaving out no aspect of human activity which can be mapped, and no natural features which can have affected men's progress or welfare.

This may be thought to be too ambitious a project, but much may be done by organised research. If the scheme be launched under competent guidance I feel little doubt but that many willing workers will be found. The survey will have to be a labour of love, at any rate at first, for the British public has not yet learned to be

generous in its support of anthropological research. Nevertheless, many voluntary workers can be found if we utilise the great mass of amateur students which exists throughout the country. Such amateurs are numerous, and it is too often thought that they are useless because their output is small and of little value. I venture to think, however, that under expert guidance their assistance will be well worth having, and many are anxious to embark on original research but do not know how to begin. Such a survey as I am advocating will give them scope for their energies.

So far I have been dealing with generalities, but now to more precise details. To carry out this scheme we shall need to make maps on the one-inch scale, accompanied by monographs illustrating our country in a number of aspects. We shall need maps of soils and vegetation, especially woodlands and marsh ; maps showing the occurrence of certain minerals, more particularly flint, copper, tin, gold, and coal ; maps, again, showing the distribution of the population in neolithic times, and how bronze implements of different types and periods have been scattered throughout the country. Such a series of maps will assist the solution of many problems ; how and whence metal was introduced to these isles, the situation of early metallurgical centres, and the direction whence conquering tribes descended upon our shores.

The early Iron Age and the Roman period will require their maps, the distribution of Pagan Saxon remains may elucidate many problems connected with the conquest of England, while maps showing the bounds of the townships mentioned in Anglo-Saxon charters will be of great value for more purposes than one. The Domesday survey will require a whole series of maps for its explanation, and maps illustrating the Testa de Neville, the Hundred Rolls, and other similar documents may not be without their value. Forest perambulations require plotting, while the distribution of common fields at different periods will prove of interest to others.

Maps showing the conditions at the present day will be required in great numbers, for students of economics are ever in need of these. We shall require surveys showing the density of the population, the economic conditions of the people and maps illustrating lunacy, poverty, and crime.

These are only a few of the subjects that might be dealt with, and fresh points will readily occur to those present. The scheme should be elastic enough to embrace all these and more. The chief lines of communication at different epochs would be a profitable subject for research, leading to many unexpected results. Nor must we forget an anthropometric survey, with maps illustrating head form, stature, and colour, as well as a series showing the distribution of various customs and institutions.

These will be some of our objects, and we must now consider how they are to be carried out. The memoirs of the Geological Survey deal each with a one-inch sheet, and the geographical memoirs have followed the same course. But in this case I would suggest a different geographical unit. So long as we are dealing solely with natural features the arbitrary division of the Ordnance sheet may suffice, but on the introduction of the human element, the bounds that men have set to their territories cannot altogether be ignored. Most records of archæological discoveries are calendared under counties, and this system becomes more marked as we deal with legal records and modern statistics. A worker with a sheet as a unit would often be compelled to study the literature of three or more counties, while he would have to deal with fragments of many parishes and vills. The more his information was drawn from statistics, the more complicated would this process become, so that it may be well to realise at the outset that a unit should never be, except for some very good reason, in more than one county, while a parish, or at any rate a township, should never be divided. It is not beyond the limits of ingenuity to divide our counties into a number of such units, each about equal in size to what is shown on

a one-inch sheet; it will then be found that convenient districts have been formed, generally with a market town near the centre.

So much for the division of the land, now for the apportionment of the work. I would suggest that for each unit there be a local secretary, recorder, or registrar, whose business it should be to co-ordinate all the work in his unit. He should be, where possible, someone living in the area, thoroughly familiar with it from all points of view, and, though no specialist, yet an intelligent dabbler in many of the subjects concerned. There are few neighbourhoods that cannot produce such a man, the person to whom everyone turns for local information, and who has in his time come in contact with many specialists. His duties will be to help the workers from his stores of local knowledge, to act as their guide, introducing them to local people who can help them, and to bring them into touch with other workers on the same unit whose subjects are allied to theirs. He will act, in fact, as the consul for his district The selection of these local secretaries must be made with care, for they will form an important part of the machinery, and carelessness or lack of tact on their part might easily wreck the scheme so far as their unit is concerned.

Often the local secretary will be able himself to prepare some of the maps and monographs of his unit, especially if he can have the help and advice of experts; often, too, he will be able to engage the services of friends and neighbours, and interest others in the scheme. Our experts, too, will have their pupils and disciples, who will perhaps undertake the maps and memoirs relating to one subject in a number of contiguous units. Then there are the many archæologists and sociologists scattered throughout the country, so that workers could be found in numbers; organisation is what is required.

Lastly, we must have what I may describe as the headquarters staff, a body of experts in every department that we touch, who will guide the machine, direct the workers, and be ready to help and advise the beginnner, yet prepared to look upon the work with critical eyes. Some kind of an office and library, with perhaps a permanent secretary or librarian will be necessary, where meetings can be held, manuscripts and maps kept for reference, and the business of the survey transacted.

The methods pursued by the workers will, I anticipate be somewhat of this kind. They will first communicate with the local secretary of the unit which they propose to investigate, and having obtained from him such information as they require, they will set to work to prepare the map and memoir on their subject. It may frequently happen that they may be making one map only, but of several contiguous units, or they may be making a series of maps of one unit; but when the maps and memoirs are finished, which may take a few months or as many years to complete, they will submit them to the local secretaries concerned for their remarks, as the local knowledge of the secretary may often enable him to detect slips and errors, often of quite a trivial nature, which if left uncorrected would detract from the value of the work. The maps with the monographs would then be submitted to one or more experts for criticism, before being filed in the library at headquarters.

Whether each map and memoir will be published separately, or only deposited in the library for the use of other workers, must be left for the future to decide; but in any case, when a large number of contiguous maps on any given subject have been completed, it will be possible for a regional monograph compiled from this raw material, to be issued to the public. It may be advisable in the first instance to divide the British Isles into a number of regions, fairly homogeneous as to natural features, population, and history, with a view to the issue of such monographs, but it is perhaps well to leave this point open at present. If the monographs could be written by the experts themselves they would, of course, have the greater value, but failing that they might be placed in the hands of promising young men, the

experts of the future. In any case all contributors of maps and memoirs should have their work fully acknowledged.

Such in brief outline is the scheme—ambitious, no doubt, but I venture to think by no means impracticable. We shall require time, money, and many willing helpers to bring it to perfection, but these should be attainable. We shall need the support of learned societies — geological, biological, anthropological, and archæological, geographical, and sociological. We want to interest students of statistics and economics. We require the assistance of universities and colleges, not only to provide us with experts in every department, but to supply also men to do the rough but necessary spade work. Nor need we, I think, leave out of consideration our public schools, and those secondary schools, whose resuscitation has been such a feature of our time, for there is work, too, that boys can do, and research cannot be begun too young.

We need, too, the support of those connected with our great museums, not only the keepers of our national collections, but the curators in the great provincial towns, for museums are the repositories of much of the material that we wish to record on our maps. All these must be included among our supporters if we are to achieve our object, as also the members of many a small local archæological society or field club, and those who have charge of the museums in our little country towns.

These two last require a further word before I conclude. The little local field club was a great institution in its day, and many of them have done good work in the past, as the back volumes of their transactions testify. With the decline of the interest taken in field natural history as laboratory work absorbed more and more the attention of the younger students, these societies fell on evil days, and many are dead or moribund. The few remaining members of such clubs meet once or twice in the summer to visit some cathedral or ancient mansion where they receive from some expert a mass of predigested information which they absorb, but do not assimilate. Could not our scheme, involving as it does plenty of work, much of it within the compass of the beginner, galvanise these decrepit societies and restore them to their old-time vigour? Such a task is in itself worth attempting, for the work done by these societies thirty or forty years ago is not to be despised.

The little country town museum, too, has great possibilities, especially if worked in connection with a rejuvenated field club. Not only may it become a storehouse of records for its neighbourhood and a centre of local research in the domain of archæology and natural history, but it should prove, if well arranged, a useful educational institution, valuable alike to the pupils of both secondary and elementary schools.

There remains for me only to hope that the scheme that I have laid before you may appeal to you as both profitable and practicable, in which case you will doubtless take steps to see that these suggestions materialise. H. PEAKE.

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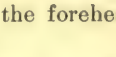
Rhodesia, North-Western. Garbutt.

**Natives from North-Western Rhodesia on Congo Border.** *By H. W. Garbutt.* **31**

No ceremonies are performed on boys when they reach manhood, but as regards the girls their mothers make beer (*munkoyo*), and other women dance near the girl's hut. No medicine is given to the girl.

When boys can walk and talk their teeth are filed, chipped, or knocked out. Extracted teeth are thrown on to the roof of a hut. When the children, male or female, can bear pain they are tattooed with incised marks. If the boy wishes it he is burnt on the arm. These tattoo marks are made on the forehead, cheeks, arms, chest, stomach, ribs, below the navel, &c. No particular ceremonies accompany the tattooing, and the tattooers may be either male or female. It is done for personal

adornment principally, but they also think that by tattooing all over the body they reduce the bad blood, in the same way as sucking bad blood out in sickness. There is no idea of benefiting in a future life by being tattooed. Both men and women are tattooed, and there is no difference in the patterns. In some instances the marks distinguish tribes: for instance, the Bakaonde (Congo Free State) Mwanda on the forehead , and any pattern on other parts of the body; Walamba have all their marks on the face, and this on the forehead,  ; Wawemba on the forehead and on the back of the neck.

Heaps of stones, sticks, &c., to which every passer-by adds a stone, stick or leaf are not found in Kaondes country. If, however, a dead man is being carried and is put down to rest the bearers, some leaves, or grass, are put there, but no heap is made, and the spot is soon forgotten. They sometimes tie a rag to a tree to honour a dead chief's grave, and in the hope that his spirit will bless them. It is also done to a father, mother, or uncle's grave, as a prayer for good luck.

Four trees are sacred:—

*Chikole* is supposed to make food abundant.

*Mulende* is medicine for the teeth. Kaonde people do not burn it; they say they would get toothache if they did.

*Kawalawala* is not burnt for firewood. It is planted about six yards from a hut door, and under it a man and his wife offer sacrifices for themselves and their children.

*Mubumbu*, or *Muumbu*, is planted the same as the Kawalawala tree, except that two trees are placed near together, and offerings of meal or white clay are made under or between the trees.* GARBUTT.

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## REVIEWS.

### Egyptology. Gardiner.

*Egyptian Hieratic Texts, Transcribed, Translated, and Annotated.* By Alan H. Gardiner, D.Litt., Laycock student of Egyptology at Worcester College, Oxford. Series I, "Literary Texts of the New Kingdom," Part I. The Papyrus Anastasi I and the Papyrus Koller, together with the parallel texts. Leipzig: J. C. Heinrich'sche Buchhandlung, 1911. **32**

The title of this work promises a corpus of the literary texts of the New Kingdom as the first section of a wider undertaking. It is high time that a collective edition of the New Kingdom Papyri was begun. The original papyri of the period are limited in number. Most were found in the early days of widespread plunderings by the natives in the cemeteries of Thebes and Memphis; many were published before the middle of the last century; and it is seldom that any new examples are announced. The hieratic texts were actively discussed, and to a large extent deciphered between 1850 and 1880. Subsequent students have done much to remove the endless difficulties due to their fragmentary condition, rare words, and corrupt readings. The work of previous commentators, too often neglected by modern editors, has been fully considered by Dr. Gardiner, and his own ingenuity and accurate learning put large sections of the texts in an entirely new light. The method of publication is excellent; a transcription from the hieratic into hieroglyphs, made after collation with the originals, is given, with notes on the readings conveniently placed on the opposite page. Where several texts are to be found, on

* "The spirits take up their abode in the shade (not the substance) of certain trees. Each "family has its own grove of trees which is sacred for spirits." (*Manners and Customs of the Winamwango and Wiwa*, by Dr. James A. Chisholm, in the *Journal of the African Society*, p. 362, No. XXXVI, Vol. IX, June, 1910.)

papyri or ostraca, the subordinate texts are fully transcribed in lines parallel to the main text. This part of the work is necessarily in autograph (well executed); the rest, consisting of the introductions and the translations with their explanatory footnotes, is in type.

The present instalment contains first a long papyrus in the British Museum collection, composed in, or soon after, the reign of Rameses II, and in part well known to scholars under the title of "The Voyage of an Egyptian in Syria." According to Dr. Gardiner the whole work is to be viewed as a satirical letter addressed by one more or less distinguished scribe to another, also high placed but incompetent. It is a very curious document still unfortunately full of difficulties, and touches on a great variety of topics, amongst others the construction of a brick ramp, the transport of an obelisk, and the erection of a colossus, as well as the merits and demerits of scribes and the topography of Syria.

The other document is a collection of model letters from a Berlin Papyrus; the first letter gives orders for the preparation of chariotry for Syria; the second is a warning to a truant student of writing, the third gives instructions for the payment of tribute from Nubia, the fourth details the preparations to be made for a royal visit. Apart from their great philological interest, it is from such materials that the life of the ancient Egyptians can best be realised, and we may all look forward with interest to the continuation of the work by Dr. Gardiner, whose unrivalled competence as an editor of hieratic texts is admitted on all sides.

On p. 41 a small point seems to have been missed that is of anthropological interest. The substance *didi* is amongst the tribute of Cush; Dr. Gardiner, following Brugsch, renders the name by "*didy*-berries" as meaning the fruit of the mandrake. In the legend of the Destruction of Mankind it is a substance obtained from Elephantine which, mixed with beer, deluded the goddess Sakhmet into the idea that she was drinking human blood, and so saved mankind through the intoxication of the goddess. Loret has shown that it was in reality a red or ochreous earth which is still to be found in the neighbourhood of Elephantine. F. LL. G.

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**Arabia.** **Bury.**

*The Land of Uz.* By Abdullah Mansûr (G. Wyman Bury). Macmillan & Co., 1911. **33**

The precise situation of the land of the Uz, the birthplace of Job, is among those problems of biblical geography, the solution of which must always remain rather vague and uncertain. Assuming that there was not more than one country of this name, the balance of evidence appears to point to a district to the south-east of Palestine, north of Arabia, and not far from Edom. Arab tradition, however, places the country in the extreme south-west corner of the Arabian peninsula, between the districts of Oman and Yaman, where the ruins of palaces still to be seen on the borders of the Great Red Desert are locally ascribed to the early King Shedàd, whose land is believed to have been overwhelmed by a sandstorm in consequence of its idolatry. The Arab tradition suggested to Mr. Bury the title of his book, which deals with this portion of Arabia and gives a description of his explorations carried out for some years among a number of tribes and districts he has had opportunities of visiting. The book is divided into two parts. The first describes the Sultanates of the Aden Protectorate, under which Mr. Bury was for a long time employed as a political agent; it recounts the causes which led up to the Anglo-Turkish Boundary Commission, and gives a lively account of the operations undertaken to suppress a series of tribal risings in 1903. The second part deals with other tribes of the Aden hinterland, beyond the limits of the Aden Protectorate. The rather exciting adventures and the new information which are here placed before the

reader are the outcome of a number of journeys in these districts, when the author travelled in the guise of a down-country chief, as he is represented in the frontispiece to the volume. In accordance with his character he adopted the name of Abdullah Mansûr, which appears on the title-page.

One interesting point which Mr. Bury brings out in his book is the comparatively fertile character of the interior of southern Arabia between the flat coastal regions and the Kaur, the steep mountain range which forms the southern boundary of the Great Red Desert. On the coast there is practically no rainfall, and even on the higher plateaux away from the coast it is very scanty. Here Mr. Bury notes that the herds, which consist almost entirely of goats, frequently go without water for many weeks ; but they have learnt to pull up and chew the fleshy roots of a species of cactus to quench their thirst. Mr. Bury compares the similar adaptation to circumstances displayed by the fat camels of the Somali, which are kept for meat, not as beasts of burden, and are only brought to the wells once in six months or so : they thrive in their waterless region by feeding on the fresh green mimosa, whose roots strike moisture deep below the surface. But further still inland there is a broad belt of country, both north and south of the Kaur, which is marvellously fertile and in a high state of cultivation. Here the rainfall is regular in summer, while in winter moisture is supplied by a dense fog which comes up at dusk. The country is heavily timbered, and the main mountain-range, though possessing no towns of any size, is thickly dotted with strong fighting towers, which dominate well-farmed land and flourishing villages. To the north of the Kaur, beyond the cultivation, is a belt roamed over by the desert nomads with their typical black tents of woven goat-hair ; and then comes the desert, which Mr. Bury describes as "a nightmare region of rolling sand." But here and there the ruins of palaces and temples may still be seen rising from the sand, or built on some slight eminence above its level. We thus have distinct proof that in past ages the country was more fertile than it is at the present day. The shifting sand, under the driving pressure of the simoom, doubtless played its part in overwhelming cultivated tracts of country. But that cannot entirely account for the changed conditions. We may undoubtedly trace them in part to climatic change.

The researches of Stein, Pumpelly, Huntington, and others in Central Asia have shown the results of desiccation in Central Asia, and have proved the existence of former cities, both in Russian and Chinese Turkestan, near Askhabad, in the Merv Oasis, and more especially in the region of Khotan. A similar diminution of the rainfall has certainly taken place in the interior of southern Arabia. An interesting confirmation of this, so far as concerns the coast, is mentioned by General Maitland in the preface he contributes to the book. He points out that the great tanks at Aden, which were hewn out of the solid rock in early Himyarite, if not in Sabean, times, are at the present day absolutely dry for four years out of five, and that the heaviest rainfalls since they were discovered and cleared out have not filled them to an eighth part of their capacity. To such climatic changes, which, according to the latest theories, occur in recurrent cycles, we may possibly connect the racial migrations from Arabia in times earlier than the Sabean Kingdom.

We have not space to deal in detail with the tribes among whom Mr. Bury travelled, but will merely note that the Arabs of southern Arabia are nearly beardless, and are smaller, darker, and coarser-featured than the northern Arabs of Syria and Palestine, or even than the nomads of Irak. In spite of the fact that they have been subjected to a slight admixture of Negro blood, they undoubtedly represent more closely than their northern kindred the original Semitic type. Several of the photographs in the volume are interesting from an ethnographical point of view.

LEONARD W. KING.

**Africa: Northern Rhodesia.** **Gouldesbury: Sheane.**

*The Great Plateau of Northern Rhodesia. Being some Impressions of the Tanganyika Plateau.* By Cullen Gouldesbury and Hubert Sheane: with an Introduction by Sir Alfred Sharpe. Edwin Arnold, 1911. **34**

This is a most satisfactory work, I am glad to be able to remark. It is one of those books which will be really necessary to all persons studying Africa, and more especially that part of Africa—the southern third of the Continent—which is associated with the Bantu peoples. The region described by the two authors (the work is most beautifully and aptly illustrated by photographs, the most noteworthy being by Messrs. F. H. Melland, Bernard Turner, and G. Stokes) is practically limited to the Tanganyika Plateau, a district bounded by the abrupt edge of this Plateau on the north-east (German East Africa), by the vicinity of Lake Nyasa on the south-east, and by the low country of the Luangwa and the basin of Bangweulu on the south and west. And the principal native race which is described is the Awemba.

The authors, though they have recorded many original observations of their own, have wisely commenced their work of studying Northern Rhodesia by absorbing nearly all the available other literature published about this part of Central Africa, and all other parts of Africa connected with the Bantu people. Consequently, they are able to confirm many a theory adumbrated elsewhere, to prove points that have been raised or disputed, and have thus made a contribution to the literature of African students which is of great value and is likely to be in considerable request in Germany and France, as well as in our own country. I have been through the book critically and have noticed very few mistakes, such slight errors, or approach to error, being rather in the direction of zoology than anthropology, and, therefore, not necessary to be referred to here. Some of the chapters, while never departing from accuracy of observation, almost verge on true poetry in their description of native life and the fascinations of the jungle. There is no attempt at fine writing, no gush, and, except, perhaps, for the somewhat needless chapter on outfit, no padding. This chapter, indeed, can only be described as needless from the point of view of an anthropologist who may not be interested in other and more practical issues.

The Awemba (a name which would seem to be a contraction of *Awa-* or *Aba-emba*) are a very interesting Bantu people. Their main stock certainly originated 700 years ago in the south-eastern part of the Congo Basin. The Bemba or Emba language (the root *Emba* has some connection with "lake"; Li-emba was an old name for the south end of Tanganyika—Livingstone's Lake Liemba) would seem to be spoken in more archaic form and greater purity just outside British limits on Belgian territory and close to Tanganyika. Here the people are known as Itawa. The authors render this as Taba, and may perhaps be in the right. It is interesting to note that there is an important Bantu language, known as Ki-taba farther up the west coast of Tanganyika, which is even more archaic than that of the Awemba. The Bemba group of Bantu tongues is, in fact, of divided affinities, showing many points of resemblance with the Congolese groups—especially Luba—and many with East African Bantu; while some features suggest a distant relationship with the Uganda languages. The conquering impulse which drew the Awemba down into South-Central Africa and the culture which they brought with them, all seem to go back to one of those great waves of human migration which was started in Bantu Africa about fifteen or sixteen hundred years ago—waves which resulted in the advance into South Africa of the Kafir-Zulu peoples, the Bantu-ising of nearly all the Congo Basin, and many race movements in East Africa. In the case of Congoland these events were probably connected with the invasion of the Congo forests

by that celebrated race which Mr. Emil Torday calls Bushongo, and the Bushongo seem to have brought their culture from the basin of the Shari, which in its turn received it from ancient Egypt. The doings of the Bushongo apparently started the ancestors of the Awemba on a southward migration which resulted finally in their establishment on the Tanganyika Plateau. The work under review deals specially and in a most interesting manner with totemism, with the arts and industries of the Awemba and neighbouring tribes, with initiation ceremonies, marriage, divorce, birth and funeral customs, with animism and witchcraft, with the former history of South-Central Africa and the effect produced on the natives by Christian missionaries and European officials. We learn a great deal from it that is new about native husbandry and the social life of the Central-African Bantu. The book seems to me to have exactly the right tone. It renders due justice to the missionaries and yet points out the weakness of some of their work and methods. It gives us down to minute details all that is bad, immoral, cruel, and inimical to progress in native laws, customs and superstitions, and yet reveals a sympathy with these not-unattractive people of Central Africa worthy of Mary Kingsley or Morel. It is written throughout in the most interesting style and is cordially recommended by the reviewer to all persons, apart from anthropologists, who desire to get a clear conception of the present state of native life in South-Central Africa.

H. H. JOHNSTON.

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**Africa, East.** **Sutton.**

*Man and Beast in Eastern Ethiopia.* By J. Bland Sutton. Macmillan & Co. Pp. 419. **35**

An amusing book to read for those who have visited these or similar regions, for every page recalls familiar features of human, animal, or vegetable life. In a curious jotty way, things that have no connection whatever among themselves, appear and disappear. Thus within four pages, a great part of which is taken up by two illustrations, judgment is given upon the respective merits of the pawpaw and the mango, the baobab is described, and the (inexact) statement is made that the natives eat its fruit; there then follows a description of the harbour of Mombasa and the constitution of the coast; navigation is discussed, followed by a description of the castor-oil plant, the abundance of butterflies, birds, and Cape-gooseberries; the modes of locomotion are narrated, and the zodiacal light explained. At the end of every few lines the reader meets with a surprising and unexpected change. The student will find very little, if any, new material in the book, and the editing of it might have been more carefully performed.

Mr. Bland Sutton leaves the reader's mind unsatisfied as to the means by which the poor African can be preserved; for he tells us that the native who, like the Masai, has stuck to his ancestral organisation, is doomed to extinction. The Baganda, on the other hand, who are now almost completely converted to Christianity, have decreased from 4,000,000 in 1884, to 1,000,000 in 1901, and the word Baganda "is almost synonymous with sensuality, debauchery, and drunkenness. " . . . When Speke entered Uganda his donkey was regarded as indecent " without trousers. It is noteworthy that a negro people so punctilious in outward " decency, especially in regard to clothes . . . should be considered among the " most immoral of the African races." The "moral handkerchief" does not seem to have been a success in Uganda.

The excellent woodcuts are the redeeming feature of the book; they are a pleasant change after the eternal photographs, and for their sake alone the book is worth having.

E. T.

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Printed by EYRE AND SPOTTISWOODE, LTD., His Majesty's Printers, East Harding Street, E.C.

FIG. 1.

FIG. 2.

SOME STONE-WALLED KRAALS IN SOUTH AFRICA.

## ORIGINAL ARTICLES.

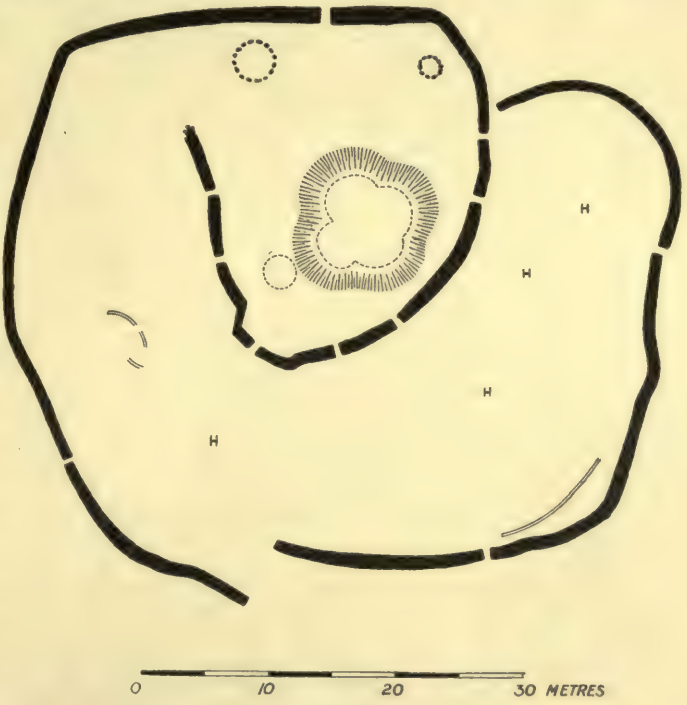
Africa, South : Transvaal. With Plate E. Johnson.

### Note on some Stone-walled Kraals in South Africa. *By J. P. Johnson.* 36

The Masibi reservation is an extensive tract of country occupied by a section of the Bantu people and situated on the right bank of the Magalakwin river, north-west of Potgietersrust. The whole area was formerly under one chief of that name, but on his death it was divided into a northern and southern portion under his sons Hendrick and Hans respectively.

In passing through this area in 1910 I came across the remains of a group of old kraals that had a special interest in that they possessed many of the characteristic features of the better ruins north of the Limpopo. I learnt that these were inhabited up to about 1897, when they were set on fire during a fight between Hendrick and Hans. I also saw a number of inhabited kraals of the same kind. Since the old kraals, now represented by little more than the stone walls, afforded, in their ruined condition, a better comparison, I devoted most of the little time at my disposal to making plans of as many as I could. I also secured a number of photographs of both the ruined and the inhabited kraals.

These old kraals are ranged along the western foot of Ramoo Kop, which is situated on the boundary between the northern and southern divisions of the reservation, and number eleven in all. Of these I surveyed the first four, counting from north to south.




Ruin No. I.

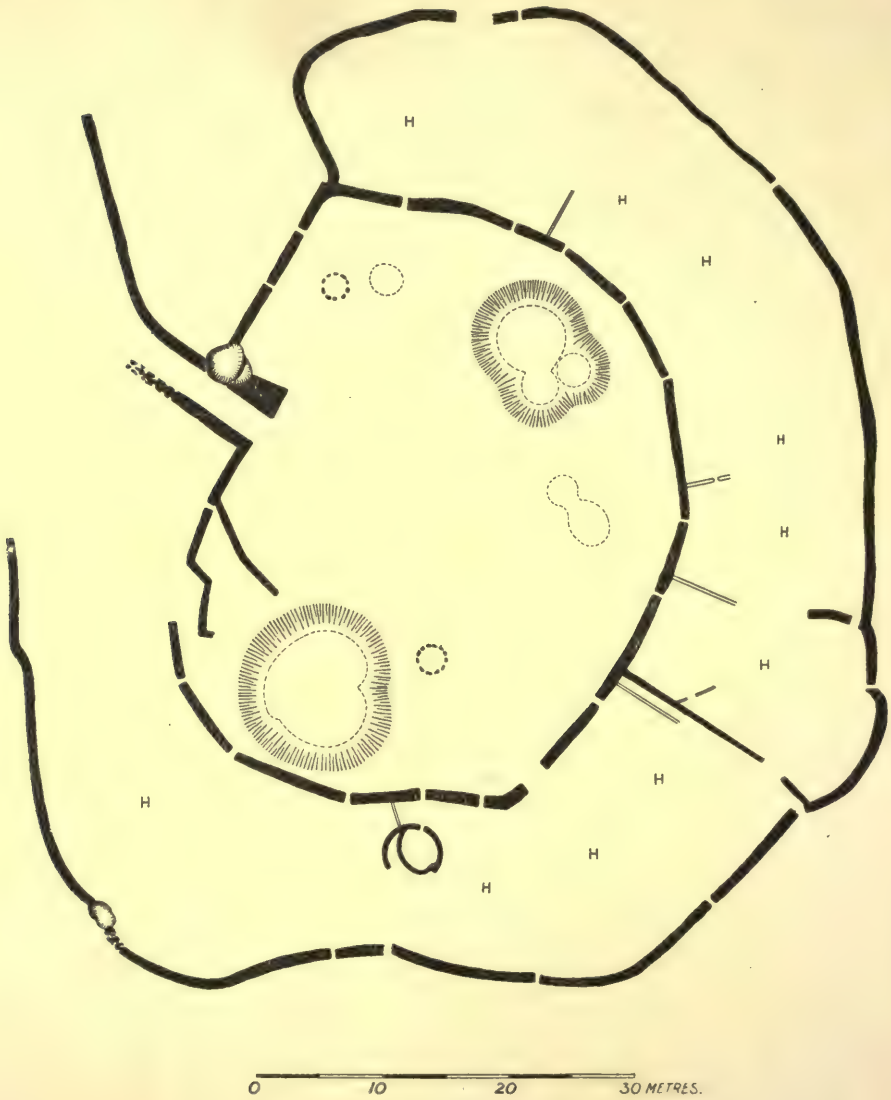
All four ruins, though differing much in form, are built on the same general plan, that is, they each consist of an inner enclosure, containing a shallow pit surrounded by a mound, and an outer enclosure containing the remains of huts.

The wall of the inner enclosure is, in each case, higher and more neatly built than that of the outer, and was once completely plastered over with mud.* The former is mainly built of split, though not trimmed, slabs of gabbrodiorite, and the latter is largely made up of rounded and irregular pieces, but both exhibit considerable variation in quality of construction from point to point. They similarly vary

* Mr. Franklin White (*Proc. Rhodesia Scientific Assoc.*, Vol. IV, p. 15) in describing the Khami ruins, mentions the presence on some walls of a coating of cement or plaster, and remarks that "this probably covered the whole of the interior walls . . . and also formed the floor." The outer enclosure of the inhabited kraal, referred to later, has a cement floor.

in height, which ranges from one-half to one-and-a-half metres, and, as will be seen from the plans, in width.

The plaster is largely preserved at No. II ruin, and also at No. IV ruin, but only traces remain at the other two. One small patch still retains the red and white geometric decoration. At the No. II ruin, the high door-posts of the same material are preserved at two entrances.




Ruin No. II.

The entrances are mostly rectangular, but in ruin No. IV there are two rounded examples. In the one, the main entrance, the rounding is due to its being built of boulders; in the other, squared slabs are used, and the rounding intentionally produced, but curiously enough, one of the four corners is rectangular.

The two stone-built hut walls are interesting. They are both very neatly constructed, and differ from the other walls in that the slabs of stone, some of which are distinctly trimmed, are laid in a mortar of mud. That in No. III ruin is the better

preserved, and still retains two patches of decorated plaster on the inside. The inner arc of the other seems to be a later addition, and is a low wall, very roughly built without mortar, but the whole is much fallen in.

The outer enclosure was originally split up into compartments by means of radial mud walls, and each compartment possessed an entrance to the inner enclosure, and contained a hut. Portions of these dividing walls are still standing in No. II ruin, which is both the largest and the best preserved of the group. The circular cement hut foundations, from which the bottoms of the posts that supported the roofs still project, though now largely concealed by soil, can still be traced, while, in some cases, portions of the mud walls shown on the plans, are still standing. In No. II ruin no less than eleven of these hut foundations are shown, and the reader will readily perceive the probable position of four more. With a little excavation one could restore all the interior features of these ruins.

RUIN No. III.

The hut sites are strewn with broken hand-made pottery, some of which is plain, some incised with cord, herring-bone, and similar patterns, and some polished with both incised and painted geometric decoration.

In the plan of ruin No. IV I have shown a small heap of stones. In the outer enclosure of ruin No. II there are a number of these small heaps. I do not know their purpose. They remind me of the heaps of stones that the Kafirs sort out of the soil during their agricultural operations.

RUIN No. IV.

There are many similar kraals still inhabited in the neighbourhood, and they show that the outer wall was capped by a fence of cut bushes and that the inner wall was capped by grass-matting.

In Plate E are reproduced two photographs of the inner walls of inhabited kraals; Fig. 1 in which the plaster covering is not yet completely added, and Fig. 2 in which the plaster covering is finished and decorated.

These kraals also show the purpose of the inner enclosure. Its primary object was to stable the animals at night, these being herded in one or more lesser enclosures of cut bushes. It was also used as a place of assembly. Under its floor was buried the store of grain, the rifling of which has given rise to the mound-encircled pits.

The smaller circular depressions were fire-places where pots and other things were cooked.

The wall decoration is in red and white, which colours were obtained by powdering ochre and limestone; lately, blue, obtained from traders, has been added in some cases.

In other kraals in the neighbourhood stone walls have been discarded.

Pottery with patterns similar to, but not always quite identical with, those from the ruins, is made and is in general use in the kraals visited by me, but as I only went into a few out of the many, no importance must be attached to the difference. It is noteworthy that the polychrome ware is reserved neither for special persons nor for special occasions but is as much an article of daily use as the plain, the degree and style of decoration going with the class of utensil. The colouring materials are wood ash for white, ochre for red, and graphite for black. The pottery, it may be remarked, is made by the women.

Another common household article is a conical dish of marula wood, round the rim of which is carved the chevron pattern, sometimes single and sometimes double, as on the main building at Zimbabwe.

In and around these ruins, large pebbles, worn down on both sides to a flat disc by rubbing, abound, as also do the polished slabs of gabbrodiorite with which they were used, and the pounding stones and hollowed out blocks of the same rock that served the purpose of pestles and mortars.

On the other side of the Magalakwin, on the road from Potgietersrust to the tin mines and not far from the latter, are the remains of a kraal that was inhabited until recently, when the inhabitants burnt it down and removed to another spot nearer the river. In what was the inner enclosure of this kraal, recognisable, though it had no stone wall but merely a fence of cut bushes, because it contains a dumb-bell-shaped grain-pit, without, however, any surrounding mound, and the smaller circular fire-place, stands a stout tapering pole about five metres in height. This is decorated with alternate plain black and red bands and has the head of what appears to be a hornless ox carved on the top. In the inner enclosure of the new kraal, which likewise has a fence of cut bushes only, but shows no pit, a similar pole painted with alternate bands of black and white, and surmounted by a rag model of what appears to be the head of a hare, has been erected. Owing to my ignorance of the language I was unfortunately unable to obtain any satisfactory information regarding these poles, but gathered that they were connected with initiation ceremonies. Can these be homologous with the birds-on-posts or the conical tower at Zimbabwe?

J. P. JOHNSON.

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**India : Manipur.** **Shakespear.**

**Kabui Notes.** *By Lieutenant-Colonel J. Shakespear, C.I.E., D.S.O.* **37**

Village, Ireng, close to Kangjupkhul. In their own language they call themselves Hā-me. In the village are found the following "Sageis" :—

| Kabui Name. | Meithei Name. |
|---|---|
| Matang-me. | Ningthauja. |
| Heng-me. | Luang. |
| Bon-me. | Kabon-ngamba.* |
| Marem-me. | Kumul. |

Pui-me is the name they apply to the people of Ngatokpa, who are called by the Manipuris Kabui anoba.†

Marong-me is applied to the people of Konga-khul and most of the plains Kabuis, and appears equivalent to Songpu.

* or Khābangānba. † *i.e.*, New Kabuis.

Marriage endogamous as regards clan, but exogamous as regards Sagei.

In Ireng there are the following Lais :—

Charā-wong (Charā = Lai and Wong = chief). At commencement of *jhuming* season a fowl is sacrificed outside the village gate, and the village is *nu-bo*, *i.e.*, genna for one day. The sacrifice is called "Tārākhaibo."

After harvest a small pig is sacrificed and *zu* drunk, but no nautch ; one day's *nu-bo* called "Talingkhuri."

At ripening of rice a fowl is killed in the house and eaten in the *jhum*. This is called "Shekbo."

When threshing begins each household kills a fowl and eats it on the threshing floor.

The above are village sacrifices to Charawong ; the dates are fixed by the Yaisuba* called by Hāme "Chak-ko-poh," who also diagnoses illness by feeling the pulse. If he decides that the illness is due to Kashābera, demons of the forest, a pig is killed. This is called "haipu." If the illness is sent by Thakhiyak demon, a fowl is killed outside the village, if Khathianpoh, the water demons, are responsible, a goat has to be killed. The portions reserved for the demon called *sherh* in Lushai are known as Chara-thatiek.

Tamtira, household god, gets a pig, when one is available ; if this sacrifice is too long deferred someone in the house will get ill. The pig is killed inside the house ; all the elders of the village share in the feast. The liver with some rice is offered to the god. The householder is *nu-bo* for five days, during which time he may only drink *zu* out of a leaf, and may only eat the flesh of animals killed by men.

On death of wife, her nearest relative claims Rs. 2 to Rs. 5.

Divorce can be obtained by giving the other party a hoe.

Marriage is arranged by go-betweens with *zu*. They settle price. If girl's family agree the young man may visit her and sleep with her for three years ; during this time he helps her father ; at the end of the time the girl's parents kill a pig, and take her to her husband's house, and there is a feast, and the girls and boys dance. The price is about one or two cows. If the boy cries off before the actual marriage he has to give a pig for a village feast, and girl's parents get Rs. 5 or Rs. 6. If there are any children the father takes them. Should the girl cry off, whatever part of the price has been paid has to be returned.

During the time that the rice is growing no dancing or singing is allowed.

Spirits of the dead go to Nongmaijing hill.

The spirits of those who die by accident, &c., are called "Tashikasabo," and go nowhere. The classes of death which constitute Tashikasabo are the same as in all other hill tribes.

There is only one heaven, but certain spirits, those of warriors and hunters, seem to be favoured in some way. Thieves are said to be troubled in the land of the dead.

*Ngatok*.—Village a little to south of Kangjupkhul.

The people are called "New Kabuis" by the Manipuris. They speak a dialect which is unintelligible to the people of Ireng. They call themselves Pui-ruong. They say the clan is divided into three sageis :—

| | | | |
|---|---|---|---|
| Babang-ruong, | called by | Manipuris | Ningthauja. |
| Mariam-ruong, | „ | „ | Kumal. |
| Phungang-ruong, | „ | „ | Luang. |

The chief god is Rikarong, who gets a fowl at the beginning of the *jhuming*, when there is a three days' genna call "Lakosangko."

* Yai-su-ba = causer of fortune.

Tashuong is a lesser god, he receives a cock when the harvest is over. It is killed in the village council-house. This sacrifice is called "Tope."

When the *dhan* is ripe each household takes a fowl, and, gathering some heads of rice in the *jhum*, makes the tour of the *jhum* with the rice and the fowl, and then returns to the house and eats the fowl there. This is called "Lodinbu."

The Yaisuba, or priest, is called "Thak-ko-po" (Ireng Chak-ko-poh).

In case of illness sacrifices are made to the above gods, but if no good results, then sacrifices are made to the Kararaba, who are demons of the hills, streams, and forests, the term seems equivalent to the Lushai "Huai." If fowls do not appease the Kararaba, pigs are tried, and if the man does not get well a dog is sacrificed to the Kobru Lai.

The household god is "Ingkarao," to whom a pig or dog is sacrificed when one is available. All the village may join in the feast, eating ginger with the flesh. There are no special sacred portions reserved for Ingkarao, but eight portions are placed on one leaf for the remote ancestors, and seven on another leaf for less remote ancestors. I was unable to find out the reason of these divisions.

Marriage customs as among Ireng. In neither clan can wives be sold.

*Konga Khul.*—Ten miles south of Kangjupkhul. Information collected on 8th October 1905, from Rankhingai, Khunpu of the village.

No tradition of origin could be obtained. There are three sageis, called by the Manipuris, Ningthauja, Kumul, and Luang. Angom is said to have died out. I did not find out the Kabui names for the sageis as at that time I did not know there were different names.

The dead are buried in front of the houses, each in a separate grave. A pig is killed and the sacred portions are hung over the grave with some herbs.

Accidental deaths and deaths of first-born children within a short time of birth, the customs seem very like those of the Lushais. The marriage price is only a pig and some small articles. They inter-marry with the Pui-mai clan only.

Festivals.—*Chhakang-ngai.*—After harvest young men and maidens dance, the men for five days then the girls for five days, provided funds allow so prolonged a dissipation. During this time outsiders may enter, but villagers may not leave.

*Ring-ngai.*—A month later, a feast in honour of the dead, the graves are sprinkled with *zu*, and portions of the flesh of the animals killed are placed on the graves. It lasts five days.

McCulloch's javelin throwing and feasting separately of the men and women were not known.

*Thung-ngai.*—One month after completion of sowing, five days feasting on all sorts of flesh.

*Chang-ngai.*—A feast to celebrate the clearing of the paths after the rains in November. Much eating and drinking.

*Feasts of Merit.*—Corresponding to the Lushai Thang-chhuah.

First, the killing of a buffalo and a pig, and feasting the village, qualify a man for the title of Banrumei; this may be followed by a feast of two buffaloes, which entitles the giver to the title of Kaishumei.

It is also meritorious to build a platform of stones in the village avenue for people to rest on; the building is followed by a feast. These good deeds find their reward in the land beyond the grave.

The single upright stones which are found in the village were put up by some previous inhabitants.

The young men sleep in the houses of well-to-do persons, six or eight in each.

The young women also have their dormitories.

The village was evidently well fortified; the approach from the valley is up a

long narrow cutting 12 to 15 feet deep, which they say was roofed over in the troublous times.

*Shongparam Village.*—To the north, just beyond the village, is a sacred grove in which is a curiously-shaped boulder mounted on a rough stone platform. There are several other platforms under the trees, but they are more or less in ruins. The stone is the god Ashong. Two cocks are sacrificed to him after harvest, and there is a nautch in his honour. Deputations from other villages come to sacrifice to Ashong.

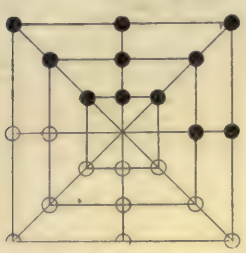

FIG. 1.—TA KO KA LAIBA = To drive animals. When either black or white get three men in a line, one of the enemy can be removed. Whoever takes off all but two of the other's men first wins.

*Kabui Nautch, at Shongparam.*—The orchestra consisted of two big drums made out of hollow tree trunks, about 2 feet 6 inches in diameter; these were slung from poles carried each by two men who sang vigorously and took turns to beat the drum. The dancers, some twenty-five in number of both sexes, stood in a semi-circle, the girls being altogether at one end of the line, with a stalwart youth at the end.

*Costumes: Boys' Headdress.*—A thin band of bamboo is tied tight round the head across the forehead. Round the hair, which is worn in a knot behind, a long band of bamboo is wound several times, the ends being brought round, the band passing round the head and standing up like horns. In the hair-knot a tail feather of a hornbill was fixed upright.

Above the hair knot was a cluster of marigolds, and the same flowers were worn in the ears. Round the neck were many necklaces, and some wore the big shell on the nape of the neck as the Angamis do. The necklaces were of all sorts, beads, coloured grass, and shells.

The body to the waist was bare. The only garments were a kilt held up by a sash tied behind with the two ends hanging down like tails. Dark blue with a red and yellow fringe seemed the proper colour for the kilt, and plain dark blue for the sash. The Angami black cane garter was generally worn, the leg below as far as the ankle being painted white.

The girls' costumes were elaborate. On the head was a tinsel crown some two inches high with numerous small lappets of gold paper; in the ears were marigolds and pendants of green beetle-wing covers, a profusion of necklaces almost covered the bosom. A blue cloth, wound tightly round the body under the armpits, reached a little below the waist; the petticoat was of dark blue with white stripes, each stripe being embroidered with arrow-head pattern in red and black; round the lower edge was a broad red band. A small blue shawl was wound loosely round the shoulders. Brass bracelets of many patterns were worn.

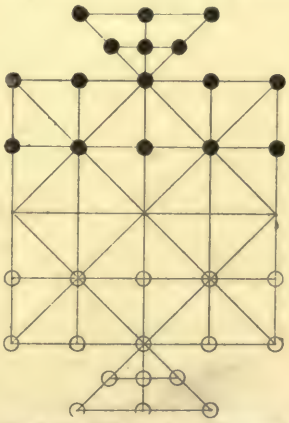

FIG 2.—CHARI PAM BOK. Black and white move alternately in any direction and take the enemy by jumping over as in draughts.

*The Dance.*—In the first figure all the lads had spears. The two biggest boys and two biggest girls took up positions in the centre of the semi-circle, a boy and a girl side by side, facing the other couple, boy opposite boy and girl opposite girl. The whole party chanted a monotonous refrain, the spears were raised and twirled in time with the beats of the drums. The two couples in the centre danced vigorously an indescribable sort of jig, advancing towards each other with arms bent, hands raised to the level of the head. From time to time they would meet and clasp hands, boy with boy and girl with girl, and twist round; the semi-circle of dancers all the while dancing a step similar to that of the two central couples. After

a time the left half of the semi-circle began moving to the right, passing in front of the right half which moved in an opposite direction till the two sections had changed places.

The second and third figures were very similar to the first, only the spears were laid aside. In the second figure three younger girls danced in the centre, and after a short time were joined by three lads. In the third figure two very small girls danced in the centre, being joined later by two small boys.

The last figure was a repetition of the first except that the spears were only handled by the two youths in the centre. J. SHAKESPEAR.

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New Guinea. Seligmann.

**Stone Adze Blades from Suloga (British New Guinea) as Chinese Antiquities.** *By C. G. Seligmann, M.D.* **38**

Among a number of ancient Chinese adze blades acquired by the Toronto Museum are two fine specimens of the usual New Guinea type made from the banded volcanic Suloga rock. There is not the faintest doubt as to the *bona fides* of the firm that imported these specimens, which, according to their information, were to be regarded as genuine Chinese stone implements from Shansi. This raises the interesting question, "How did these blades reach China?" Are they recent importations of Chinese sailors or curiosity-loving Chinese, which have been diverted into a new and profitable channel, or have they really been in the country for many years and come to be regarded as early Chinese axe blades?

C. G. SELIGMANN.

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Australia: Anthropology. Frazer.

**Anthropological Research in Northern Australia.** *By J. G. Frazer, D.C.L., LL.D., Litt.D.* **39**

All friends of anthropology will rejoice to learn that after an interval of some years Professor Baldwin Spencer has resumed his researches among the aborigines of Australia. The following particulars as to his work and his plans are extracted from a letter which he wrote to me from Melbourne on the 13th of September, 1911.

The Commonwealth Government of Australia is about to undertake measures for the settlement of the Northern Territory, and during the year 1911 it sent a small party to make preliminary investigations in that region. The leadership of the party was entrusted to Professor Baldwin Spencer. They went to Port Darwin, and thence across to Melville Island; then they returned to Port Darwin and travelled south about 200 miles, after which they crossed the continent to the Gulf of Carpentaria. Amongst all the tribes examined by the expedition the belief in the reincarnation of the dead is universal; and the same is true of the notion that sexual intercourse has nothing, of necessity, to do with the procreation of children. "The latter fact," says Professor Spencer, "is interesting because we now know that this belief exists amongst "all the tribes extending from south to north across the centre of Australia." On the other hand, Professor Spencer found among these northern tribes none of the *intichiuma* or magical ceremonies for the multiplication of the totems which form so important a feature in the totemism of the central tribes; nor could he discover any restrictions observed by the natives in regard to eating their totemic animals and plants. "The absence of *intichiuma* ceremonies," he adds, "is doubtless to be asso- "ciated with the fact that the tribes in the far north live under conditions very "different from those of the central area. They never suffer from drought or lack of "food supply. This seems to show that the *intichiuma* ceremonies are a special "development of tribes that live in parts such as Central Australia, where the food "supply is precarious." In one or two tribes along the Roper River a very curious totemic system was discovered. Among these people a man must marry a woman of a

particular totem, but the children take a totem different rom both that of their father and that of their mother. For example, a man of the rain totem must marry a woman of the paddy-melon (a species of small kangaroo) totem, and their children are of the euro (a species of kangaroo) totem. Again, a porcupine man marries a lizard woman and their children are bats. In these tribes each exogamous class has certain totems associated with it. Again, in these tribes the natives are convinced that the spirit children know into what woman they must enter, so that the offspring shall have the proper totem. Everywhere, too, among the tribes traversed by the expedition the women and children believe that the sound of the bull-roarer is the voice of a great spirit who comes to take away the boys when they are initiated; but during the initiatory ceremony, when the boys are shown the *churinga* for the first time, they are informed that the noise in question is not made by a spirit, but by the *churinga*, or bull-roarer, which was used in the past by one of the mythical ancestors of the tribe. Lastly, Professor Spencer could detect among these tribes no trace of anything like a belief in a supreme being. On the whole, he considers that, with minor variations, the beliefs of these northern tribes are closely similar to those of the central tribes.

Professor Spencer hoped to start about November 1st, 1911, for another expedition to Melville Island, the inhabitants of which he is particularly anxious to study, as they are hitherto practically uncontaminated by European influence. His intention was to reside among them till February, 1912. All anthropologists will look forward with keen interest to the publication of Professor Spencer's fresh enquiries in this promising region. It is much to be regretted that his former colleague in research, Mr. F. J. Gillen, has been prevented by the state of his health from taking any part in these new investigations.

J. G. FRAZER.

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## REVIEWS.

**Egyptology. Griffith : Mileham : Randall-MacIver : Woolley.**

**40**

*Karanóg : The Romano-Nubian Cemetery.* By C. Leonard Woolley and D. Randall-MacIver. Text and Plates. 2 vols. University Museum, Philadelphia, 1910.

*Karanóg : The Town.* By C. Leonard Woolley. University Museum, Philadelphia, 1911.

*Karanóg : The Meroïtic Inscriptions.* By F. Ll. Griffith. University Museum, Philadelphia, 1911.

*Churches in Lower Nubia.* By G. S. Mileham, University Museum, Philadelphia, 1910.

*Buhen.* By D. Randall-MacIver and C. Leonard Woolley. Text and Plates. 2 vols. University Museum, Philadelphia, 1911.

The Egyptian Department of the Museum of the University of Pennsylvania has continued the publication of the results of the Eckley B. Coxe, Junior, Expedition to Nubia in the seven volumes now reviewed. The series was begun in 1909 with the publication of the excavation of Messrs. Randall-MacIver and Woolley at Areika, which gave us so much new knowledge of the ancient culture of Nubia, and the present volumes are equal, if not superior, to them in interest and importance. Like their predecessors, the new books are good examples of what archæological publications should be, and we must at the outset express our thanks to Mr. Eckley B. Coxe, Junior, for the munificence which has made such good work possible, and has published it in so complete and satisfactory a form. Messrs. Randall-MacIver and Woolley must be thanked for having done their work so well both in excavation and publication, and Mr. Griffith for having effected nothing less than the decipherment of the Meroïtic script. All the volumes were printed in America with the exception of Mr. Griffith's, which was produced at Oxford.

The tourist on his comfortable steamboat journey from Shellal to Halfa is hardly likely to notice with much interest what looks like a burnt-out factory on the western bank of the Nile just before reaching Anibah. If he notices it at all, he may hazard the conjecture that it is "Coptic," or, with a hazy idea of the possibilities, suggest that it was "destroyed by Dervishes." That it is a castle of the ancient Blemmyes, "the Bleminges which caried bows, and arrowes made of dragons bones," as the Elizabethan translator of Heliodorus has it, the redoubtable foes of the Romans who maintained the banner of paganism here long after the Empire had accepted Christianity, he is hardly likely to know unless he is an archæologist and has read *Karanóg*. For it is to this important conclusion that the excavators have been led by their work in this remarkable building, which bears the name of "Karanóg" (or "Garnuk" as it sometimes seems to sound in the mouths of the Nubians). The natives explain the name as meaning "House of Kara," and the excavators accept this explanation, comparing the name "Kara" with that of Chiris, a place of the Blemmyes mentioned by Olympiodorus, and with the element "Khara" which occurs in the Blemmyan proper names "Kharazieu," Kharakhein," and "Kharapatkhour," which are known from an ancient document now in the Cairo Museum.

The forms of these names which I have given above are those which seem to me to be the correct transliterations of them as they stand in the Cairo document, which is written in Greek. The late Professor Krall, who published this important relic of the Blemmyan rule in Upper Egypt, read them as "Charaḥiet," "Charachēn," and "Charapatchour." The last is certainly correct, but to me the Coptic ϩ (ḥ) in a Greek document of the fourth or fifth century (and occurring only once in it) is improbable, and I read the name "Kharazieu," while "Kharakhein" seems to me more correct than "Kharakhēn" (see my note on the point in the *Proceedings of the Society of Biblical Archæology*, XXX (1908), p. 10; the German *ch* of course equals the English *kh*). But the element Χαρα is certain. This may well, as the explorers think, be the "Kara" whose "house" Karanóg was. I would, however, put forward another suggestion. In the early years of the sixteenth century this part of Nubia was colonised by a body of Bosnian soldiers sent here by Sultan Selim after his conquest of Egypt in 1517. These Bosniak Turks introduced some Turkish place-names into the neighbourhood of Anîbah and Derr, specially notable being that of "Bostân," on the eastern bank a few miles below Karanóg. May not the element *kara* be the Turkish word "black," compounded with the Nubian *nóg*, "house," the castle being the "black house"? Such combinations of two tongues occur everywhere. Since the ancient name Karanóg seems to have been Shimalê, which is nothing like "Chiris," I give this suggestion for what it may be worth; a word, meaningless in their tongue, would naturally be explained by the Nubians as a name. However this may be, the place itself was certainly the "house" of a very important chieftain, and Messrs. Woolley and MacIver have shown pretty conclusively that he, whether he was named Kara or not, and his successors were Blemmyes. This being so, the culture revealed by the excavations at Karanóg is of the highest interest, since this is the first real archæological hold that we have got of this elusive people, the document at Cairo merely confirming political and religious facts concerning them which we knew already from Olympiodorus and Vopiscus. Mr. Woolley has reconstructed for us an imaginative picture of what Karanóg looked like when the pagan philosopher Olympiodorus visited the land of the Blemmyes in the early years of the fifth century A.D., his materials for the reconstruction being derived from the results of the excavations.

The two most important points shown by these results are, first, that the Blemmyes, as was to be expected from the fact that they were invaders who had not long before occupied this part of the valley, were an aristocracy ruling over a subject

population of Nubians and negroes; and, secondly, that they were strongly influenced by the contemporary Ethiopian civilization of Meroë. The most northerly temple of the Meroïtic style known is that of Amara, not far south of Wadi Halfa. But here at Karanóg we have indubitable evidence, in the shape of Meroïtic inscriptions and the extraordinary "soul statues" found in the tombs near the castle, of a direct connection of Blemmyan with Meroïtic culture. We may well wonder whether the Blemmyes, whether they were an eastern desert-tribe of Beja origin or not, had not long been "æthiopized" before they settled in the district of Anîbah. Were they really Ethiopians and not "Beja" at all?

While they retained their own peculiar ideas with a tenacity which for two centuries resisted the christianizing efforts of the Emperors, the people of Karanóg were, however, by no means averse to the adoption and use of many of the externals of Roman civilization, especially the ordinary Roman blown glass vessels, gems, and so forth. Even Gaulish pottery was imported into Nubia and used by them; but most of their ware was of their own make, and of a peculiar style of ceramic art already known from Nubia and represented for years in our museums, but first discovered *en masse* at Shablûl and properly studied in Messrs. MacIver and Woolley's former publication. In *Karanóg*, as in *Areika*, this painted pottery is splendidly published in coloured plates, which are among the most accurate in their representation of colour-values of any we know. They deserve very special praise.

This pottery (which has since also since been found at Farras, further south, by Mr. Griffith's Oxford Expedition) was, of course, chiefly recovered from the tombs of the inhabitants of Karanóg, which have also yielded the remarkable *ba*-statues or figures of the soul (*ba*) in the shape of a human-headed bird, already mentioned. The importance of this discovery has already been emphasised by Sir G. Maspero as throwing new light on Ethiopian or Blemmyan religion. The conception of the soul as a human-headed bird is, of course, old-Egyptian enough. But it is evident from the prominence of these figures on the Karanóg graves that the Ethiopians or Blemmyes regarded the *ba* with peculiar reverence, and assigned to it in the tomb the position which in the pure Egyptian religion belonged to the *ka*, or "double." In fact, the Ethiopians in their garbled form of the religion which they had adopted from Egypt probably had confused the two, with the result that the *ka* was eliminated from their conception of the soul. The remarkable figures of the soul-bird from Karanóg are strongly Ethiopian or Meroïtic in feeling, and certainly testify to the Ethiopian character of the Blemmyan religion. A good restoration in colour of one of the best is given in the frontispiece of the first volume under review.

The inscriptions of Karanóg and Shablûl (*see Areika*) are published by Mr. F. Ll. Griffith in the sixth volume of the series. They are all funerary texts in the peculiar Meroïtic script, and are entirely Ethiopian (Meroïtic) in character. The splendid work which has been done by Mr. Griffith in the interpretation of these texts can be but mentioned here. I have not the space in which to describe it at length, suffice it to say that Mr. Griffith has brilliantly deciphered the Meroïtic inscriptions, and has laid in this book the foundations of a new branch of Egyptology. The last volume of *Karanóg* is both a grammar and a *corpus* of Meroïtic. If the people of Karanóg were Blemmyes, the Blemmyes spoke and wrote in Meroïtic.

In the first volume appears a most useful *corpus* of all the references to the Blemmyes made by ancient authorities. We welcome this compilation, but a few critical notes would have made it even more useful. Do the authors really believe the statement of Procopius that the Nobatæ were "planted" by Diocletian between Egypt and the Blemmyes, having originally lived "about the city Oasis," *i.e.*, in the neighbourhood of Khargah? I do not. The Nobatæ were presumably the ancestors of the modern Nubians, who cannot be conceived as having lived up to the time of

Diocletian in the oasis of el-Khargah. The inhabitants of the oases were, as they are, if not Libyans, at any rate closely akin to Libyans. The Nubians are totally different, an essentially Nilotic riverain race: what should they do in the western desert? We can see that the Nubians were always in Nubia from the beginning: to them belongs the black pottery which from prehistoric times almost till now has preserved the tradition of the oldest Nilote ceramic. If Silko's Nobatæ were the Nubians, and we cannot doubt it, Procopius simply made an absurd mis-statement. All Diocletian did was to create a Nubian buffer state between Egypt and the Blemmyes, which, when it accepted Christianity, overthrew the pagan tyrants from the south, and Karanóg was laid waste.

The architecture of the Blemmyan castle is of the type usual among late-Roman brick constructions in the East, and with it may be compared—*magnos componere parvis*—such a castle as Ukheidhar in Irak, which has lately been described by Miss Gertrude Bell. It has, of course, typically Nubian characteristics, which are retained in Nubian buildings to this day. These are very apparent in the Nubian Christian churches of the centuries that lay between Silko's destruction of Paganism and the belated establishment of Islâm in Nubia by the Cromwellian-named Sêif-ed-dîn 'Abdallah en-Nâṣir ("Sword-of-the-Faith Abdallah the Victorious") in the fourteenth century. We see in these the same simple method of making a brick vault that is followed still by Nubian builders. These Coptic churches are well described by Mr. Mileham, and they have yielded interesting objects, notably a wall-painting of a saint or prophet, which is reproduced in colour.

H. H.

FIG. 1.—THE NUBIAN NILE.

In the district of Anîbeh is included the rock-fortress of Ḳaṣr Ibrîm, the ancient Primis, which contains one of the most interesting and ancient of these churches, the "garrison-church" of the fortress. It is now a chaos, with its two rows of pillars standing up amid the wreck of the basilica. Ibrîm is one of the finest points on the splendidly picturesque Nubian Nile, which at many points of its course bears an odd resemblance to the Rhine (Fig. 1). And Ibrîm is the Nubian Ehrenbreitstein, standing up boldly on its high cliff, which overhangs the river and dominates it completely (Figs. 2 and 3). No wonder that Petronius selected it, after his defeat of Candace and sack of Napata, as the settlement limit of the Roman Empire. And why it was so soon abandoned for the traditional frontier further north at Hierasykaminos (Maharraka) remains a mystery. The eagles were never advanced permanently south of Maharraka; we cannot suppose that if Roman buildings have been found at Meroë they mean a Roman garrison so far south in view of the silence of all the ancient authorities. Had the Romans ever reached Meroë and established a post there (within 120 miles of Khartûm!) we should have known it from Strabo and the rest. The Romans raided Napata once: and Napata is far north of Meroë. They never thought of establishing their frontier even at the second cataract, as Sesostris did. Their general

selected the splendid position of Primis for his frontier-post, but this was only a short way south of Hierasykaminos, the Ptolemaïc frontier, to which the Romans returned within a year. And Hierasykaminos remained the frontier till Diocletian invented the buffer-state of the Nobatæ and retired the legions to the border of Egypt proper at Syene. Mr. G. L. Cheesman, of New College, Oxford, contributes a very complete and interesting description of the Roman garrison of Egypt, from the time of Augustus to that of Diocletian. An *ala* of British cavalry was stationed at Iseum, in Upper Egypt, a few miles south of Aṣyûṭ.

*H. H.*

FIG. 2.—ḲAṢR IBRÎM.

Messrs. MacIver and Woolley publish interesting photographs of Ibrîm, and theirs is the most complete description of the fortress that has yet appeared. So well adapted is it still for its purpose that just a century ago, in 1811, it was held for long against the retreating Mamelukes by the descendants of Sultan Selim's Turks, and relics of their defence still lie amid the ruins.

Finally, we came to *Buhen*, the publication of the excavations at Wadi Halfa. Just as in modern days so in ancient times the southern end of the Nubian Nile valley, immediately north of the second cataract, proved the most convenient position for a centre of population. But the old Egyptian Halfa lay on the west, not the east bank of the river. Here at the beginning of the XII Dynasty Senusert (Sesostris) I founded the settlement of Buhen, which in later times became the administrative centre of Nubia. He built a temple here, which has disappeared, having been probably where that of Hatshepsu now is. Later on, the Pharaohs Aahmes and Amenhetep I of the XVIII Dynasty built, as Mr. MacIver shows, the northern Halfa temple on the remains of the old XII Dynasty civil government building. Then the great queen Hatshepsu, glorying in her "years of peace," erected the larger southern shrine which for some inscrutable reason is known to dragomans and tourists as the "Temple of Ben-Hur" (Fig. 4). These two buildings have always been known. They were visited by Champollion. During the eighties and nineties Colonel Holled Smith and Captain F. G. Lyons investigated them further, and recovered various antiquities from them, which are now in our museums. In 1905 the late Mr. P. D. Scott-Moncrieff, of the British Museum, was commissioned by the Sudan Government, in conjunction with Mr. J. S. Crowfoot of the Sudan Civil Service,

*H. H.*

FIG. 3.—THE NILE FROM ḲAṢR IBRÎM.

to carry out works of conservation at the Northern Temple. Then Professor Breasted, of Chicago, showed that this temple owed its origin, not to Thothmes III, as had previously been supposed, but to Hatshepsu, as the alterations in the reliefs, analogous to those at Deir el-Bahari, clearly prove (*Temples of Lower Nubia*, *Am. Journ. Semit. Lang.*, Oct. 1906, p. 14). Finally, Mr. Randall-MacIver has now thoroughly studied the whole building and completely published it. The only new fact that has transpired with regard to it is the discovery of a relief, probably of Tirhakah, showing that this king built one of his usual little additional chapels here as elsewhere.

Mr. MacIver's new discoveries relate chiefly to the northern temple, which he shows to be chiefly the work of Amenhetep II, and to the fortifications, town-ruins, and tombs of the XII and XVIII–XX Dynasties, which he has thoroughly explored. The results are of high interest. The XVIII Dynasty fortifications are remarkably modern in trace, being quite a good example of the bastioned style in use in Europe from about 1600 to 1800! They might almost have been designed by Vauban or Coehorn, but that we miss caponiers and ravelins! The advance which they show on the simple castellated walls of the XII Dynasty (as we see them in the great fortress of Mirgisse (Fig. 6) twelve miles to the southward), is remarkable, and is exactly parallel to the advance made by the Italian military engineers of the sixteenth century on the ideas of our Middle Ages.

H. H.

FIG. 4.—THE SOUTHERN TEMPLE OF BUHEN.

The tombs have yielded various important results, the most important being an iron spearhead from a XII Dynasty grave (about 2000 B.C.). This connects the earlier sporadic occurrences of worked iron already known from Gîzeh (IV Dynasty), and Abydos (VI Dynasty, *see* MAN, 1905, 40), with the beginning of the common use of iron under the XX Dynasty. This is a discovery of the highest historical and anthropological interest. Another considerable find is that of a large quantity of the black or red "base-ring" pottery, often "punctated" with spot, zigzag, or spiral designs in white, already known from Tel-el-Yahudiyah, Khata'anah, Kahun, and Abydos, and dated to the XII–XIII Dynasty. It is often found with Cretan "Kamáres" ware (Middle Minoan II), and is certainly not Egyptian. Mr. MacIver seems doubtfully to suggest a Nubian origin for it, but to this conclusion we demur; a Mediterranean or Syrian source seems far more probable. Actual Ægean importations in the shape of the common *Bügelkannen* of "late Minoan III" style have been found by Mr. MacIver in the XVIII–XX Dynasty graves at Buhen.

Several funerary statues of the XII and XVIII Dynasties and a large number of funerary inscriptions were found. The inscriptions of these are given in full in hieroglyphic type, which seems, by the way, rather badly printed at times, in great contrast to the beautiful impressions of the Meroïtic type in the Oxford-printed volume of Mr. Griffith. The translation of these inscriptions has been contributed

by Mr. A. M. Blackman, who helped considerably in Mr. MacIver's work. Mr. Blackman should, by the way, not translate the foreign ethnic name "Fenkhu," mentioned in the long inscription of Thothmes III in the northern temple, as "Phœnicians." No proof has ever been adduced of the identity of the Egyptian "Fenkhu" with the Greek Φοίνιξ, an idea which has lately been revived by Professor Sethe. The Greek Φ was originally *p-h*, not *f*, and such an old word as *Fenkhu*, which first appears under the V Dynasty, and is probably much older, cannot possibly be identified with a Greek word which as late as the fifth century B.C. was pronounced *p'hoinix*, as the Latin form *Pœnus* shows clearly enough. Were the Egyptian word *phnhu* the case would be different (*see Rec. Trav.*, XXXIV, p. 35).

*H. H.*

FIG. 5.—THE EXPLORER'S HOUSE AT BUHEN, WITH TOMB-HILL IN BACKGROUND.

The neighbourhood of Halfa is not yet completely explored. When on a visit to Mr. MacIver there in the early part of 1910, the present writer discussed with him the probable date and character of an interesting building, the remains of which he had found on the west bank a mile or two south of the Buhen temples. It seemed to me to be very possibly a civil building of the XVIII Dynasty, and since it resembles somewhat the remains of the palace of Amenhetep III at Medinet Habu (Thebes), it may be the palace of the Prince of Kush, the Egyptian Governor-General of Nubia and the Sudan. This building is mentioned by Mr. MacIver, and would probably repay excavation. Captain Lyons has also pointed out the relics of a building on the opposite bank of the river, with a stairway going down to the water. So there is something yet to be gleaned at Halfa, in spite of Mr. MacIver's very thorough excavation. The tombs of the conical hill behind the explorer's house (Fig. 5) constituted a discovery which it is surprising was not made by others before. The plates of *Buhen*, with photographs and plans, are of the greatest value, and one has rarely seen better publications of archæological results.

*H. H.*

FIG. 6.—THE FORTRESS OF MIRGISSE.

H. R. HALL.

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**America, North.** **Hodge.**

*Handbook of American Indians North of Mexico.* Edited by F. W. Hodge. Washington. Part I, 1907; Part II, 1910. (Bureau of American Ethnology, Bulletin 30.) Pp. 972 and 1221. Price $1.50 and $1.75. **41**

These volumes make a much-needed encyclopædia of the North American Indians and are indeed "a handbook of the tribes, embodying, in condensed form, the accumu- "lated information of many years" (I, 173). There is scarcely a phase of American ethnology which is not treated under a separate title, whether the subject be a tribe,

linguistic stock, physical characteristic, type of material culture or of social organisation, an ethnographical area or a place name of Indian derivation. The volumes abound with excellent illustrations and with references and bibliographies.

W. D. W.

## ANTHROPOLOGICAL NOTES.

### Eighteenth International Congress of Americanists. 42

This congress will be held at the Imperial Institute, May 27 to June 1, under the auspices of the Royal Anthropological Institute, and it is hoped that Fellows of the latter will do their best to welcome the distinguished foreign delegates and members. The principal Governments, Universities, and Societies have appointed delegates, and amongst these are Sir W. Osler, Sir Everard Im Thurn, Prof. J. L. Myres, Mr. H. Balfour, Dr. A. C. Haddon, Prof. A. Macalister, H.I.H. Prince Roland Bonaparte, Baron de Borchgrave, Comte M. de Périgny, and Drs. H. Cordier, F. Heger, G. Seler, S. Lafone Quevedo, F. Boas, and A. Hrdlička. In addition to the meetings for the reading and discussion of papers there will be an evening reception at the Natural History Museum and visits to Oxford and Cambridge. Other entertainments and excursions are in contemplation.

Of the seventy papers which had been notified on April 10, some of the most interesting will be the following :—Section I, *Palæo-Anthropology*—Dr. C. Peabody, "Archæological importance of T. Volk's work in the Gravels at Trenton, N. Jersey"; Dr. G. MacCurdy, "Human Bones in Pleistocene Deposits near Cuzco, Peru"; Prof. G. Courty, "Considérations générales sur le préhistorique sud-américain"; Dr. Capitan, "Le Paléolithique en Amérique"; Dr. J. B.Ambrosetti, "A Fossil Skull, from Argentina." Discussion. Section II, *Physical Anthropology*—Dr. A. Hrdlicka. "Ethnic Nature and probable Origin of the American Aborigines"; Dr. Chervin, "L'Anthropologie Bolivienne." Section IV, *Ethnology and Archæology*—Prof. M. Saville will describe his latest discoveries of ancient sites in Ecuador, with lantern slides, and there will be fine illustrations to Dr. E. Seler's "Ruins of Uxmal Yucatan" and its sculptured buildings. Section V, *General Ethnology*—Waldemar Jochelson's "Scientific results of the Ethnological Section of the Riabouschinsky Expedition of the Imperial Russian Geographical Society," and the "Ethnographic results of the Rondon Commission in Central Brazil" are important contributions. The sections of colonial history and of linguistics also contain interesting subjects. The full list can be obtained on application to the Assistant Secretary, 50, Great Russell Street, London, W.C., and tickets for members (£1) and associates (10s.) up to May 11. There will be an exhibition during the congress, at the Imperial Institute, of ethnological and archæological objects, photographs of Central American buildings and sculptures, copies of ancient frescoes and coloured reliefs from Yucatan, and Herr A. Frič's latest collection from Southern Brazil.

### Fourteenth International Congress of Prehistoric Anthropology and Archæology. 43

Owing to a variety of circumstances the Congress will meet at Geneva, instead of at Dublin as originally arranged, during the first week of September, 1912.

Professor Eugene Pittard is making the necessary arrangements for the Congress, which will include papers, scientific discussions and excursions to the sites of the principal Swiss prehistoric discoveries.

Full particulars about the Congress may be obtained either from the president, Professor E. Pittard, 72, Florissant, Geneva, or from the general secretary, M. W. Deonna, 16, Boulevard des Franchées, Geneva.

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JOHN GRAY

## ORIGINAL ARTICLES.

Obituary: Gray. With Plate F. Yule.

**John Gray, B.Sc. Born January 9, 1854; died April 28, 1912.** *By G. Udny Yule.*

44

The Institute has suffered a very heavy loss by the death of its treasurer, John Gray. Elected a Fellow in 1894, he took up the burden of the treasurership in 1904 at a critical period in the history of the Institute, and the success which has attended his unwearied efforts to place the finances on a sound basis is known to every Fellow who has studied the balance sheets of successive years. But only those who were intimately associated with his work can know how greatly he had the interests of the Institute at heart, how anxiously he watched, and with what pleasure he noted, its progress, and how continually his thoughts were given to winning increased scope for its activities and recognition of its standing. He had been for some months in poor health, and had taken a short holiday abroad in the hopes of recruiting his strength. Not long after his return, he had been looking forward to hearing the paper by Mr. Moir and Dr. Keith on April 23rd, but, feeling unwell, returned home in the afternoon. The illness proved to be pneumonia, and he passed away on the 28th.

John Gray was born in 1854 at Strichen, Aberdeenshire. His early education was received at the Parish School, Strichen, and subsequently at the Grammar School, Aberdeen. He attended during the Winter Sessions, 1871–2 and 1872–3, at the University of Edinburgh, studying under Fleeming Jenkin, Tait, Kelland, and Crum Brown. His bent for mechanical subjects was then marked; in his first session he obtained the third prize, and in the second the second prize, in Fleeming Jenkin's class in engineering. In the meantime he had been apprenticed at the engineering works of Messrs. McKinnon & Co., Aberdeen, a firm of which his uncle, Mr. John Gray, the founder of the Aberdeen School of Art, was chief partner, and while there he also took up the appointment of Arnott Lecturer in Physics at the Mechanics Institution. His passion for scientific work was now too strong to be suppressed. At the sacrifice of considerable personal prospects, he decided to relinquish the idea of making engineering his career, and to endeavour further to pursue his studies. Entering the competition for Whitworth Scholarships in 1875 he obtained the first place in the theoretical examination and the eighth in the final competition, and was awarded a Royal Exhibition for study at the Royal School of Mines. There he studied for three years under Judd, Frankland, Goodeve, and Guthrie, and obtained the associateship of the school in Metallurgy in 1878. During the Session 1877–8 he appears also to have attended again for a time at Edinburgh, and in 1879 obtained the degree of B.Sc. (Engineering).

In 1878 he entered for a Civil Service examination "for six clerkships in the "Patent Office," came out second in order of merit, and entered the Office as an indexing and abridging clerk. At the time of his death he held a responsible position as Examiner, specialising largely in patents relating to electrical matters. While in the latter years of his life anthropology became the chief pursuit of his leisure hours, Gray never lost his interest in matters electrical. He was a Fellow of the Physical Society from 1879 to 1905, and an Associate of the Institution of Electrical Engineers from 1887 to 1902, and, till Section H of the British Association claimed his presence, he was an almost equally regular attendant at Section A (Mathematics and Physics). For something like twenty years, even up to last year, he was a regular and valued contributor to the pages of the *Electrical Review*, and his name is known to many students of physics by his book on Electrical Influence Machines, which, first published in 1890, reached a second edition in 1903.

Gray's interest in anthropology appears to have been first aroused by his love for and interest in his birthplace and his native country. He published in 1893 a contribution to the *Transactions of the Buchan Field Club* (Vol. III) under the title "Historical Notes on Strichen," and this was followed in 1894 by a paper on "The "Personal and Place Names in the Book of Deer." In 1895 he submitted to the club a scheme for anthropometric work, and subsequently, in association with Mr. J. F. Tocher, the secretary of the club, and with the co-operation of other members, carried out a series of observations on the inhabitants of East and West Aberdeenshire; the work included a pigmentation survey of some 14,000 school children, while pigmentation data as to several thousand adults and measurements of several hundreds were also obtained. The results were published in the *Transactions of the Buchan Field Club* (III, Aug. 1895; VI, Jan. and Dec. 1901) and in a joint memoir by Gray and Tocher in the *Journal* of the Institute (III [N.S.], 1900, p. 104). In 1899 Gray was elected president of the club and gave as his address a paper on "The Origin of "the Picts and Scots" (*Transactions*, V, Dec. 1899). These Aberdeenshire surveys led to a wider scheme. In 1901 a proposition was made at the British Association for a pigmentation survey of the whole of the school children of Scotland, but, failing financial support from the Association, a committee was formed consisting of Sir William Turner, Professor R. W. Reid, Mr. Gray, and Mr. Tocher, and assistance obtained from the Royal Society Government Grant Committee. Mr. Tocher and Gray organised the survey, and with the hearty co-operation of the school teachers it proved a complete success. Gray's memoir on the results, illustrated by numerous maps showing the distribution of colours by the method of contour lines, was published in the *Journal* of the Institute (XXXVIII, 1907, p. 375). He also utilised in that memoir a method devised by Professor Karl Pearson for measuring the divergence, in respect of hair colour or eye colour of each district, from the mean—an immediate utilisation of a novel method which was characteristic of the man.

The appointment, in 1902, of the Committee of the British Association on Anthropometric Investigation in the British Isles was mainly due to Gray's efforts, and he acted as secretary since its appointment; the Final Report on Anthropometric Method was issued in 1908, and many of its recommendations have found acceptance not only in this country, but also to a large extent abroad. A scheme for an anthropometric survey of the United Kingdom was laid before the Inter-Departmental Committee of 1903 on Physical Deterioration by Professor D. J. Cunningham and Gray and will be found reprinted in the report of that Committee (Cd. 2175, 1904, pp. 102-3), who regarded it "of the highest importance towards the collection of authoritative "information . . . that the survey should be undertaken at the earliest pos-"sible moment." (Report, p. 10.) For the carrying out of such a scheme he always hoped; the deputation to the late Sir Henry Campbell-Bannerman from the Anthropological Institute and other societies, on which he served, in 1907 led to promises of "earnest and careful consideration," and the inclusion of anthropometric work in connection with the medical inspection of school children may have been effected in consequence, but such work is at present almost wholly lacking in the co-ordination and direction which he desired.

Gray's mechanical abilities were frequently evidenced in his designs for new instruments for anthropometric work. Reference may be made to his paper on "Cephalometric Instruments and Cephalograms" (*Journal*, IV [N.S.], 1901, p. 41), to his "Portable Stature Meter," based on the principle of the lazy-tongs (MAN, 1900, 90), and to the callipers and radiometer mentioned in the report of the British Association Committee. The last paper that he read before the Institute, in December, was descriptive of a new perigraph, or instrument for drawing contour-lines of skulls or bones. His adaptation of the Lovibond tintometer to the measurement of the

colour of hair, skin or eyes (MAN, 1908, 27) deserves a wider recognition than it has yet obtained.

During the last few years he had been greatly interested in developing a machine for measuring the speed at which an observer ceased to see flicker in a revolving disc coloured in black-and-white segments, or, in the later and improved form, in a revolving mirror reflecting alternately white and coloured light. The critical speed seemed to show only slight variations for the same observer at different times (if care were taken to keep the illumination constant) but a great variation between different individuals, and Gray concluded from his observations that the critical speed in question was closely related to the mental characters of the observer. He was working on this machine—the "intelligence machine"—up to the time of his death.

Of his other papers during recent years may be mentioned those which he read at British Association meetings on "England before the English" (MAN, 1906, 93), "Who Built the British Stone Circles?" (MAN, 1908, 96), "An Imperial Bureau "of Anthropology" (MAN, 1911, 95), and the paper read before the Institute on "The Differences and Affinities of Palæolithic Man and the Anthropoid Apes" (MAN, 1911, 74).

Gray was elected in 1909 a Foreign Associate of the Anthropological Society of Paris. He acted as treasurer of the Universal Races Congress, held last year, and at the time of his death was serving as assistant treasurer of the forthcoming Congress of Americanists.

He will be greatly missed not only as the untiring worker for the Institute, as the protagonist for physical anthropology, but also by many of us as one of the best of friends. He was a man whom it always cheered one to see, and to argue with him was a delight, as his simple and upright character left no room for bitterness. The deepest sympathy will be felt by all his friends for the widow and daughter who survive him.

G. UDNY YULE.

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America, North-West. Barbeau.

**The Bearing of the Heraldry of the Indians of the North-West Coast of America upon their Social Organisation.** *Read at the Meeting of the British Association, September 6th*, 1911. *By C. M. Barbeau, of the Canadian Geological Survey.* **45**

The plastic and pictorial art of the Indians of the north-west coast being well known, it may prove interesting to give an outline of the relations between the social organisation of these aborigines and a characteristic class of carvings and paintings meant to represent mythical animals, human beings, and monsters.

I shall refrain from referring to the facts as actually described by the ethnographers, and shall confine myself to a summary description—first, of a few typical kinds of social groupings to be found among these Indians; second, of the right claimed by these social units to the exclusive use of distinctive crests, emblems, or armorial bearings handed down in a traditional way from generation to generation; third, of the peculiar devices adopted by the privileged owners of these emblems and names connected therewith in order to bring about the normal working of a well-established and consistent system of social organization, based upon the requirements of a semi-nomadic mode of life.

As a preliminary remark, it may be added that though the culture of the north-west coast presents some features to be found in the many ethnic groups of the region, it is by no means uniform. The Tlingit, the Haida and Kaigani, the Tsimshian, the Heiltsuq, and the northern Kwakiutl, on the one hand, may be taken as forming a fairly homogeneous group. On the other hand, the southern Kwakiutl, the

Nootka, and the coast and interior Salish constitute another group, representing a slightly different cultural type.

I shall call attention almost exclusively to the first of these two groups of people, that is, the one consisting of the Tlingit, the Haida, the Tsimshian, and the northern Kwakiutl, indulging only in a few passing references to the southern group.

## A Few Typical Kinds of Social Unit obtaining among the Indians of the Pacific Coast.

The social organisation of the tribes of the Pacific coast may be considered under two different aspects, one of which is that relating to the ethnology of the natives —that is, to the geographical distribution of groups of tribes respectively characterised by different physical types, cultures, and languages.

The other point of view, which I intend to adopt presently, confines itself exclusively to the analysis of the internal structure of their social units or groupings, as based upon a recognised form of kinship or of selection, irrespective of any geographical, linguistic, and ethnic considerations.

The social units of by far the greatest importance among the northern tribes of the coast are characterised by the linear inheritance of their membership, and the ties uniting together the members of a single grouping or unit are, roughly speaking, of the nature of a conventional kinship. The many varieties of these rather numerous kin-groups may be classified according to their antiquity, the extent of their membership, and their influence.

A most remarkable variety of social units, owing to its all-pervading importance in matters of domestic and political life, may be found only among the northern tribes, that is among the Tlingit, the Haida, the Tsimshian, the Heiltsuq, and the northern Kwakiutl. To this variety of social unit has been applied the name of phratry.

The phratries are rather few in number. The Tlingit people are divided into two main phratries, the more important of which is that of the Raven, while the other is that of the Wolf; another Tlingit phratry of lesser importance and obtaining only among their southern tribes is that of the Eagle.

The Haida have two phratries—the Gyi'tina and the Koa'la. The significance of these two terms has not been quite satisfactorily determined so far, although many ethnographers hold that the Gyi'tina phratry is that of the Eagle, and that the Koa'la is that of the Raven.

The Tsimshian have four phratries, named after the Raven, the Eagle, the Wolf, and the Bear. The Heiltsuq have three phratries, those of the Raven, of the Eagle, and of the Killer-whale (*Delphinus orca*).

These are the main phratries of the north-west coast. It is worth noticing that the Raven phratry, the largest and probably the most ancient, obtains among the Tlingit, the Tsimshian, the Haida, and the Heiltsuq. While being the principal and most powerful phratry among the Tlingit, it is only secondary in importance among the Haida. In the same manner, while the Eagle phratry (Gyi'tina) is the most important among the Haida, it comes only third among the Tlingit.

Although space forbids any attempt at a thorough description of the nature of the phratries, it may be stated briefly that they are very numerous aggregates of peoples scattered over a wide area, bound together by a tie of semi-artificial kinship, and using in common the same distinctive emblem, crest, or armorial bearings.

The members of the phratries as such are, on the one hand, held responsible in common for the fulfilment of certain obligations towards the members of one or more than one phratry; and, on the other hand, are expected to claim together the fulfilment of analogous duties and obligations on the part of those outstanding

phratries ; both parties having previously made an arrangement whereby it was understood that henceforward they should respectively carry out the mutually beneficent results of their initial compact.

The obligations and correlative advantages following such a mutual understanding are quite numerous and complex. The member of a phratry, as such, is compelled to depend upon the members of another allied phratry in connection with many important circumstances and transactions, namely :—

(*a*) Certain transactions of economic concern, as exchanges of movable property, loans, with interest, gifts, &c., may be entered upon only with the members of the other opposite phratry ;

(*b*) In many circumstances of great moment in the social life of the natives, such as birth, initiation, marriage, the erection of a house, and burial, the assistance of the allied phratry has to be solicited and paid for ;

(*c*) One of the noted consequences of the alliance between two or many phratries is that one may never marry inside of one's own phratry ; that, in other words, the phratry is exogamous.

When one of the parties turns out not to fulfil its duties towards another, war generally follows (that is before the whites interfered) ; and the members of the same phratry stand together, either being held responsible in common for a wrong done, or vindicating the same transgressed right. This solidarity between all the members of the same phratry, even though they may be living in far distant regions, asserts itself very markedly, especially in the case of war between two phratries ; so much so that the marital tie itself may temporarily be dissolved, the wife joining the people of her own phratry with her children, while the husband stands by the people of his own phratry.

It is all-important for a native to be a member of a phratry, as it is the only means of sharing in the communal rights, and in the public and domestic life of the aborigines.

Another variety of kin-group, only next to the phratries in importance, consists in the subdivision of the phratries into smaller units of the same nature. To the kin-group of this variety is properly applied the term clan.

The clan, as a subdivision of a phratry, is an aggregate of individuals who, besides sharing in the communal phratric emblem and rights with the other clans of the same phratry, claims the exclusive use of a special and distinctive emblem and rights connected therewith.

The individuals of a clan, while bound to those of the other clans of the same phratry by ties of special affinity, consider themselves as still more closely associated together.

The number of clans inside of the Tlingit and Haida phratries ranges from ten to twenty or thereabouts. The Koa'la phratry of the Haida, for instance, is divided into about nineteen clans, having as many distinctive crests or emblems. The Gyi'tina (or Eagle) phratry of the same tribes includes no less than fifteen clans.

It should be remembered that the size and the importance of all the clans, as well as of the phratries, are by no means even. This point may be illustrated in the course of a short analysis of the Gyi'tina phratry of the Haida, in which about fifteen distinct social groups are to be found. The fifteen social units enjoy in common the use of the Eagle crest, the Eagle being the emblem of the phratry. Twelve of these groups use the Beaver as an emblem, nine the Frog, seven the Whale, five the Raven, three the Humming Bird, three the Cormorant, two the Dog Fish, three the Monster Wasp, two the Heron, two the Dragon Fly, three Copper, three the Weasel, one the Blue Hawk. In other words, the phratry is split up into many smaller kin units of different sizes, called clans. The clans in their turn are subdivided into families,

and the families into house-groups, each one of these separate units claiming crests for their own exclusive use.

The only sources of the right of securing membership in a phratry, a clan, and a family, are birth and linear inheritance, and also occasionally adoption of a non-kinsman into the kin-group as a substitute for a real kinsman.

The right of membership in any of these social units is inherited in the maternal line, which is to say that the children belong to the mother's phratry, clan, and family. In other words, the children, being considered as mere strangers by their real fathers, may never inherit a phratry, clan, and family designation and rights from them: a natural consequence of which is that early in life the children are sent out to reside and be educated by the maternal uncles, their real fathers attending to the training of their own sister's children. This form of inheritance obtains almost exclusively among the Haida, the Tlingit, the Tsimshian, and, apparently, the Heiltsuq.

The customs of the Kwakiutl relating to the inheritance of the right of becoming member of a kin-group are much more complex. The matrilinear and patrilinear systems co-exist, but only inasmuch as certain rights are inherited through the mother, while certain others devolve through the father.

The right of using certain crests, moreover, may be secured among the Kwakiutl through the slaying of their legitimate owners in war, or through the lawful murder of one's own tribesman in a very few special circumstances.

This complex system of inheritance obtaining among the Kwakiutl and a few other southern tribes is found co-existing with a social organisation somewhat different from that of the northern tribes.

The existence of the phratries and clans, however, being dependent upon the law of inheritance through the mother, as soon as the matrilinear system of inheritance is dropped, it is all over with the phratries and the clans. It is worth noting in this connection that the Southern Kwakiutl, the Nootka, and most of the Salish tribes, while resorting to the more complex inheritance of the kin-group designations through the mother or through the father, show at best but faint and sporadic vestiges of a real clan-organisation.

The most conspicuous feature of the social morphology of the Kwakiutl, and also of that of the Nootka and the Coast Salish, consists in the abnormal development of the fraternities, generally termed secret societies by the ethnographers.

The Kwakiutl social morphology is worth a special mention here in this connection. The Kwakiutl proper have two different ways of grouping themselves, one of which prevails during the summer time and the other during the winter ceremonials. In the summer time all the people are arranged into clans, but these groupings are broken up in the winter, when the people arrange themselves quite differently under two large fraternities, the first of which is called Me'emqoat (the Seals), and the second Quequtsa. The Me'emqoat and the Quequtsa fraternities are subdivided into many smaller fraternities, known by various names.

This double social morphology, the one obtaining during the summer and the other during the winter, is characteristic among all the Kwakiutl tribes, and, to a lesser extent, among the Kwakiutl and the Salish tribes. It is also found that the individuals that are grouped together into one single clan during the summer generally turn out to belong to various fraternities during the winter, quite regardless of their clan connection. This is due to the fact that, while among these Indians the child may belong either to the clan of his mother or of his father, his right of admission into a fraternity may not only be inherited from his parents, but is often secured by a payment, or by many other legitimate means.

The numerous fraternities of southern British Columbia are far from being homogeneous in character and purpose. A few are mainly concerned with ritual dances,

dramatic performances, and potlatches : others are societies into which medicine-men initiate their patients with a view to healing their maladies ; others seem to be guilds of sorcerers, addicted to the practice of certain arts.

It is evident that, in the case of all such fraternities, the bond uniting together their members must be relatively loose and artificial.

Now that an outline of the various kinds of social units has been traced, we may proceed to a short explanation of their heraldry, that is, of the specific crests, emblems, or armorial bearings and masks, to the exclusive use of which they claim a well-established right.

All the social units above described, namely, the phratries, the clans, the families, and the fraternities, consider themselves as closely related to certain mythical animals and monsters, after which they are named.

The nature of this relation between a group of men and a species of animal—a monster or an object—although of momentous importance on account of its great influence over the social psychology of these Indians, and of the close attention paid to it by many leading anthropologists, cannot satisfactorily be discussed here, owing to lack of space.

It may be pointed out, however, that the connection between a social unit and a species of animal resembles that relation between a noble lineage and a domain which, after the mediæval European notions, was considered as essential. In Western Europe no noble could be found without an untransferable domain after which he was named. This connection between a lineage, endowed with armorial bearings, and the land was partly of economic import, as the lord had a privilege over the pastoral and agricultural resources of his land.

The north-west coast Indian, who is endowed with the privilege of using a crest is considered as closely related to the object represented by his crest.

The main difference between these two systems is that while, in the former, the lineage is attached to the land, the mode of life being of an agricultural type ; in the latter, it is connected mostly with animals, as the north-west coast Indians are semi-nomadic hunters, engaged in fishing during the summer and hunting during the winter. Taking it for granted that a close relation exists, in the mind of the natives, between the animal or the object represented by the crest and the people using this as their distinctive badge, we may proceed briefly to examine the nature of the crest and its use.

The crest of the north-west coast Indians is a plastic and pictorial representation of the animal or object after which they are named, and through which they are connected together by ties of special affinity.

Among the northern tribes the best-known crests are those of the phratries and of the largest clans.

As all the families of standing, that belong to the same phratry and are disseminated over a vast territory, make use of the same phratric crest, it is self-evident that such a crest must be well known to all, and often met. This is also true, but to a lesser extent, of the clan and family crests. As a matter of fact, the explorer of the north-west coast soon becomes familiar with the Raven, the Wolf, the Eagle, the Bear, the Killer-whale, the Thunder-bird, and other social groups and crests.

The use of a crest is manifold. The noblest and wealthiest families in a phratry or in a clan make a most frequent use of it, alike in the form of masks, sculptures, high or low relief carvings, tattooing, and decorative paintings. A chief himself, in some cases, wears on his head, or over his face, the mask representing his phratric, clan, or family crest. This is done mostly in the course of ceremonies intended to represent, ritually or theatrically, the myth explaining the adventures of a remote

ancestor who was the first to use it. In some other cases an expert is hired to wear the mask in the stead of its real owner. These masks are considered as sacred possessions, and may never be worn or shown outside of the ritualistic performances. In old days an intruder would have encountered a speedy death for having violated this taboo.

The heraldic emblems of the phratry, clan, or family are often painted on the houses and objects of their owners. For instance, the posts erected in front of the houses, the uprights and the walls of the houses, the chests and boxes, the coffins, the many objects used in the course of ceremonial rituals, are carved and painted with the distinctive heraldic bearings of their owner. The Haida and the Tsimshian, more especially, paint and tattoo them on their bodies.

One is not far from the truth in saying that almost all the plastic and pictorial art of the Tlingit, the Haida, and Tsimshian is utilitarian, in the sense that it is intended to refer to the heraldry of the people. Any other purpose or result is only secondary.

It is also to be remembered that, as they are illustrative of a myth and of social group-affinities, these representations of animals or of objects must be conventional and stylised, and that very rigid rules crush down the originality of the individual artists.

Nobody outside of the kin is allowed to use its armorial bearings. This rule is universal and without exception among the northern tribes. In old days war was waged against anyone who had appropriated to himself such sacred possessions.

The crests generally held in the highest esteem are the most ancient. It is, nevertheless, deemed necessary that their credit should be maintained at the cost of feasts given by their owners to the people of the other phratries or clans, who are thus assembled and rewarded for proclaiming the munificence of their hosts.

The esteem granted to a crest seems also to be proportionate to the number and wealth of the people who own it, which implies that general recognition and respect may be won for a crest only in the course of a long historical evolution. New crests, however, may originate in feasts (called potlatches) and be appropriated by a group of people. Such crests must not refer to animals or objects already represented in the crests of other people, and they are generally held in but little consideration.

The crests of the fraternities of Southern British Columbia are somewhat different in character from those of the phratries, clans, and families. As they generally reveal themselves under the form of masks and ornamental paraphernalia, to be used only in the course of the fraternity gatherings and ceremonials, they are tabooed and kept in strict secrecy apart from these occasions.

I regret that, since the description of the social units and their armorial bearings has disposed of most of my space, I shall not be able here to deal satisfactorily with some of the peculiar devices adopted by the owners of crests in order to secure the maintenance of their own privileges.

The phratries, the clans, and the families should not be considered as amorphous aggregates of individuals. On the contrary, they are highly differentiated.

A phratry consists of a certain number of clans of different social standing, a few of which are considered of high standing, while some others are awarded a lower rank. In the same manner a clan is subdivided into families, only a few of which are considered as noble. A family itself is arranged in a similar hierarchy, a few of the house-groups of the family being those of the chiefs and dignitaries.

As a rule the largest and wealthiest social units are likely to be the most ancient. The rank and the dignity of these groups, however, are not exclusively dependent upon these considerations, and are hence subject to certain fluctuations.

The consideration and esteem of the public may be won by a large and wealthy body of kinsmen, who can afford repeatedly to give feasts to numerous guests, both from inside and outside of the kin. The guests, as they are assembled to witness the munificence and power of display of their hosts, are expected to return the compliment in the same proportion at some later time.

The keen desire to improve the rank and standing of one's own social grouping is the main feature of the festivals and potlatches of the natives along the Pacific coast. An intense rivalry between corresponding classes follows, a result of which is that those families most skilful in the pursuit of wealth and in the exhibition of lavish liberality are likely to ascend more rapidly than others in the scale of social eminence.

While striving for advancement, these families have developed quite remarkable means of acquiring wealth and of making skilful displays of ability, in the course of theatrical performances and dances, intended publicly to proclaim their own powers and glory.

Their power of gathering wealth depends largely upon the co-operation of certain privileged folk, who monopolise the hunt of certain animals for their own benefit, while the liberty of the lower classes, in this respect, is restricted by rigid and traditional taboos, the importance of which is enhanced by superstitious fears, skilfully maintained by the privileged classes.

The privileges of the noble classes, in the phratries, clans, and families, are handed down from one generation to another along the above-described lines of matrilineal or patrilineal inheritance. A consequence of this is that the younger people, called to take up this patrimony of their elders, are submitted to a long and arduous training, in the course of which they become accomplished in many utilitarian arts and practices. During many successive initiations their elders teach them the secret arts and devices by means of which their prestige over the outsiders and the lower classes will be maintained.

I may conveniently end my remarks on the North-west Coast Indians by mentioning a few of the devices through which the chiefs, for their own advantage, inculcate in their subordinates weird beliefs and superstitious fears.

In a winter feast and ceremonial numerous guests, both from inside and outside of the family, are gathered in the ceremonial house of the chief of a group of people. The guests are entertained and fed for days and weeks with as lavish munificence as can be afforded. Most of the time during such a feast is taken up by dances, songs, and dramatic performances attesting the glory of the ancestors of the host. Theatrical performances, with elaborate features, are often introduced. Some of these theatricals are meant to show in a vivid manner how the ancestor secured his crest, and the powers connected therewith, from a mythical being.

During other ceremonials a chief's sons are initiated. Monsters, that is the chief and his assistants ceremonially dressed and masked with the evident purpose of imitating the mythical being represented by his crest, appear before the people, are supposed to kill the novices, and bring them away into the woods. The novices are kept in strict seclusion for many days while the secrets of their elders are revealed to them. When, later, they reappear before the public they are said to have learned wonderful secrets and to have acquired magical powers. They are, thereafter, considered as enjoying a higher standing.

It is interesting to note that the origin of all the crests representing animals or objects is explained nearly in the same way all along the coast. It generally consists in relating that the ancestor met a mythical being, or monster, by whom he was given magical secrets, powers, and sacred objects, which thereafter remained in his own or in his successor's possession.

I may cite here two typical instances of theatrical displays connected with myths and initiations.

A. P. Niblack relates (*Report of the National Museum of U.S.*, 1888, p. 377, and plate lxiii) that Shake, a Tlingit chief of Fort Wrangell, Alaska, traced his descent from the Bear, and used the Bear as a crest. Niblack, having witnessed the dramatic performances intended to represent this myth of descent, describes it in the following terms: "The figure of the Bear (plate lxiii) is a manikin of a grizzly (bear) with "a man inside it. The skin was obtained up the Stikine River . . . and has "been an inheritance in Shake's family for several generations. The eyes, lips, ear "lining, and paws are of copper, and the jaws are capable of being worked. A "certain screen in one corner being dropped, the singing of a chorus suddenly ceased, "and the principal man, dressed as shown, with bâton in his hand, narrated in a set "speech the story of how an ancestor of Shake rescued the bear from drowning in "the great floods of years ago, and how ever since there had been an alliance "between Shake's descendants and the bear. This narration, lasting some ten "minutes, was interrupted by frequent nods of approval by the bear when appealed "to, and by the murmurs and applause of the audience." Niblack adds: "In these "various representations all sorts of tricks are practised to impose on the credulous, "and to lend solemnity and reality to the narration of the totemic legends."

Another remarkable instance has been recorded by J. R. Swanton (*Jesup North Pacific Expedition*, Vol. V, p. 160). It relates the story of a Black Whale which was made of wood by two Haida carpenters of Queen Charlotte Islands. When completed the wooden whale was taken to the sea.

I will now quote fragments taken out of Swanton's text: "It was a big thing." "Then the ten novices entered it." "Animal skins were put around the outside." "It jumped about very well." As they were very much pleased with it "they made "it go back towards the town." A man was put on its back. "When the whale "came out blowing the man sat on top." "Then all the town people came out and "looked at it. They thought it was a supernatural being. They exclaimed that it "was the Sea Whale" (that is the whale that belongs to the Ocean People). Unfortunately it was wrecked and the novices were drowned. C. M. BARBEAU.

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**Africa: Congo.** **Maes.**

**Xylophone des Bakuba.** *Par Dr. J. Maes.* **46**

Dans le courant de l'année 1910 M. Gustin, mort récemment à Pania-Mutombo, reçu d'Ilonga Kitenge, chef des Bakuba établis, au nord-ouest de Lusambo, une série d'objets ethnographiques dont il fit don au Musée de Congo Belge, Tervueren.

Parmi les pièces les plus intéressantes de cette belle collection nous remarquons spécialement un xylophone. Nom indigène *madimba*. (R.G. No. 4728. R. H. D. a No. 10.)

Celui-ci se compose d'une forte tige de rotang, longue de 1·60 m. et recourbée en forme de demi rectangle aux coins arrondis. Deux sections d'un gros pétiole d'une feuille de bambou, sont fixées transversalement au moyen d'une lanière de rotang sur les branches latérales de la tige de rotang. Deux lattes en bois rougeâtre genre *takuba*, placées perpendiculairement au dessus des pétioles, sont reliées aux branches de la tige de rotang à l'aide d'un lacis en lanières de rotang. Deux longues baguettes d'un bois rouge-brun, placées à 17 cm. l'une de l'autre et courant parallelement aux deux sections du pétiole, de l'une extrémité du xylophone à l'autre, sont fixées de part et d'autre dans ce lacis. La surface supérieure des pétioles est recouverte sur toute la longueur d'un bourrelet isolateur formé d'une touffe de fibres de bananier tordue, prise dans une gaine de peau d'antilope. Treize baguettes, longues de 40 à 45 cm., placées de 12 à 12 cm., s'engagent entre la surface supérieure du pétiole et

## Croquis schématique du Développement des Xylophones du Congo Belge d'après les Documents du Musée du Congo, Tervueren.

### *A.—Types de Xylophones Appartenant à la 1re Catégorie.*

Instruments vus de face.

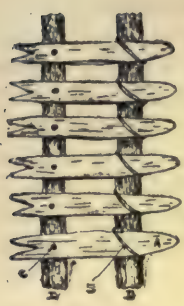


Fig. 1.

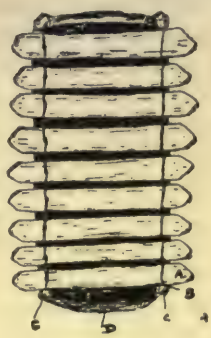


Fig. 2.

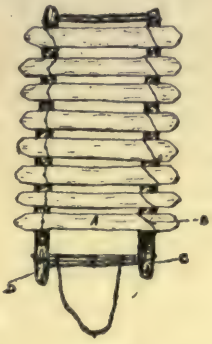


Fig. 3.

3 Fig.

Instruments vus de profil.

Fig. 1.

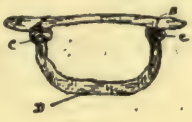


Fig. 2.

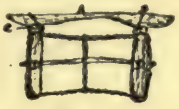
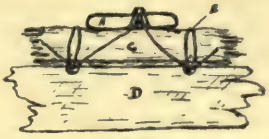


Fig. 3.



3 Fig.

### *B.—Types de Xylophones Appartenant à la 2e Catégorie.*

Instruments vus de face.

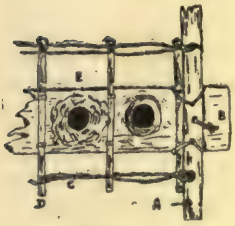


Fig. 4.

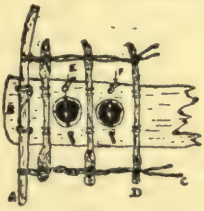


Fig. 5.

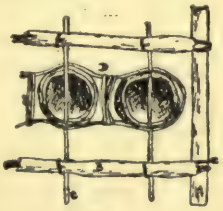


Fig. 6.

Fig. 7.

Instruments vus de profil.

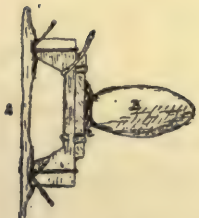


Fig. 8.

Fig. 9.

Fig. 10.

Fig. 11.

Fig. 12.

Fig. 1—
- A Planches sonores.
- B Ligatures.
- C Pointes en bois.
- D Troncs de bananier.

Fig. 2—
- A Planches sonores.
- B Ligatures.
- C Coussinet isolateur.
- D Caisse de résonnance.

Fig. 3—
- A Planches sonores.
- B Ligatures.
- C Coussinet isolateur.
- D Caisse de résonnance.

Fig. 4—
- A Tige de rotang.
- B Planche en bois servant à y fixer les calebasses.
- C Corde de suspension des lames sonores.
- D Taquet.
- E Caisse de résonnance.

Fig. 5—
- A, B, C, D, E idem que Fig. 4.
- F Celat de bambou fixant la caisse de résonnance.

Fig. 6—
- A Tige de rotang,
- B Coussinet isolateur.
- C Tige en bois embrochant la caisse de résonnance.
- D Ligature en rotang reliant les calebasses.

Fig. 7—
- A, B, C idem que Fig. 6.
- D Tige en bois maintenant les calebasses.

Fig. 8—
- A Lame sonore.
- B Caisse de résonnance.
- C Empatement de resine.

Fig. 9—
- A, B idem que Fig. 8 ;
- C Eclat de bambou embrochant la caisse de résonnance.

Fig. 10 et 11—
- A, B, C idem que Fig. 9.
- D Coussinet isolateur.

Fig. 12—
- A Section de bambou.
- B Coussinet isolateur.
- C Ligature du coussinet et des lames sonores.
- D Lame sonore.

la coussinet isolateur, embrochant à 2 cm. du bord les parois d'une section de calebasse de forme allongée et se fixent solidement entre le bourrelet isolateur et le second pétiole. Ces calebasses sont munies à extrémité d'une petite ouverture circulaire ayant 1½ cm. de diamètre. Celle-ci est fermée par un diaphragme fait de la pellicule provenant d'une coque ovigère d'une araignée. Ce diaphragme, simplement tendu au dessus de l'ouverture est fixé à la parois extérieure de la calebasse à l'aide d'un empatement de résine de *Bulungu*. Une lame en bois très dur d'un grain rouge-brun foncé est placée au dessus de chaque calebasse. Ces lames sonores ont une forme rectangulaire allongée, légèrement élargie vers le milieu et amincie au même point à la surface inférieure. La surface supérieure est ornée de dessins gravés, simples lignes tracées très irrégulièrement. Une fine lanière d'attache, faite en fibres de raphia tordues, en piassava ou en cuir d'antilope, passe par deux petits trous percés à l'une des extrémités de chaque planche sonore et est fixée d'autre part autour de la baguette embrochant la calebasse servant de caisse de résonnance à la susdite lame sonore. L'autre extrémité de celle-ci est maintenue en place par des lanières de bambou espacées de 6 à 9 cm. Ces lanières servent à la fois à fixer le coussinet isolateur au pétiole de bambou formant chevalet et à maintenir en place un large éclat de bambou garni d'une gaine d'éclats plus fins, tendu parallelement au coussinet isolateur au dessus des lames sonores. Une ligature analogue relie le deuxième coussinet au pétiole correspondant et empêche le glissement des lames sonores. Les extrémités de ces lames sont ainsi prises dans un œillet de forme rectangulaire formé par le coussinet isolateur à la surface inférieure et l'encadrement d'éclats de rotang sur des trois autres cotés. Les caisses de résonnance sont comme nous l'avons dit plus haut, toutes d'une forme allongée ; deux d'entre elles sont composées de deux calebasses, s'emboîtant l'une dans l'autre et reliées par une fibre de piassava. La jointure est en outre consolidée extérieurement par un empatement de résine de *Bulungu*. Une troisième caisse de résonnance est formée de trois calebasses fixées l'une à l'autre par une ligature en fibres de piassava couverte de résine de *Bulungu*. Une longue lanière large de 2 cm. faite en fibres de raphia tressées est attachée aux deux extrémités de la forte tige de rotang. Tel est le xylophone récolté par Gustin.

Chacun de ces éléments a sa raison d'être.

La lanière sert au transport et se passe autour du cou pour jouer du xylophone. La tige de rotang forme le cadre de l'instrument et sert à le maintenir horizontalement ou très légèrement incliné, à distance voulu, du corpse pendant que l'indigène joue du xylophone.

Les pétioles de raphia forment chevalet ; le bourrelet de fibres et de peau d'antilope sert de coussinet isolateur ; les lames sonores maintenues en place par la technique spéciale décrite plus haut conservent le maximum de leur sonorité ; les calebasses entièrement libres ne peuvent cependant se déplacer, l'allongement artificiel augmente le rendement de leur fonction, la membrane produit un bourdonnement analogue au myrliton, enfin l'indigène a cherché dans chacun des détails du xylophone à augmenter le plus possible la sensibilité et la sonorité de l'instrument.

Pour jouer du xylophone l'indigène se sert de deux baguettes en bois dur et résistant, terminées par une boule de caoutchouc mélangé de résine de *Bulungu*. Comparé aux autres specimens de la collection du Musée du Congo Belge, ce xylophone se distingue—

1. par l'absence du *cône* diaphramé ;
2. par la construction spéciale de certaines des caisses de résonnance ;
3. par le mode de fixation des calebasses et des lames sonores ;
4. par la construction spéciale du coussinet isolateur.

C'est le plus perfectionné des xylophones actuellement connus et il marque le dernier stade de l'évolution et du développement de ces instruments pour autant que

nous nous rapportons aux specimens de la collection ethnographique de Musée du Congo Belge.

Le croquis schématique que nous avons ajouté à cette note nous montre que les xylophones du Congo Belge peuvent se diviser en deux grandes catégories.

1. Instruments formés de lames sonores montées sur simple chevalet.

2. Instruments formés de lames sonores montées sur chevalet et munies de caisses de résonnance formées de coques de cucurbitacées.

Chacune de ces deux catégories comprend un certain nombre de types différents les uns des autres par des détails de construction, marquant les diverses étapes du développement et de l'évolution de ces instruments. Nous comptons pouvoir en donner bientôt l'histoire complète. DR. J. MAES.

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**Australia, North.** **Mathews.**

**Matrilineal Descent in the Arranda and Chingalee Tribes.** *By R. H. Mathews, L.S.*, Local Correspondent of the Royal Anthropological Institute. **47**

In MAN, 1910, 32, Mr. A. R. Brown has written an article dealing with the rules of marriage and descent in the Arranda and Chingalee tribes in North Australia, in which some of his conclusions differ from mine. In order that the readers of MAN may have an opportunity of comparing my views with Mr. Brown's I solicit the publication of this paper.

For the purpose of making my meaning quite clear, it will be necessary to reproduce my tables of marriage and descent among the Kamilaroi, Arranda, and Chingalee. There are "irregular" marriages in all these tribes, but as they have been fully explained by me elsewhere, they need not be gone into here. As the women constitute the phratry in every case, the "wife" is placed in the first column in all the tables. We will commence with the Kamilaroi.

TABLE A.

| PHRATRY. | WIFE. | HUSBAND. | OFFSPRING. |
|---|---|---|---|
| Kuppathin | Ippai. | Kubbi. | Kumbo. |
| | Kumbo. | Murri. | Ippai. |
| Dhilbai | Kubbi. | Ippai. | Murri. |
| | Murri. | Kumbo. | Kubbi. |

This is the Kamilaroi system in which a phratry, Kuppathin, for example, has eternal succession through its women. By the table Ippai is the mother of Kumbo, and in the next generation Kumbo is the mother of Ippai, and so on for ever. It is well known that the totems are also handed down by the mother and remain in her phratry.

It also appears that Kubbi is the father of Kumbo in the type of marriages given in the table. These men are father and son alternately and camp close to one another, because the son inherits his father's hunting grounds. Instead of one family, as in our example, if a number of people were assembled at a place, there might be several families of Kubbis and Kumbos on one camping ground. In a similar manner Murri and Ippai are father and son, and likewise camp together. These little knots of people could be called collectively family groups or local divisions. A stranger, unacquainted with their laws of descent, would probably conclude that Kubbi and Kumbo constituted one phratry, and that Murri and Ippai formed the other. In my opinion such a misapprehension has actually been made by Spencer and Gillen, and by C. Strehlow, regarding the Arranda tribe.

To deal with the Arranda sociology, it will be convenient to introduce a table

published by me in 1899.* The four classes forming a phratry will be left as in that table, but they will now be bracketed in pairs :—

Table B.

| Phratry. | Wife. | Husband. | Offspring. |
|---|---|---|---|
| A | Purula + Ngala. | Pananka + Knuraia. | Bangata + Paltara. |
| | Bangata + Paltara. | Mbitjana + Kamara. | Ngala + Purula. |
| B | Pananka + Knuraia. | Purula + Ngala. | Kamara + Mbitjana. |
| | Kamara + Mbijtana. | Paltara + Bangata. | Knuraia + Pananka. |

We see that in phratry A the women of a pair of classes, Purula + Ngala, are the mothers of the women of the pair Bangata + Paltara ; and in the next generation Bangata + Paltara are the mothers of Purula + Ngala, and this series recurs in perpetual alternation. We likewise observe that the men of the pair of classes, Pananka + Knuraia, are the fathers of the pair Bangata + Paltara. These pairs are father and son alternately, and camp near one another for the same reason as the Kamilaroi folk.

We will next take the Chingalee organisation and use a table of marriage and descent I published in 1900† :—

Table C.

| Phratry. | Wife. | Husband. | Offspring. |
|---|---|---|---|
| A | Chula + Chungalee. | Chuna + Chimitcha. | Tungaree + Taralee. |
| | Tungaree + Taralee. | Champina + Chemara. | Chungalee + Chula. |
| B | Chuna + Chimitcha. | Chuna + Chungalee. | Chemara + Champina. |
| | Chemara + Champina. | Taralee + Tungaree. | Chuna + Chimitcha. |

In normal alliances, the women of the pair of classes Chula + Chungalee, marry the men of the pair Chuna + Chimitcha, and the sons and daughters belong to the pair of classes Tungaree + Taralee. In the next generation the daughters of the last-named pair are the mothers of the Chungalee + Chula women. Again, the men of the pair of classes Chuna + Chimitcha are the fathers of the pair Tungaree + Taralee. These pairs change places as father and son in alternate generations and camp in proximity to each other, the same as the Kamilaroi and every other tribe with which I am acquainted.

We have now the three tribes before us with their tables of marriage and descent. In the Kamilaroi it is universally admitted that descent is counted through the mother. In the Chingalee Mr. Brown agrees with me that the class of the child is determined by its mother (p. 59). But in the Arranda tribe he accepts Spencer and Gillen's conclusions that descent is counted through the father.

In June, 1898, the year before Spencer and Gillen had issued their *Native Tribes of Central Australia*, I published a table of the eight classes of the Arranda, arranged in pairs somewhat similar to Table B. of this treatise, so that each phratry comprised the same four classes that Table B. does.‡ That table was based upon one published in 1891 by Rev. L. Schulze, a missionary at Hermannsburg, which was given by me to Mr. Jackson, a friend who visited various parts of that district in 1895 in connection with mining. From further details gathered by him under my directions I was led to conclude that descent was reckoned through the women and not through the men, as was supposed by Mr. Schulze.

I have read the work of Mr. C. Strehlow,§ another and later missionary at

* *Proc. Amer. Philos. Soc.*, Vol. XXXVIII, p. 76 ; *Journ. Roy. Soc. N.S. Wales*, Vol. XXXIII, p. 113 ; *Folklore* (London), Vol. XIX, p. 101.

† *American Anthropologist*, Vol. II, N.S., p. 495.

‡ *Journ. Roy. Soc. N.S. Wales*, Vol. XXXII, p. 72.

§ *Die Arranda und Loritja Stämme in Zentral Australien*, Part I, pp. 3 and 6.

Hermannsburg, in which he follows the opinion of this predecessor, Mr. Schulze, respecting the line of descent. He further states that he has found the names of two phratries, between which the eight classes are equally bisected. The phratry *Pmaljanuka* comprises the classes Kamara, Mbitjana, Purula, Ngala. The phratry *Lakakia* contains the classes Pananka, Knuraia, Paltara, Bangata. Mr. Strehlow also reports that the people of the *Pmaljanuka* phratry camp in one place and that the *Lakakia* phratry occupy a different camping ground.

It seems to me that the four classes of each of these so-called "phratries," who are fathers and sons from generation to generation, arrange their camps in the manner described, just in the same way that the fathers and sons in the Kamilaroi and other tribes locate themselves. Or it may be that the divisions Pmaljanuka and Lakakia mentioned by Mr. Strehlow resemble in principle the names of the "Blood and Shade divisions" discovered by me in the Ngēumba and adjacent tribes in New South Wales, by means of which the camping of the people is regulated.*

Spencer and Gillen also found distinguishing names for each of their bisections of the Arranda which they report as *Mulyanuka* and *Nakrakia* (Strehlow's Lakakia).† These authors say they are not phratry names but are used reciprocally by one moiety to the other. That is, the four classes Pananka, Paltara, Knuraia, Bangata, speak of themselves as *Nakrakia*, and call the Purula, Kamara, Ngala, Mbitjana classes *Mulyanuka*. But the Purula, Kamara, &c., speak of themselves as *Nakrakia*, and of the Pananka, Paltara, &c., as *Mulyanuka*. Spencer and Gillen, however, report that they observed what they supposed to be phratry names among the Warramunga, Chingalee, Wombaia, and other tribes. I have elsewhere endeavoured to show that the names referred to cannot be those of phratries.‡ It is probable that the supposed phratry names of Spencer and Gillen and of Mr. Strehlow are all of the same character, and need further inquiry amongst the natives.

Mr. A. R. Brown, while admitting that in the Chingalee tribe, in marriages of the Types I and II, the descent of the class is through the mother, states that in marriages of Types III and IV the children belong to the phratry which is not that of their parents. He is, of course, following the classification of Spencer and Gillen, which I have elsewhere spoken of as a "mélange confus et hétéroclite."§ According to my classification the children of the last two types, as well as of the first two, inevitably fall into their mother's phratry.

Again, Mr. Brown says that "in tribes of the Chingalee type it would seem that "the totem of a child is generally inherited from its father, but there are numbers of "exceptions" (p. 59). As he has apparently based his conclusion on my papers on that tribe I would like to put the case a little more fully before the reader. Spencer and Gillen state that in the Warramunga, Chingalee, Binbingha, &c., "descent of the "totem is strictly paternal. The totems are divided between the two moieties, with "the result that a man must marry a woman of some other totem than his own."‖ As the information gathered by me from reliable sources was irreconcilably contradictory to these statements, I published a list of eight married pairs in the Chingalee tribe, embracing marriages of all the types I, II, III, and IV, and the totems of the offspring.¶ From these cases it was shown that some of the children had the totem of the father, some of the mother, and some of them differed from both father

* *Ethnological Notes on the Aboriginal Tribes N.S. Wales and Victoria* (Sydney), pp. 7, 8.

† *Native Tribes of Central Australia*, p. 70; *Northern Tribes of Central Australia*, p. 96.

‡ *American Anthropologist*, Vol. X, N.S., pp. 283-285; *Journ. Roy. Soc. N.S. Wales*, Vol. XLI, pp. 161, 162; *Mitteil. der Anthrop. Gesellsch. in Wien*, Vol. XXXVIII, pp. 6, 7.

§ *Bull. Soc. d'Anthrop. de Paris*, Vol. VII, Series 5, p. 174.

‖ *Northern Tribes of Central Australia*, pp. 170 and 175.

¶ *American Anthropologist*, Vol. VII, N.S., pp. 303, 304; *Queensland Geographical Journal*, Vol. XVI, pp. 85, 86.

and mother. It happened, however, that most of the children in that table had the father's totem, and this appears to be to what Mr. Brown is alluding.

In 1907 I published a further list of marriages in the Chingalee tribe, including some from my former list. In this table, two of the persons have the totem of the father, two of the mother, two of neither parent, and two of them have the totem of both parents.* I also stated that the totems are scattered up and down in both moieties, instead of being divided between the two moieties; and that a man can occasionally marry a woman of his own totem, in refutation of Spencer and Gillen's assertion that "a man must marry a woman of some other totem than his own." There is no such thing in either the Chingalee or Arranda tribes as the regular descent of the totems through either parent. As regards the actual procedure in allotting the totem to any child, I had previously fully explained this in 1906.†

I have stated elsewhere that my information respecting the Arranda, Chingalee, and other tribes in that part of Australia has been supplied under my direction by men who went out to the mineral fields, by managers of cattle and horse stations, by men in charge of the overland telegraph line, by the police and others, all of whom have resided in that district for longer or shorter periods.‡ To avoid encroaching upon the scanty space available in this magazine I shall not now enter further upon my reasons for arriving at the conclusion that descent among the Arranda and Chingalee is through the females, but will ask the reader to peruse the various articles already published by me, referred to in the footnotes to this monograph.

R. H. MATHEWS.

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## France: Archæology. Lewis.

**Further Notes on French Dolmens.** *By A. L. Lewis (Officier d'Académie).* **48**

The distinguishing features of the dolmens of the department of the Oise are, firstly, the porch or shrine in front of the long *allée couverte*, separated from it by a large stone; and, secondly, and more particularly, the round hole, from 15 to 18 inches in diameter, carefully wrought through that stone and forming a communication between the porch and the tomb.

Two others, at Hys and at Paulmy, in the department of the Indre-et-Loire, are of quite another type; that, namely, of a number of uprights placed so as to form a more or less circular chamber, from 10 to 15 feet in diameter, covered by a single stone, and having an opening without any outside porch or shrine. This type is found in other parts of France, and, indeed, in other countries also.

There are, however, other dolmens of the long *alleé couverte* form which appear to have possessed a porch but with a larger entrance than that afforded by the round hole at the dolmens of the Oise. The largest of these is at Bagneux near Saumur, and I will describe it more fully presently, but there is one of a similar type on a hill above it, which, though small by comparison, is yet of a considerable size, one side being formed by a single stone, 19 feet long, 8 feet high, and 1½ feet thick, and the single capstone being about 25 feet long and 15 feet wide. It has one small fallen stone, which may, perhaps, be the last remains of a porch or shrine. Its orientation is very slightly north of east; there is now no trace of any covering mound.

At Mettray, near Tours, there is another dolmen of this type, consisting of three large stones at each side and one at the west end, covered by only three great

* *Journ. Roy. Soc. N.S. Wales*, Vol. XLI, pp. 84, 85; *Bull. Soc. d'Anthrop. de Paris*, Vol. VIII, Series 5, pp. 529-534, Table IV.

† *Journ. Roy. Soc. N.S. Wales*, Vol. XL, pp. 110, 111; *American Antiquarian*, Vol. XXVIII, pp. 143-145; *Folklore* (London), Vol. XIX, pp. 102, 103.

‡ *Journ. Roy. Soc. N.S. Wales*, Vol. XLI, p. 67.

capstones ; the opening is about 9 degrees south of east, the stone forming the west end is 18 feet long, 1 foot thick, and 6 feet high, inside ; outside the walls are only 4½ feet above ground, and there are other traces of a covering mound. Inside, the chamber is 10 feet wide and 24 feet long, to a stone which divides it from a prolongation of another 8 feet, in the nature of a porch. There is a smaller single stone outside, the object of which is not very obvious. The central capstone is about 5 feet thick, and stands up above the other two.

As I have already said, the largest dolmen of this kind in France is at Bagneux, near Saumur ; it is a magnificent erection, in splendid preservation ; the inside measurements of the chamber are 55 feet, by 14 to 16, by 9 feet high ; the north-west end is composed of one stone, 24½ feet long, and the sides are each formed of four stones. There are two smaller stones at the south-east end, one on each side of the entrance and two larger ones lying flat, which appear to have been part of the porch or shrine. The line of the axis of the dolmen to the entrance is about 30 degrees south of east. Four huge stones completely cover the structure, the largest of which is 23½ by 22 feet by 3 feet thick. There is also a single pillar-stone inside the chamber, which assists to support two of the capstones. There is now no trace of any covering mound. Richard (*La France Monumentale*), writing apparently about sixty years ago, described another dolmen of this kind near Saumur as being 1½ metres high, 6 metres long, and 3 metres wide, the interior being divided into two parts by a standing stone. Two large stones formed the south side, one the north, and one the west ; a pyramidal stone, one metre high, stood in the middle of the east end, on the top of which a horizontal stone was placed, like a capital, which helped to support one of the two large capstones ; this is an unusual feature, and has induced me to quote the description of this dolmen in full ; the soil of the field in which it stood was higher than that of those which adjoined it, and this seems to suggest that a covering tumulus had been levelled and spread about in it.

Another dolmen of this class, nearly as large as that at Bagneux, is the "Pierre Turquaise," near Presles, department Seine et Oise, which I described with illustrations in MAN, 1907, 74.

W. C. Borlase also gives a figure of another—the Grotte d'Esse, in the department of Ille et Vilaine—the total length of which is 61 feet, and the width of the chamber 12 to 14 feet, with a large porch 14 feet by 10 feet. But the largest dolmen of this kind known to exist is not in France, but at Antequera in Andalusia, and is described and illustrated by W. C. Borlase, following Cartailhac. He says it is 86½ Spanish feet in length, and 22 feet wide at its greatest breadth. Unlike the French dolmens, the sides of the chamber curve outwards like those of a ship, but those of the porch, which is narrower, are straight ; there is no division between the porch and the chamber, but there are three pillar stones inside the latter which help to support the flat roof of five stones ; the chamber is 11 feet high inside and is covered by a mound. The great stone forming the east end has a large hole pierced through, which, however, seems to go only into the enclosing mound, and may have been made by early explorers to see if there were anything behind it. This dolmen, which is called the Cueva de Menga, is the only one of this type in Spain or Portugal, so far as is at present made known, and between it and those most like it in France there is an immense tract of country abounding in dolmens of other types, and also in great mountains, rivers, and other obstacles to communication, so that it seems more difficult to attribute the resemblance to a common racial or tribal origin than to an independent development under similar circumstances, or to the influence of some much-travelled individual.

Dr. Duncan Mackenzie is, I understand, of opinion that the "Giants' graves" peculiar to Sardinia, and associated with the Nuraghi, were evolved there from dolmens

of a more ordinary kind; but the latter do not appear to have been associated with the Nuraghi, and are also found in the adjoining island of Corsica, where neither Nuraghi nor "Giants' graves" are known to have existed, but where the dolmens seem to have been contemporaneous with those in Sardinia, so that we seem to have in these closely connected islands another instance of diverse local development of the megalithic phase of culture.

In Great Britain the only dolmen with a porch communicating with the inside is, perhaps, the "Trethevy Stone," near Liskeard in Cornwall, and that is possibly a doubtful example, and certainly much smaller than those in France and Spain. In Ireland there are many varieties, but nothing quite like any of those we mentioned above, and all these differences tend, I think, to confirm the view that dolmens are not to be attributed to one race only, but were a part of a phase of culture common to many races.

Amongst the other things visited by the Congrès Préhistorique de France (Tours Meeting) were some collections of stones rather resembling the stone rows and prehistoric enclosures on Dartmoor; and a single standing stone, the Menhir des Arabes, at St. Maure. This is 13 feet high above ground, with only one foot under the surface, 5 to 6 feet wide, and 1 to 3 feet thick; its broad sides face to about E. of S. and W. of N.; there is a hole through it about a foot high and 9 inches 10 degrees wide, which is said to be natural, but to my mind has a very artificial appearance; it is 8 or 9 feet from the ground, but on the N.W. side of the stone there are irregularities of surface which might enable anyone to climb up to it.

A. L. LEWIS.

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## REVIEWS.

### America, South: Archæology. Joyce.

*South American Archæology: An Introduction to the Archæology of the South American Continent, with special reference to the Early History of Peru.* By Thomas A. Joyce, M.A. (Macmillan, 1912.) **49**

A work dealing with the archæology of South America by a thoroughly well-informed student of the subject, with a scientific training, has long been needed. Hitherto we have only had accounts of objects over limited areas, while the collections that have been made have not been sufficiently classified with reference to the exact locality where each object has been found. "Peruvian pottery," for instance, may include the work of very distinct races and of far distant periods; yet their classification, if attempted at all, is generally very inadequate.

Mr. Joyce has made a successful attempt to supply such a work to students of South American archæology. It was a difficult task that he set himself, but he brought to bear upon it a very complete knowledge of the extensive literature, and an excellent archæological training. He has thus been able to give the student a clear idea of the general subject, while he is successful in classifying and explaining the complicated details. Above all, and this has hitherto been a rare qualification, he is remarkably free from theories about the origin of the American races, upon which so much time and printers' ink have been wasted. Mr. Joyce takes a scientific and therefore a common sense view of all such questions, and deals only with ascertained facts.

In his introductory chapter Mr. Joyce describes the condition of South America in later geological times, and shows that the earliest traces of man are found in Patagonia, and may date back to quaternary times; but he recognises two types of man, the long-headed and round-headed types. There is, at present, no evidence pointing to their origin. Investigations near Cuzco, by the Yale Expedition, may throw further light on this interesting question.

The work commences with the region of Colombia, which include the gold workers of Zenu, and the civilisation of Cundinamarca. The religious beliefs and customs of a race should be familiar to those who study their arts and crafts, and there is a rather full and interesting account of the civilisation of the Chibchas, and of the Quimbayas, previous to a description of their pottery and metal work. This entailed a careful study of such works as Castellanos, Simon, Piedrahita, and Cieza de Leon.

About the kingdom of Quito and its advances in civilisation there must be some doubt. For the only evidence is from Velasco, an enthusiast on the subject who lived in the eighteenth century, while the works of the authorities he refers to, who were contemporaneous or lived nearer the time, are not known to exist. The story about giants at Point Santa Elena gave rise to Mr. Ranking's theory that Mongols arrived in Peru, accompanied by elephants. But it really originated in the fact that fossils of large animals (not elephants) were found in the neighbourhood. The story of the arrival of a fleet of boats at Lambayeque on the Peruvian coast, only told by Cavello Balboa, probably has some foundation. Mr. Joyce gives the first accessible account of the results of Mr. Saville's researches on the coast of Ecuador, in Manabi and Esmeraldas.

The bulk of this interesting work (140 pages) is devoted to the growth of the Inca Empire, the religion and government, and the daily life and occupations of the people. The subject is very ably treated after a diligent study of all available authorities. It is quite a necessary introduction to the culture of the various races which composed the Peruvian Empire. An acquaintance with the architecture is requisite for an intelligent appreciation of the working in metals, the pottery, and the other arts and crafts of a people well advanced in civilisation. Mr. Joyce gives his readers the first clear account of the results of the researches of Dr. Max Uhle. That distinguished archæologist considers that he has discovered, in patterns on ancient pottery, the means of forming a system of comparative chronology, but his conclusions must be received with caution. Differences in the forms and designs of pottery, in separate layers or burial places, do not necessarily represent different periods. Figures on pottery, resembling the figure on the great monolithic doorway at Tiahuanaco, are not uncommon in several parts of Peru, and, though probably originally derived from the Tiahuanaco figure, by no means indicate any particular age or locality. Designs on pottery, like arguments from etymology, when used alone, become unsafe and delusive guides. Such evidence can only be auxiliary, and not a basis on which to rest an entire racial or chronological argument.

At the same time it would not be easy to exaggerate the value of Dr. Max Uhle's indefatigable researches, almost for the first time in Peru, carried out on scientific principles, and Mr. Joyce has done very important service in making them generally known to students in this country. The fancied resemblance, seen by Mr. Joyce himself, between the curious paintings on the pottery from the valley of Chicama, recently acquired by the British Museum, and carvings on the Tiahuanaco and Chavin stones are very interesting. But all the arguments based on pottery can only be a help or make-weight in the consideration of more convincing arguments resting on general considerations of an historical character. The whole chapter on the Peruvian art culture and handicrafts shows a clear grasp of the subject, and is a masterly exposition of a difficult subject.

The chapters on the archæology of the regions to the south of the Peruvian empire in Argentina and Chile, and in Brazil, complete the story of South American archæology, and the work fitly concludes with an appendix on the localities where further research is most urgently needed. Such a work requires copious illustration, and this has been well and profusely supplied.

The *South American Archæology* was a much-needed work, and all who are

interested in the subject are to be congratulated that it has found in Mr. Joyce so able a writer, and one who is most competent through diligent and exhaustive reading, combined with archæological training and knowledge.

CLEMENTS R. MARKHAM.

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**Religion.** **Frazer.**

*The Dying God.* By J. G. Frazer, D.C.L., LL.D., Litt.D., London: Macmillan & Co., Ltd., 1911. **50**

This volume of 300 pages is an expansion and in part a re-arrangement of the first 115 pages of the second volume of the previous edition of *The Golden Bough*. The third volume of the present edition, on *Taboo and the Perils of the Soul*, was in the nature of a digression, though a digression which may be amply justified as necessary for a full understanding of the main theme. To that theme—the killing of the King—the present volume returns. Its purpose is to show that at one period of religious evolution kings were put to death, either when their bodily and mental powers failed, or at the end of a fixed term, a custom subsequently in many cases commuted in a variety of ways; that in like manner the spirit of vegetation, represented either by a person or a puppet, was periodically put to death; and that the object was in both cases—that of the king and that of the spirit of vegetation—to ensure revival in a more vigorous form.

The necessity of this procedure, Professor Frazer tells us, is based upon reasoning which convinced the savage, after long disbelief, that man must die; and if man must die, he reasoned, the gods must die also; consequently incarnate divinities were subject to the same inevitable end—a fate which apparently extended to nature itself if not assisted by the magical processes invented by mankind. But the belief in the soul provided a way of escape from the results of death. If the person in whom the divinity was incarnate were slain before the natural decay of age or disease set in, his soul in all its pristine vigour would take possession of a new body, would become re-incarnate with renovated powers, and thus the frame of nature would continue to be supported for the advantage of humanity.

The disbelief in the natural necessity of death is so widespread among savage nations and nations in the lower stages of barbarism, and is so well authenticated, that, except in the few cases in which we are expressly told to the contrary, it may be always presumed. What is needed to found the theory that the killing of the incarnate god is a prophylactic against the results of inevitable death in old age or from sickness, is proof that the disbelief in natural death had been abandoned by the peoples who adopted this remarkable method of warding off the effects of mortality upon the divine being. But this is a link in the chain of proof which the author has dropped. Indeed, I venture to think it is a link which cannot be forged, because the materials do not exist. Take the great continent of Africa, from which some of his most striking and recent evidence is derived. The disbelief of natural death is found everywhere, from north to south, from east to west. It is true that it is modified in some instances so far as to admit that persons may die naturally of old age. But these cases are too rare to rebut the presumption that instances of killing the incarnate divinity do not arise in consequence of "the sad truth of human mortality" having been "borne in upon our "primitive philosopher with a force of demonstration which no prejudice could resist and no sophistry dissemble." In particular (and this is important for the argument) when a chief dies or falls sick, the death or sickness is put down to witchcraft, and never, or hardly ever, to natural causes. Professor Frazer cites the anxiety of Chaka, the famous Zulu monarch, to avoid the appearance of age; and though with his usual candour he draws attention to the fact that the writer

" whom he quotes does not " specify the mode in which a grey-haired and wrinkled " Zulu chief used to make his exit from this sublunary world," he conjectures on analogy that it was by a violent death at the hands of his subjects. But if we are to assume that this was because death was believed to be inevitable, it is an inference that the evidence will not support. On the contrary, one of our best authorities on the Zulus tells us expressly (and his evidence is abundantly confirmed by others), that " no person is ever believed to have died a natural death " unless in battle or in a row, and not always even then, but must have been done " to death by witchcraft " (Leslie, *Among the Zulus and Amatongas*, 48).

Another case cited is that of the Matiamvo of Angola, who was compelled to die in war, or in any case by a violent death. But here again we know that the disbelief in natural death has not been given up. A German explorer of Angola reports emphatically that the Negro (by which expression he means the Bantu population of that part of the continent) " notoriously never believes in the natural " occurrence of sickness or of death, even from extreme old age " (Schütt, in *Mittheilungen der Afrikanischen Gesellschaft in Deutschland*, I, 204.

These two examples are sufficient for my present purpose, though others are not wanting; but in neither of them is there any assertion that the course of nature would suffer from the king being allowed to die a natural death. The practice of killing the king *may* therefore be a survival from a time when the belief in such a catastrophe was operative, and the belief itself *may* have been given up. If so, and if the belief were founded on the conviction of human mortality, it is curious that that conviction should have been abandoned, and that in both cases the people should have fallen back upon the more archaic disbelief in the inevitable necessity of death.

But by far the most interesting example of the killing of the divine king is that discovered by Dr. Seligmann among the Shilluk on the White Nile. It is in effect a very close parallel to that of the priest of Nemi, and its discovery affords a strong testimony to Professor Frazer's scientific acumen and the general accuracy of his interpretation of the custom. " The king," says Dr. Seligmann as quoted from manuscript by Professor Frazer, " must not be allowed to become ill or senile, lest " with his diminishing vigour the cattle should sicken and fail to bear their increase, " the crops should rot in the fields, and man, stricken with disease, should die in " ever-increasing numbers." To prevent these calamities it used to be the regular custom to put the king to death whenever he showed signs of ill-health or failing strength. So far as I am aware, however, there is no evidence that the Shilluk have abandoned the belief they presumably held, in common with other peoples of the lower culture, in the natural immortality of man. They are ancestor-worshippers; and they seem to ascribe the cause of death to vengeance on the part of the spirits of the dead for neglect or for violation of the customs of the tribe, or else to nature spirits evoked by witchcraft (Father Hofmayr, in *Anthropos*, VI, 127).

The evidence here and elsewhere rather suggests that Professor Frazer has weakened his theory by importing into it the conviction of natural mortality. No doubt the more advanced nations practising the rites of which the distinguished author has made so vast and so instructive a collection have long ago arrived at that sad conviction. But the rites themselves must have originated at an earlier stage in the evolution of human civilisation. Even now they are practised by nations in regard to which proof of that sad conviction is wanting. At the stage at which they originated it must have been well recognised that growing age was accompanied by failing powers; and in the case of the incarnate divinity it was apprehended that those failing powers might be accompanied by a disaster to vegetation, to mankind, and to the flocks and herds. That age, however, was necessarily followed

by dissolution was a conclusion that, so far as the evidence goes, was not yet drawn. It is a conclusion that seems incapable of proof. Nor is it necessary to a satisfactory theory of the meaning of the rites of the killing of the divine king. I submit, therefore, that it might with advantage be dropped.

One of the most valuable chapters in the present volume is that in which Dr. Frazer replies to his critics who have discredited the position that a king was ever put to death at the end of a definite period. No one, these critics insisted, would accept the kingship on such terms. But, as is here shown, the high value which we put on human life is very different from the value put upon it by other races. A savage assesses even his own life at a much lower rate than we do. The instances of willingness to sacrifice it for what seems to us an altogether insufficient motive might be multiplied *ad libitum*. It is not at all incredible that men could be found willing to purchase the glory of a short lease of kingship at the price of its surrender together with life itself, after a delay that seems to us utterly inadequate to compensate them. This willingness, as the author suggests, may have been connected with an intensity of belief in the future life which we cannot feel. It is also, as he also suggests, to be referred to the far greater risks, discomfort, and uncertainty of the present life, than those to which we, in the comfort and comparative safety of a high civilisation, are exposed. In any case, we are not justified in arguing from our own sophisticated feelings to those of peoples in very different circumstances and with very different prejudices and education. At the same time I am inclined to draw the line at the tenure of the kingship for so short a period as a single day. The evidence in favour of any such practice leaves much to be desired. So far as it is based on legend, it is obvious that the stories present a version of ancient custom highly embellished by the imagination of ages after the custom itself had been abandoned or greatly modified. In the case of Ujjain, where the daily monarch was said to have been eaten by a monster, and where the yearly offering of seven girls and five buffaloes to the two sisters of the insatiable goddess Kali was, by one account, connected with the legend, the practice does not confirm the truth of the story. There is all the difference in the world between the daily killing of the king and the yearly sacrifice of seven girls. Professor Frazer, indeed, seems to have lurking doubts when he concludes that "the persistence of these bloody rites at Ujjain down to recent times raises a pre-"sumption that the tradition of the daily sacrifice of a king in the same city was not "*purely* mythical." (The italics are mine.)

The only case in which there is any approach to evidence of the custom of a diurnal tenure of the kingship followed by slaughter is that of Ngoio, a province of the ancient kingdom of Congo, in West Africa. It rests on a single short statement made to Mr. Dennett by Neanlan, who claimed to be entitled to "the cap"—that is to say, the crown. Of this statement Mr. Dennett has given in the *Folklore of the Fjord*, p. xxxii, and *At the Back of the Black Man's Mind*, p. 120, versions which are not quite consistent. Whether the chieftain of Ngoio was said to have been killed by day or by night may seem of little importance. Yet the one may point to a ritual slaughter, the other merely to fear of successful conspiracy on the part of jealous rivals. Mr. Dennett appears to have made no further enquiry, or if he did he has not yet, to my knowledge, published the information he obtained. The custom, if it ever existed, has long been in abeyance. It is hard to reconcile with Dr. Frazer's general theory, though the statement reported by Mr. Dennett was well worth drawing attention to. But as the evidence at present stands we are not warranted in believing that the rite of slaying a one-day king was ever practised.

Passing over many interesting points raised in the course of the volume, it may be worth while to pause upon the Hebrew tradition of the slaughter of the first-born. Of this tradition, the author's ingenious explanation, and his argument that the

sacrifice of the first-born son was a very ancient Semitic institution shared by the Hebrews with cognate peoples, were included in the previous edition. But he has here greatly enlarged the list of cases of infanticide among other peoples, cited in support of the argument or by way of illustration. I am inclined to think that they do not all bear out the reasons assigned for them. The Kaffir custom (also mentioned in the previous edition) of putting to death the first child born after a widow's second marriage is not a parallel case. It seems to result from the pollution a woman suffers by the death of her husband, or from the belief (which is, perhaps, only a different way of putting the same thing) in his posthumous jealousy. Dr. Frazer would explain some of the other examples by the doctrine that the father is born again in his son, and consequently that the son must be put to death that the father may continue to live. In this connection he repudiates for savages "the purely prudential con-" sideration of adjusting the numbers of the tribe to the amount of the food-supply"; and in a note he quotes the opinion of Messrs. Spencer and Gillen. The Australian natives practise infanticide, but not of the first-born only. The reason for killing the first-born among the Dieri is said by Mr. Gason to be that "many of them " marrying very young, their first-born is considered immature and not worth pre-" serving" (Curr, *Australian Race*, II, 46). This was probably the reason, or one of the reasons, in the instances cited by Professor Frazer. In certain "parts of New " South Wales, such as Bathurst, Goulburn, the Lachlan or Macquarrie," it is said indeed that "it was customary long ago for the first-born of every lubra to be eaten " by the tribe as part of a religious ceremony" (John Moore Davis, in Brough Smyth, *Aborigines of Victoria*, II, 311). But the statement is so exceptional that it is perhaps worth further enquiry. If anything may be inferred from Mr. Howitt's silence he did not credit it. The evidence that the blackfellows hold the doctrine of Manu, that the husband is born again of his wife, is of the most meagre and unsatisfactory description. It rests, I think, partly on a vague expression by a Kulin father when under the influence of rage, and partly on a philological conjecture of Mr. Howitt as to the exact meaning of a Dieri word applying equally to any of a man's own sons and his brother's sons. The reasons usually assigned for Australian infanticide are that the child impedes its mother's activities or those of the camp, or that it is weakly or deformed. It seems clear that the author has dismissed economic reasons too summarily. Savages, it is true, are not greatly given to taking thought for the morrow. Yet the quotation from Spencer and Gillen proves that they do take some thought for the morrow, for these writers allege that what affects the father in deciding whether a child is to die "is simply the question of " how it will interfere with the work of his wife so far as their own camp is con-" cerned." But this certainly means the food-supply. The Australian woman has important functions to fulfil in gathering vegetable food and the smaller animals; and her contributions to the victualling of the camp are by no means to be despised. The burden of small children reduces her power of collecting food, and must be limited if the family is to maintain itself. Notoriously, too, the Polynesian peoples would have outgrown the food-supply on their little islands in the Pacific, if the population had not been rigorously kept down by infanticide and abortion. This, it is true, is not the reason put in the forefront by Ellis; but he does mention it, and it is undeniable. Nor is the motive suggested by Dr. Frazer (namely, that the father had to relinquish his honours and position to his infant son) included in his list at all. On the contrary, that motive would in any case only have applied to the chiefs, and from what Ellis says it is to be inferred that most of the infants destroyed were girls—an inference further supported by the existence of the institution of the Areoi.

But whatever exceptions we may take to the various explanations proposed in

these pages, the fact remains that infanticide has been very widespread. It is probable that the Hebrews, in common with other Semites, were given to the practice in their earlier and more barbarous days, and that it frequently took the terrible form of sacrificing the helpless children to the gods by "passing through the fire," testified to in the Bible itself at a time when the conscience of the people was beginning to revolt against it. In this opinion Dr. Frazer has the support of eminent authorities on Semitic antiquity.

I have already occupied more space than I intended, though not more than this third instalment of the new edition of Dr. Frazer's *opus magnum* deserves. But there is one other matter of detail to which I want to call attention. The Esthonian custom of making a straw figure called the *Metsik*, or Forest-man, referred to on pp. 233 and 252, is not quite parallel with the other rites of "Burying the Carnival," with which it is here connected. It is rather the consecration of a new idol (or fetish, if I may use that much-abused word) intended to last and be effective for the protection of the crops and the cattle throughout the year. The figure is carried round the village, taken to the boundary, and there set up on the nearest tree with dancing and a bacchanalian rout in which indescribable scenes are enacted. For the rest of the year it is prayed to with offerings to protect the cattle. By the time the year has expired the atmospheric influences have doubtless reduced it to a few shapeless remnants, and accordingly a new figure is prepared and consecrated with similar rites. But there does not appear to be any ceremonial destruction, such as is involved in the burial, burning, or drowning of the Carnival; there is here no "Killing of the Tree-spirit."

The criticisms I have ventured on, not without deference to the high authority and profound research of the author, relate merely to matters of detail in this new volume of the third edition of *The Golden Bough*. I need not say that it is hardly inferior to its predecessors in interest, while its place in the general thesis is indispensable. E. SIDNEY HARTLAND.

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**Linguistics.** **Boas.**

*The Handbook of American-Indian Languages.* (*Bulletin* 40) *Part I. of the Bureau of American Ethnology.* Edited by Franz Boas. Washington: Government Printing Office, 1910. Pp. 1069. **51**

Vol. I of this edition contains sketches of several of the linguistic stocks of northern North America, viz., Athapasean (Hufa), by Goddard; Tlingit, by Swanton; Haida, by Swanton; Tsimshiau, by Boas; Kwakuitl, by Boas; Chinook, by Boas; Maidu, by Dixon; Algonquian, by Jones; Siouan (Dakota of the Setou and Sautee dialects), by Boas and Swanton; and Eskimo, by Thalbitzer. Each of these is published in separate pamphlet form, as also the introduction (pp. 1–83) by F. Boas.

The grammars have been worked out with extreme care by men who are authorities in their several fields. To most students of anthropology, however, the introduction is at once the most interesting and most valuable part of the work. The discussion of the internal structure of "primitive" languages, the grouping of concepts, and the ethnological value of a study of language, give it a unique place in the literature on this subject. There is also a good exposition of other linguistic and of phonetic phases of the languages of the American-Indian. N. D. W.

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## ANTHROPOLOGICAL NOTE.

**52** Mr. A. M. Hocart has been appointed to a Senior Studentship at Exeter College, Oxford, tenable for two years, in order that he may undertake anthropological research in Fiji and its immediate neighbourhood.

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No. 1.

No. 2.

No. 3.

No. 4.

THE HAMMOCK DANCE IN SIERRA LEONE.

## ORIGINAL ARTICLES.

Africa : West. With Plate F. Tremearne.

**The Hammock Dance in Sierra Leone.** *By Major A. J. N. Tremearne, B.A.* **53**

Though I have often heard of the "hammock dance," as it is called, I have never been fortunate enough to see it, and I am indebted to Lieutenant F. W. H. Denton of "The Queen's," lately attached to the West African regiment, for the following notes and photographs of the performances which he saw at Daru and Port Lokkoh, in Sierra Leone, in 1909.

Two uprights were erected, some 20 to 30 feet high, and when these had been strutted in a rather primitive fashion, an ordinary grass hammock* was stretched across the top of the poles.

The orchestra and chorus, consisting of a number of male and female performers, then commenced playing a series of weird tunes, and singing songs extolling the virtues and wonderful powers of the person about to dance. As the music continued the crowd grew larger and larger, the newcomers joining in the chorus and increasing the din and consequent excitement. The principal performer, a Mendi named Mohammadu, at first walked round and round, gesticulating and shouting to his admiring audience, and arousing himself and them to a high state of excitement, but suddenly he rushed with frantic haste towards one of the poles, swarmed up it, and took up his position in the hammock.

The first feat consisted in balancing himself while standing erect (No. 1). He then fell straight down, saving himself, however, by catching the hammock under his arms (No. 2). He then looped the loop, sitting or lying in his hammock (Nos. 3 and 4). These were the main lines of the performance, but sometimes the feats were varied slightly, as, for instance, he would drop from the erect position and hang on by one leg and one arm, or by both legs, instead of by both arms. Again, instead of swinging the hammock round and round through a large perimeter, he would make it revolve almost on its own axis, and so wind himself up, and then unwind himself again. Between each feat there was an interval for breath, during which the orchestra and chorus broke out afresh, doubtless with the object of inciting the performer to even more daring tricks, and the admiring audience to even larger offerings.

On both of these occasions the dance lasted only for about an hour, it having been arranged principally for the edification of the Europeans, who cannot stand more than a certain amount of noise. But usually it continues for hours, until, in fact, the performers and the audience are exhausted or overcome with drink.

A. J. N. TREMEARNE.

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India : Manipur. Shakespear.

**Southern Tangkhul Notes.** *By Lieut.-Colonel J. Shakespear, C.I.E., D.S.O.* **54**

*Sacrifices.*—When sowing is completed the Khul-lakpa sacrifices a pig on one of the main roads close to the village, and *zu* is drunk. The skull of the pig is placed on a short post with a small piece of cane matting over it ; a few feet away are placed two uprights with a cross-bar, from which are hung a small basket and a pot, in which are placed the god's portion of the pig. A piece of twisted cane is placed in the ground between the skull posts and the uprights. The village is closed for two days, no one going in or out. The sacrifice is said to ensure a good crop.

* Light grass hammocks are used mostly for visiting, etc., in cantonments ; travelling in the bush is performed in much stronger and larger hammocks made of canvas.

At harvest time a number of stones are piled at the foot of a tree and a very small chicken is sacrificed, and *zu* drunk and offered to the god. Round the tree sticks are stuck in the ground, the upper ends being split crosswise and pieces of wood being inserted into the splits. The village is closed till evening. This sacrifice is called Reshi.

*Bumpa Khuño.*—Near the village are two pits, in each are planted two forked posts similar to the Lushai "She-lu-pun," a branch of a tree and a bamboo with its upper end split and extended into a conical basket. On one of the She-lu-pun is the skull and lower jaw of a *mithan*, which was sacrificed. This sacrifice is performed when the crops have been bad for some years; the sacred portions of the *mithan* are placed in the basket. The pits are to keep dogs, pigs, &c., away. The sacrifice is followed by a six-days *genna*, at the end of which a white cloth is hung from a long bamboo in the village; this ensures a good crop.

*Sebunglawng.*—Just inside the village gate is a shallow excavation about 20 feet in diameter, in which are planted three forked posts and two branches. Between two of the posts is a mound of earth some three feet high and two in diameter, enclosed in bamboo matting; on the top is a piece of spar, a similar but rather smaller mound also with a piece of spar on it, is a little to one side. This is the residence of a god. A pig and a fowl are sacrificed before *jhum* cutting, before sowing, and at harvest. The sacred portions—heart, skull, liver, are placed on the mounds. The stone represents the god; four days *genna* at each sacrifice. Whenever any wild animal is killed the pole on which it is carried in is laid across the forks of the posts planted in the pit. When a tiger is killed a forked stick with small pieces or battens tied across the fork is erected, and this also after a time is placed across the forked poles. On the top of a hill some little distance off resides another and more powerful god, who is appeased with a sacrifice every five or six years. Before the sacrifice six pointed struts made of twelve bamboos are fastened to a tree every few paces along the road to the hill. The head of the animal and sacred portions are placed on the hill-top for the night, and cooked and eaten in the morning.

In case of sickness a fowl is sacrificed, and such a pole erected, and the house is closed for the day, as is shown by hanging a green bough in front of the door. The Lushai notify the closure of house in the same way.

*Hair.*—There are three villages in which the Tangkhul men wear their hair like the Mairing. It is said that this was the original custom, the more common coiffure being introduced from sheer laziness.

*Origin.*—Ukhrul Tangkhul say they came from the Military Police parade ground in Imphal. Some southern villages claim to have come from a hill far away to the N.E. The people of Khongjan say their forefathers came from Kubaw valley, and settled first on Kumbi hill to the south of Khongjan. The people of Bumpa (Mungba) say they come from the Manipur plain, they and those of Khongjan are both of "Chi-thum" *saġei* They hazard a guess that both lived near to each other originally, but were driven out; one party fled to Burma, and the other to Manipur, but after a short time returned to the hills.

The people of Grihang claim to be Chi-thum, who came from Manipur.

The people of Mairing claim to have come from the Kubaw valley, and first settled at Nungpha on top of the Kumbiching, thence they scattered to Kasom, Lemakhum, Irong, Karan, and Säta, Lokmang, Gnampru, and Pambung. They speak a different dialect to their neighbours. There are different *sagei* in different villages; in Mairing are Hawnzawriawh and Vawmpuiriah. These can intermarry. In dress both sexes resemble their neighbours.

*Houses.*—Mairing and Khongjan have raised houses with big front verandah

and overhanging roof, and many have platforms for sitting on and drying things in front, but to one side of the house.

Grihang houses have front verandah, but are on the ground, except a few which are slightly raised. Mungba or Bumpa has no front verandah. The front wall of planks is quite straight. Two adjoining planks each have a semi-oval cut out to make a doorway.

*Dress, &c.*—The only difference I noticed was the women's earrings. The upper rim of the ear is pierced, and in this is inserted a coil of wire, which is so heavy that it has to be supported by two strings passing over the head, one slightly behind the other. (Cf. *The Garos*, Playfair, p. 29.)

*Resting Places.*—On main roads such resting places as below described are common, and are marked by some prominent design so as to be seen from a distance. On each side of the main road was a levelled space, along the end further from the village was a paling, with a bench in front of it; from the crossbar of the paling hung close together many strands of bark, which was ornamental and also of use as a cushion for the sitters on the bench to lean against. Overhead a cane or creeper is stretched from tree to tree across the road, supporting a circle of cane from which depended wooden hornbills coloured black and white. I was assured that this was purely ornamental.

*Grihang.*—I noticed a post put up to celebrate the killing of a tiger. A pig was killed when the post was erected. This is like the Lushai custom.

J. SHAKESPEAR.

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Sociology. Long.

## Notes on Dr. J. G. Frazer's "Totemism and Exogamy." *By R. C. E. Long.* 55

The following notes on Dr. Frazer's great book were sent by me to him with the idea that some of them might perhaps be of use to him in a second edition. I received a very courteous reply from him in which he did me the honour of saying he considered them to be valuable and "all very much to the point," and suggested that I should send them for publication in MAN, as he did not at present intend to publish a second edition. In consequence of his suggestion I therefore send them for publication, but, of course, do not intend to convey that Dr. Frazer necessarily agrees with all the points raised. The references at the commencement of each paragraph are to his *Totemism and Exogamy*.

Vol. I, p. 178.—After giving tables of the Urabunna rules it is said that this sharp distinction in respect of marriageability between the children of elder and younger brothers and sisters occurs not only in tribes like the Urabunna, but also in the Arunta, and reference is made to Spencer and Gillen, *Native Tribes*, p. 65.

Now the authors do not use the words "in respect of marriageability," and there is not in either their *Native Tribes* or *Northern Tribes* any instance where a distinction in point of marriageability exists between the children of elder and younger brothers and sisters except the Urabunna. They do show among the Arunta customs of avoidance between brother and sister, differing according as they are elder or younger, and that the levirate is affected by the seniority of the brothers (*Northern Tribes*, p. 510). Further, there does not seem to be any other instance in Australia similar to what they state to be the Urabunna rule, namely, that a man may only marry the daughter of his mother's elder brother or father's elder sister. Mr. N. W. Thomas (*Kinship and Marriage in Australia*, p. 98) has shown the difficulties in working out such a system, and as Messrs. Spencer and Gillen say (*Native Tribes*, p. 60) that they have not been able to obtain such detailed information as in the case of the Arunta, it

seems allowable to make a suggestion which perhaps may be tested by some one in the field before the tribe is extinct.

The following explanation has not so far as I know been previously suggested by anyone, namely, that by "mother's elder brother" is really meant the mother's mother's mother's brother. His daughter then, whom according to the rule given I can marry, would be of the same class and generation as my mother's father. Now in the Dieri system (Howitt, *Native Tribes of South-East Australia*, p. 165) mother's father is Nadada, and persons in this relationship to each other can marry. So again, if the Urabunna "father's elder sister" is really father's mother's mother, then her daughter whom I may marry is of the same class and generation as my father's mother, that is (in a two-class system like the Urabunna) the same class and generation as my mother's father, so it is similar to the other case. The assumption made in this explanation, namely, that "elder brother" and "elder sister" are really the maternal grandmother and her brother, is exactly the Dieri Kanini arrangement (Howitt, *loc. cit.*), the maternal grandmother being the Kanini elder sister, and her brother the Kanini elder brother. This explanation brings the Urabunna system into exact agreement with the Dieri, as might be expected from the resemblance in their class and totemic systems, and makes the Urabunna like the Dieri (Howitt, *Ibid.*, p. 240), in reality an eight-class system, though there are only two class names. It further explains how the Arunta old men are able (Spencer and Gillen, *Native Tribes*, p. 68) to decide to which of their eight (nominally four) classes an Urabunna belongs.

Vol. I, p. 346, and Vol. IV, p. 271.—It is stated that with the Urabunna a man's proper wife is his first cousin, the daughter of his mother's brother or of his father's sister.

Leaving aside the explanation proposed above, it may be pointed out that all that the evidence given by Spencer and Gillen shows is that such cross cousin marriages are *permitted* by the rules, and that there is nothing to show that actual first cousins, according to our reckoning, are expected to marry as, *e.g.*, among the Toda or Fijians. There may be, as among the Banks Islanders (*Totemism and Exogamy*, Vol. II, p. 75, and other Melanesian cases, pp. 122 and 130), an inner regulation forbidding the marriage of first cousins, even when lawful by the class rules. So Dr. W. E. Roth (*Ethnological Studies among the North-West Central Queensland Aborigines*, p. 182) states that all the tribes dealt with in his book forbid the marriage of true blood cousins, although according to the four-class systems which they have, the cross cousin marriage would be lawful.

This question of an inner regulation should be borne in mind also in regard to the alleged father-daughter unions in Buka and Bougainville (*Totemism and Exogamy*, Vol. II, p. 118). The observer may have been misled by ignorance of the classificatory system.

Vol. II, p. 40.—The instance of such unions given from Kiwan is directly contrary to the rule of exogamy there given on p. 36. The latter agrees with the rule of the neighbouring tribes, and the evidence of such unions seems hardly strong enough to justify referring to it on page 118 as an accepted fact.

Vol. II, p. 14.—It is stated that there is a difference between the ceremonies of the dugong and turtle clans of Mabuiag, in that the latter is intended to breed turtles.

Now *Surlal*, the name of the clan, does not mean green turtle in general, but only when, in jargon English, "he fast" (*Report Cambridge Anthropological Expedition to Torres Straits*, Vol. III, p. 122), in which condition it floats on the surface, and there is a special mode of catching it (A. C. Haddon, in *Journal Anthropological Institute*, Vol. XIX), therefore the ceremony performed on the dead turtle might only be intended to put the turtles into the condition in which they

were caught, and so be parallel to the dugong ceremony. As far as the evidence goes, apparently the Mabuiag natives might be as ignorant on the subject as the Arunta.

Vol. II, p. 85.—It is stated that in Fate a trace of totemism may perhaps be detected.

In *The Oceanic Languages*, by Rev. D. MacDonald (London, 1907), p. xii (introduction), a short account is given showing that the Efatese, as he calls them, have totemism, exogamy, and female descent. It does not appear that it is a dual system. Apparently exogamy exists in Tanna, another of the southern New Hebrides, from the note in *Kamilaroi and Kurnai* (London, 1880), p. 65.

Vol. II, p. 167.—The natives of Rotuma included among cases of exogamy in Polynesia are not Polynesian speakers, though apparently Polynesian in physical appearance. Their language is considered by Dr. Codrington in his *Melanesian Languages* (Oxford University Press, 1885, p. 401) to be Melanesian, and he gives a grammar of it.

Vol. II, p. 332.—In dealing with the Tamil system of relationship Dr. Frazer says, "In the generation below his own a man calls the son and daughter of his male "first cousin (the son either of his father's sister or of his mother's brother), not as "we should expect 'my son' and 'my daughter,' but 'my nephew' and 'my niece'; "and contrariwise he calls the children of his female first consin (the daughter either "of his father's sister or of his mother's brother), not as we should expect 'my "nephew' and 'my niece,' but 'my son' and my daughter.'"

Dr. Frazer goes on to say that this variation from the normal pattern of the classificatory system is difficult to explain, and that in this the Seneca-Iroquois system is truer to the logical principles of the classificatory system.

Now it will be found on working this out that it is the Tamil system which is logical and the Seneca-Iroquois which is illogical, for my female first cousin (the daughter of my father's sister or of my mother's brother) is under the system of cross cousin marriage my potential "wife," and it logically follows that her children, the children of my wife, are my children, and conversely my male cousin (the child of my father's sister or of my mother's brother) under the same system is potential husband of my sister, therefore his children are my sister's children, and (I being male) are my "nephews" and "nieces." This was pointed out long ago by Rev. L. Fison in *Kamilaroi and Karnai*, pp. 81 and 89, where he truly says the Tamil and Fijian systems are more logical than the Seneca-Iroquois, but as Dr. Frazer's book is so great a contribution to the subject, and must influence all future inquirers, it seems well to point it out now. No doubt the statement was made by Dr. Frazer owing to Morgan taking the Seneca-Iroquois system, with which he was best acquainted, as the standard.

Vol. II, p. 400.—In discussing the Nyanja-speaking tribes, Dr. Frazer says they appear to have the classificatory system of relationship.

This is fully confirmed by a very lucid and interesting account under the word *Mbale* in *Nyanja-English Vocabulary*, by Rev. Herbert Barnes (London, S.P.C.K., 1902).

Vol. IV, p. 151.—As to Aryan exogamy it should be pointed out that the Ossetes of the Caucasus are an Aryan-speaking people. Dr. Frazer states on p. 302 that they are exogamous, but not that their language is Aryan, and in a letter to me of 29th June, 1911, he has informed me that he considered this point of importance.

On same subject, as the Siah Posh Kafir language is stated to be Aryan, (*Encyclopædia Britannica*, eleventh edition, Art. Kafiristan), though apparently two other languages are also spoken in Kafiristan, it may be mentioned that in an article

by Sir G. C. Robertson in *Journal Anthropological Institute*, 1898, p. 75, it is stated a Kafir cannot marry in the clan of his father or his father's mother. The rule of descent is not given, but as a son takes his father's personal name prefixed to his own it may be supposed to be in the male line. This seems to refer to the Kam tribe of Kafirs, who speak the Siah Posh language according to *Encyclopædia Britannica.*

In conclusion, and referring to same page, it may be said that the Chinese are an instance of a highly civilised race in addition to the Hindus, who are exogamous though non-Aryan. See Westermarck, *History of Human Marriage* (London, 1894), p. 305.

I cannot close these notes without expressing my admiration of the wealth of knowledge and scientific insight displayed in Dr. Frazer's great book, which would make the present writer diffident of offering any criticisms on it except for the encouragement received from him.

RICHARD C. E. LONG.

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Rhodesia. Garbutt: Johnson.

**Hut at Khami Ruins, Rhodesia.** *By H. W. Garbutt and J. P. Johnson.* **56**

In No. XXVI (January 1908) of the *Journal of the African Society*, Mr. J. H. Venning, writing on Rhodesian Mines, gives various reasons for concluding that the ruins were built by the "Varoswe."

From his article we take the following:—"Huts have been built and walls "built round to protect them; more huts added and more walls built to protect "them again, and so on. . . ."

"Personally, in every case where I have asked the natives from near Zimbabwe "to the Sabi River, they have one and all declared them to be the work of the "'Varoswe." "They call them 'the heaps of the Varoswe.'"

"Mambo, so far as one can calculate, must have lived about 600 years ago."

A plan of the N'Natali ruins, surveyed by Mr. J. L. Popham and reproduced in Professor Randall-MacIver's *Mediæval Rhodesia* and in Mr. J. P. Johnson's *The Prehistoric Period in South Africa*, shows in the centre of the ruins a hut with four compartments opening out of a central compartment, whilst an ordinary round hut is shown on the edge of the ruin. Mr. Hall claims these chambered huts as typical "Barosie" huts and evidence of the presence of subsequent squatters of that tribe. The accompanying illustration is an accurate plan of the remains of a similar five-compartment hut at Khami Ruins, but ordinary round huts also occur there. The latter style of hut is considered by some to be of more recent erection than the walls of the ruins surrounding them, but in our opinion they are contemporary. Mr. Franklin White, writing of the Khami Ruins in 1903, stated:—"The remains "of two large circular dwellings referred to by the writer in a paper read before "this Association (Rhodesia Scientific Association) in May, 1900, are made of the "same class of cement, so it may be inferred that they are of the same age as the "stonework of the ruins and not of more recent date as was then imagined." Mr. Venning also mentions "cement," and says:—"Carefully looking into it we find "it to be nothing but a decomposed red granite soil . . . which, when thoroughly "beaten down, forms a very hard crust. I have frequently seen in old abandoned "kraals the floors every bit as hard as the so-called 'cement' of Zimbabwe, and "these floors have in some instances been exposed to all kinds of weather."

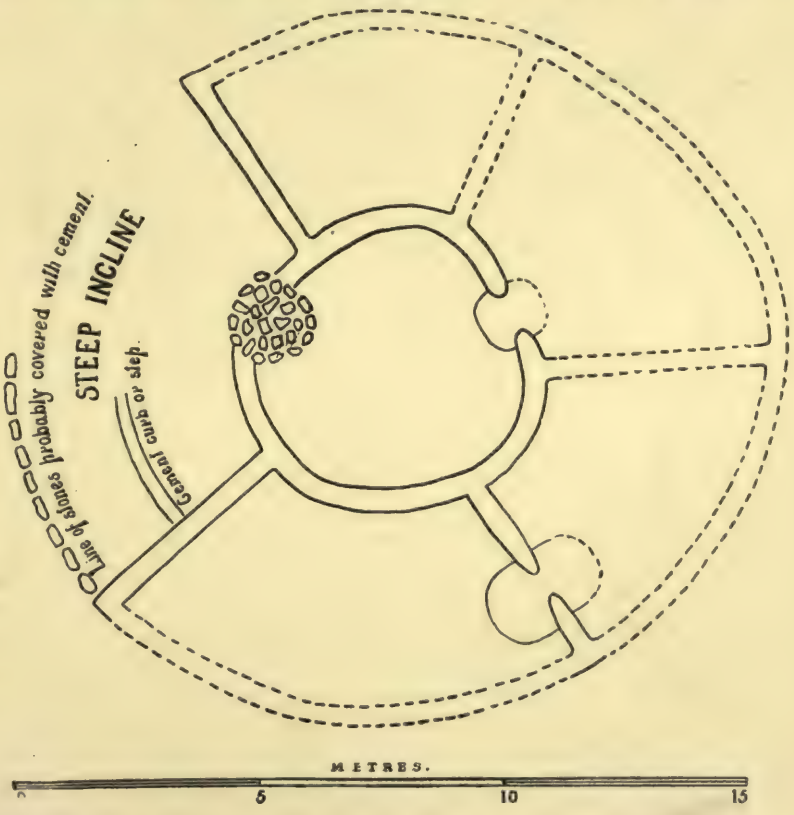
Mr. Venning's arguments regarding the original builders of the ruins are strengthened by the following conversation between the Rev. S. S. Dornan, M.A., of Bulawayo, and Chwapa, who was Chamberlain to Lobengula.

Rev. S. S. Dornan has kindly given his permission to insert this conversation.

The questions are not given, but they can be gathered from the answers. The words in brackets are only added for explanation.

Chwapa, Chamberlain of Lobengula :—" When the Amaswazi arrived in Rhodesia (the first wave of Zulu emigration) the Mambo was living in his castle at Thaba's ka Mambo. Thus we were not the first to destroy those fortifications. They were ruins before we arrived (Amaswazi destroyed them).

" (The Amaswazi came here and remained about two years.) They were here to eat one corn and to see another corn in the gardens. They came immediately before us about two or three years. That is why we got such an easy conquest, because Amaswazi had killed the Mambo's people. The Mambo went up our river—the Inkwezi—where he built another fort, which still exists about eight miles from here (Inyati). They hadn't the trimmed stones up there; they had to take the stones as they found them, as they had no time to trim them. The son of this Mambo went over to Chibi to the Zimbabwe there. Mnganingwe is the name of the mountain near the ruins. Inhamohamo was the name of the chief. He was son of Mambo.




" The same Mambo (of Thaba's ka Mambo) who built Dhlo-Dhlo, when the Amaswazi drove him out of Dhlo-Dhlo came over to Thaba's ka Mamba and built it. Afterwards drove him out of that.

" The stones (Zimbabwe) were only for the foot; the houses were ordinary huts inside. In the circular towers (at Zimbabwe) they were hiding during the fighting. When he went to Zimbabwe he had taken his first wife (that is, he was about eighteen or twenty years of age). When we went to raid at the ruins we found young trees growing in them. They (Abalozi) built then, as we do now, with dagga, as we formerly built with sticks stuck in the ground and tied together at the top, and thatched down to the ground. We learnt this from them. When we went to Zimbabwe he was grown up, and the walls did not look new. I have lived with the old slaves (Abalozi), as a boy, who actually saw with their own eyes the Abagamambo build these ruins (Thaba's ka Mambo, Dhlo-Dhlo, &c.). The Abalozi built here (Insiza). Abalozi, the name of the tribe; Mamba, the name of the chief.

"About the old mines I can tell nothing; we took no care of these things. The white people, from whom the Abalozi bought many things, were the Portuguese; for instance, the two old cannons to resist us were bought from the Portuguese. The walls of Insizi still stand."

H. W. GARBUTT.
J. P. JOHNSON.

NOTE.—The Rev. S. S. Dornan has since written as follows:—"I have read the enclosed, and note what Johnson says about the inconsistency between the Amazwazi destroying the Thaba's ka Mambo place, and then the Amandebele doing the same. I noticed this myself afterwards, and the mistake may be mine; but on one thing Chwapo was most positive, the Mambo was living at Thaba's ka Mambo, and they (the Amandebele) drove him out of that. I am quite clear upon that. What I think the old man really meant was that the Amazwazi drove him (Mambo) out of Dhlo-Dhlo, and he then came over to Thaba's ka Mambo. This was how I understood the matter."

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Africa, East. Barrett.

**A'Kikuyu Fairy Tales. (Rogano.)** *By Captain W. E. H. Barrett.* **57**

THE THREE WARRIORS AND THE MASAI WOMAN'S HEAD.

One day many years ago three A'Kikuyu warriors (*anake*) went off to steal some cattle from a hostile tribe, and with them they took a bullock for food, as the villages of the enemy were many days away. After travelling for a long distance they came to an open space, and while they were crossing it they heard a voice calling out to them to stop. They turned round, but the only thing they could see anywhere near them was the head of a Masai woman, with large ornaments fixed in her ears, lying on the ground close by. At first they were afraid, and said: "Is it a god or what is it?" One of them, however, laughed, and the others joined in, saying, "It is impossible for this object to have called us," and then all three proceeded to go on their way. The head, however, immediately said "Stop! I am "speaking to you, but you leave me." Hearing this the warriors became terrified and ran off, taking the bullock with them. The head, however, outstripped them, and, standing in front of the animal, stopped it. On seeing this the warriors fled, leaving the bullock where it was, but the head called out to them to be afraid of nothing, and to stop running, for she wished them no harm, and all that she wanted was a little blood from their animal, as she was hungry. Recovering somewhat from their fright, the warriors stopped at a little distance and told her to kill the animal and drink its blood, as they had no bowl into which to put the blood. She, however, said, "I do not want to kill the beast," and taking off a belt she was wearing tied it round the bullock's neck, after which she produced a small knife and made a slit in the animal's neck, so that blood flowed; sitting underneath she opened her mouth, caught the blood as it fell, and drank until she was satisfied. She then told the warriors, who were standing a short way off, to go home and take their property with them, but that on no account were they to mention what they had seen to anyone else. Before they left she warned them that she would follow them, and hear if any of them disobeyed her. The warriors went towards their home, and on the journey remained silent. On the evening of the day on which they arrived at their village they all sat round the fire in one of their huts and ate food with several of their sweethearts (*airetu*) and some other warriors. Their friends pressed them to tell their adventures on their recent journey, but two refused. The third, however, thinking it was quite safe to do so, in spite of the entreaties of his two companions, related the whole story. He little knew that the head, who had followed them up, was hiding in the bush, and heard every word he said. That night, as he slept,

the head crept softly up to his hut, pushed the door open, and having entered killed him, and cutting out his liver and kidneys took them off with her into the forest close by, where she lit a fire and cooked them over it. When they were well done she took them to the hut of his mother, and leaving them lying inside near the fire stones, betook herself off to her hiding place.

The next morning the old woman woke early, and seeing some well-cooked liver and kidneys lying in the hut she ate them; thinking that her son, during the night, had placed them there as a present for her.

Shortly afterwards she heard shrieks proceeding from her son's hut, and proceeding there found her son's sweetheart (*muiretu*) wringing her hands with grief, and several other people assembled outside. Entering, she found her son's dead body lying on his bed. Everyone discussed this strange occurrence, but none could say how it had happened. Some said God had killed him; and others, that a man had done the deed. As the warrior was dead, his body was taken out and thrown into the bush. That night the head, who had been hiding in the forest, took the corpse, and carrying it back to the hut laid it on the bed. The next morning some men passing by, noticing that the door of this hut was open, looked in, and to their astonishment they saw the body of the dead warrior lying inside. Everyone in the village tried to solve the problem as to how the corpse had come to be laid in the hut from which they had carried it the previous day, but no one was able to say how it had returned. They again took it and threw it into the forest. That night several warriors kept watch near the hut, determined to find out what was happening. Towards midnight they heard a voice singing the following song in the Masai tongue :—

"I am tired of carrying this dead man. He has not given me water, food, blood, or milk.
I killed him and left him on his bed.
His mother and father have thrown him away.
Why do I not leave him to be eaten by the hyenas?
Never mind, I will take him and leave him in his hut."

They then saw the head of a Masai woman come out of the forest and enter the hut, carrying the dead warrior's corpse with her. The warriors silently approached the hut, and looking through the door saw her place the corpse on the bed; when she had done this she came out and was at once seized by them. They cried out to her, "Now you shall die," and started pulling at her ear ornaments. On this she became very angry, and told them to kill her if they wished to do so, but that she would not tolerate them pulling her ornaments about. Just at this moment the deceased warrior's mother arrived on the scene and commenced weeping bitterly. Seeing her, the head laughed at her and said, "Why do you weep, you who have "eaten your son's liver and kidneys?" Hearing this the wretched woman wept more than ever, but some of those standing near laughed. The head then said to them, "Bring me a present of cattle and all will be well." Two warriors at once went and brought her a number of cattle as a present; on the receipt of which she entered the dead man's hut, applied medicine to his wounds, and then sewed them up. In a short time her medicine had the desired effect, and the warrior came to life.

The pair of them then came out, the latter as strong and healthy as he had ever been.

The head then asked his father and mother why they had taken him out into the forest and then wept. She said, it was evident that as they had left him as food for the hyænas, they had not much affection for him. She added, "I have "brought your son to life, and if you or any of the others mention a word of what "has happened to a single soul I will punish you all, and in future when you are

" told not to mention a certain thing to anyone take care that you do not do so." Having said these words, she herded up her cattle and drove them off. She has not again made her appearance amongst the A'Kikuyu. W. E. H. BARRETT.

## REVIEWS.

**Ireland: Archæology.** **Coffey.**

*New Grange (Brugh na Boinne) and other Incised Tumuli in Ireland.* By George Coffey, M.R.I.A., Keeper of Irish Antiquities, National Museum, Dublin. Published by Hodges, Figgis, & Co., Dublin, and Williams and Norgate, London. Royal 8vo, pp. xii + 118 with 9 plates and 95 illustrations. Price, bound in cloth, 6*s.* net. **58**

This work should prove most welcome and useful to all students of Irish archæology. It will greatly assist in arriving at an understanding of the Bronze Age culture in Ireland and the various ornamental motives which radiated to Ireland from the Continent and *vice versâ*. There has been no authoritative work dealing with New Grange available of recent years, as this author's original Memoir, published nearly twenty years ago, has long been out of print. Very considerable additions to our knowledge of the archæology of the Mediterranean lands and the cultural waves which extended from them to the west have been made during the last decade, and the author has been led to adopt a much earlier date as the probable time when New Grange was erected than was suggested in his previous stndy. Owing to the early plundering of the Boyne tumuli and the consequent absence of any finds that would help in dating them (it is not even certain what the method of interment was, though it was probably by incineration), the incised ornament and the style of the building are the only guides to arriving at the ages of the tombs. After giving a most detailed architectural account of New Grange and Dowth with full descriptions of all the inscribed stones, Mr. Coffey concentrates his attention on this point. The most vital matter in this connection is, of course, the spiral ornament so frequent at New Grange, and in a chapter entitled "Probable Source and Origin of the Markings" the association of the spiral and the lozenge and the degradation of the former to concentric circles are dealt with. Of recent years the discovery of well-developed spiral ornament of neolithic date in the Balkan States has caused archæologists to discard the view formerly so widely held, that the spiral originated in Egypt and to substitute Europe as the starting point of this decoration. Mr. Coffey is, however, not quite prepared to go as far as this. However, where the exact starting place of the spiral ornament is to be eventually placed is not of vital importance in the present connection, as it is generally admitted that the New Grange spirals are derived from the Mediterranean, and the important question as far as Ireland is concerned is the route by which they travelled. While admitting that the spiral may have reached the north by the sea route round Spain, the author, pointing out that the Irish spiral forms incline to the Scandinavian (and in this connection the ship markings at New Grange and Dowth are of great interest), considers the spiral followed the Elbe route, reaching Scandinavia first and then coming to Ireland. The spirals at Gavr'inis are later than the Irish examples. Mr. Coffey, however, says he does not wish to insist on this point, which would not make any very considerable difference in date.

The chapter on Loughcrew contains several new illustrations and some very suggestive observations with regard to the probable religious significance of many of the markings. The incised markings on the smaller tumuli in counties Tyrone and Sligo are treated, and a warning note is sounded against trying to connect the New Grange spirals with those of the La Tène period.

The numerous illustrations are a feature of the book, those of the inscribed stones being made in most cases from photographs taken from casts of the stones. The

second plate, showing the roof over the chamber in New Grange, has not been published before; the others are reproduced from the much admired photographs used in the original Memoir. E. C. R. ARMSTRONG.

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**Africa, West: Linguistics.** **Migeod.**

*The Languages of West Africa.* By B. F. W. H. Migeod, Transport Officer, Gold Coast Colony. Vol. I. London: Kegan Paul, 1911. Pp. viii + 373, with one map. Price 12*s.* 6*d.* **59**

If all West African officials tackled West African problems in the spirit in which Mr. Migeod has studied the linguistics of the West Coast we should know vastly more about the negro than we do at present, or are likely to do for a very long time. In his first volume, apart from the introduction and general remarks on language he deals with the phonology and numerals of 200 languages, and with the grammatical rules, plural formation and verb of 50 languages, many of them from data collected by himself. If in the following remarks I criticise rather than praise his work, it is not for any lack of material for commendation, but because praise is more gratifying to an author than useful.

Mr. Migeod tells us in his preface that his book was written with two classes of readers in view—philologists at home and Europeans proceeding to West Africa. My impression is that his own familiarity with Soudanese languages has led him to underestimate the amount of explanation required by the average reader, who has not the experience necessary to digest, for example, the information of the synoptic tables of grammatical rules. It is probably as a concession to the ordinary reader that the author has included in the languages with which he deals Hausa, Fulfulde (Fula) and Bubi, of which the two former are Hamitic and the latter Bantu, and thus belong to entirely different linguistic systems. Though it is a useful and necessary work to trace the influence and history of these groups, it is a task which cannot profitably be undertaken in connection with a survey of the Soudanese languages, estimated by our author to number 400, but probably, if mutually unintelligible dialects are reckoned as languages, far more numerous. On the map, *e.g.*, Kukuruku is shown in small print, but there are in reality at least ten dialects; in the Ibo country, too, the language changes so much inhabitants of towns only ten or a dozen miles apart cannot understand each other, and minor dialectical differences are found in the speech of every town.

Before I leave the subject of the map I may point out that the lettering is somewhat confusing; Ishan, Bini, Ika, and Ifon appear to be grouped together, though Ishan and Bini belong to the Edo group, Ika to the Ibo, and Ifon to the Yoruba. There are some positive inaccuracies; thus Igara is shown on both banks of the Niger, though it is found on the east side only.

To the ordinary reader diacritical marks are abhorrent, and in his interest Mr. Migeod has omitted them; but our author has in view the philologist also. I cannot but regard it as unfortunate, therefore, that he has rejected the Lepsius alphabet, which he knows, in favour of a modified R.G.S. system. It is far from being true that Lepsius provides a sign for every sound in negro languages, but with the R.G.S. system it is virtually impossible to spell many words intelligibly. There is no provision for the indication of musical tones, for such sounds as *ch* (German *ich*), *g* (N.G. *Tag*), unless *kh* and *gh* are appropriated for this purpose, in which case we have no symbol for the aspirated *k* and *g*. Again in Ewe, three dialects of which figure in the examples, though this does not appear in the Index under Ewe, it is essential to distinguish bilabial and dentilabial *f* and *v*. There are various sorts of *t* and *d*, *l* and *r*, *h* and *b*; *m* may be as in English or inspired, as in some Kukuruku words. If the general reader is going to be frightened away by diacritical marks,

which he can disregard till he comes to understand them, it is improbable that he will ever get very far with a native language. On this point I may add that in some Kukuruku dialects it is essential to distinguish long from short vowels, as the elision or otherwise of terminal vowels depends on this; it was for this reason, among others, that I have adopted a single sign to mark both quality and quantity of vowels in my "Report on the Edo-speaking Peoples." A second reason is that musical tones, dynamic stress, and possibly nasalisation have to be indicated, at least occasionally. If to these three we add a quantity mark, the result does not make for clearness. It appears to me better therefore to adopt one sign to indicate the length of open vowels, and another, if necessary, to show the length of closed vowels.

Our author gives on p. 57 a conspectus of consonantal sounds found in West Africa, and also the letters into which linguistic changes convert them. I have already indicated some consonants which do not figure here owing to Mr. Migeod's avoidance of diacritical marks. I will therefore only refer to his assertion that *th* is not found in West Africa; so far from this being true it is found in at least two Kukuruku dialects—Otua and Wano—as a derivative, due, perhaps, in the first instance to tooth deformation.

The list of possible variations errs equally on the side of inadequacy and hasty generalisation; for *k* are given *hw*, *ky*, *kh;* in point of fact we find as forms of *k* the following: *x* (velar fricative), *c*, *t*, *ts*, *s*, *ṣ*, *p*, *f*, *h*, and *w;* and this list is not necessarily exhaustive. One of the strangest mutations in Ibo is that from *f* to *j*, as in Ifite, Ijite.

In the conspectus of grammatical rules we find the same tendency to hasty generalisation. In Ibo the negative is said to be expressed by *gi* at the end of a sentence. Now as Mr. Migeod's own examples show, in Unwana, the dialect which he has in mind, the negative *gi* is at the end of the verb, not of the sentence, and probably if we had a sentence with a pronominal object we should find that the pronoun followed *gi*. In Onica Ibo we find *oḳu adẹ̀riya* (= *adẹ̀rẹ̀ ya*), palaver is not (*ro*) in it (*ya*). Not only so, but his own examples provide a second form of the negative, *na*, with the imperative. In Onica and Awka there is a third form—*ma* or *da*.

Again Fula is said to have no gender and no neuter, though precisely here we find the very important distinction of personal and non-personal classes of nouns, mentioned in connection with Bullom and Twi, with their remarkable consonantal changes to mark the plural: *ko'do*, pl. *ho'be*, stranger; *hirke*, pl. *kirke*, saddle.

In Fulfulde again we find another important feature in the plural of nouns, which brings it and certain of the Soudanese languages which share the peculiarity, very near the Bantu languages—the existence of class prefixes (also found in the form of class suffixes with or without change of the initial consonant; in other languages again prefixes and suffixes are both used). This form of plural formation is confused by Mr. Migeod with the form in which a pronoun (*awon* in Yoruba) is prefixed to a noun, though the distinction of the class-prefix languages is of first importance for the classification of the Soudanese languages.

In the conspectus of grammatical forms it is only too easy to point out omissions; for Twi the plural forms are said to be *m* (*n*) or *a* as a prefix; in point of fact *nom*, *fo*, or *wa* may also be affixed; reduplication combined with a prefix are also found. Again in Ibo there is said to be no plural; but the ordinary plural of *okporo*, woman, is *ikporo*—a form also used in the Edo languages, and Schön gives *ga* as a plural prefix, though it is seldom heard at the present day.

Again, let us take the verb; the past is said to be distinguished from the

present in Twi by the tone, but in fact it is the habitual which is so distinguished, though this form is not mentioned by our author; we have *ǫ̀fà*, he takes; *orέfà*, he is taking; *oáfà* (*wáfà*), he has taken; whereas the habitual takes the form *ǫfà*.

Mr. Migeod has done excellent work in compiling his tables of numerals, and this is probably the most useful part of the book. So far as I can see the tables are very accurate, with one possible exception, though here as elsewhere more definite localisation would have been an advantage in view of the number of dialectical forms, of which I have given some examples in my reports. The exception to which I allude is Sobo, the numerals given being: *ovo*, *eve*, *era*, *ena*, *enyonri*, *ewure*, *ekue*, *eren*, *esa*, *esisā*; as far as four these are correct; from there onwards they should be in the Sapele dialect *iyuli*, *esa*, *iwule*, *ǫlele*, *irili*, *ixwe*; *esa* and *esisa*, given for 9 and 10, are Kukuruku forms of 6, and *esa* is also found in Sobo with this meaning. As Mr. Migeod is himself the authority for the Sobo numerals I hesitate to say that they are wrong; if in his second volume he will give the exact localities of all vocabularies he will make it much easier to compare and test lists from the same tribe.

I have left myself no space for remarks on the introductory portion of the book, but I may remark that it is not a fact that stone implements are confined to the Gold Coast; they are very common in Benin City and generally among the Edo-speaking peoples. East of the Niger, however, they seem to be very rare.

Useful as Mr. Migeod's work is, it would, I think, have been still more useful if he had aimed at a higher standard of accuracy in transcription and a more exhaustive study of the grammar of a smaller number of languages. It is not as if his survey embraced all the Soudanese languages—for Dinka, Nuba, and Kunama there are ample data—and he has not even exhausted the materials for the languages close at hand, for in the list of authorities quoted Westermann does not appear, though his Ewe dictionaries and grammar have been out five years.

All students of African languages, however, will be grateful to our author for the positive additions which he makes to our knowledge, and hope that his second volume will more than fulfil the promise of his first. N. W. T.

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**Linguistics.** **Sapir.**

**60**

*Wishram Texts.* By Edward Sapir. Together with *Wases Tales and Myths*, collected by Jeremiah Curtin and edited by Edward Sapir. ("Publications of the American Ethnological Society," Vol. II.) Pp. 314. Leyden, 1909.

*Takelma Texts.* By Edward Sapir, University of Pennsylvania. ("Anthropological Publications of the University Museum," Vol. II, No. 1.) Pp. 263. Philadelphia, 1909.

*Yava Texts.* By Edward Sapir. Together with *Yava Myths.* Collected by Roland B. Dixon, University of California. ("Publications in American Archæology and Ethnology," Vol. IX, No. 1.) Pp. 235. Berkeley, California, 1910.

*The History and Varieties of Human Speech.* By Dr. Edward Sapir. "Popular Science Monthly." July, 1911.

Those who take an especial interest in some one or more particular phases of ethnography or linguistics will agree that we must place an increasing emphasis not only upon *what* is to be done, but perhaps even more upon *how* this is to be done. If there is any one thing which we should learn from the virtues and vices of our predecessors in field work—or, for that matter, in any branch of science—it is that not the extent of the undertaking, but the care and thoroughness with which the work has been carried on makes the contribution of real and lasting value. In a

word, if those who are contributing the source-materiáls on which later anthropological studies must be based, would realise that where *quantity* counts for one, *quality* or *method* counts for ten, or for ten times ten, we could be content to know that we were really progressing not merely amassing. "*Ein Steinchen der Wahrheit hat mehr Werth als ein grösser Schwindelbau.*"

If one who has not been initiated into linguistic mysteries may pronounce an opinion upon these volumes of Dr. Sapir, it is that they are above criticism. One need not be a learned linguist to appreciate the lasting and inestimable value of the extreme painstaking care with which these texts have been recorded and edited—a care which is evident on every page and which neglects no details. They are, perhaps, the best guide and standard for anyone about to record or publish texts, and no one can sufficiently appreciate their value without an examination of them at first hand.

It is matter of regret that Dr. Sapir's lecture on *The History and Varieties of Human Speech* (delivered at the University of Pennsylvania and published in "Popular Science Monthly," July, 1911) has not appeared in some form more accessible to anthropologists. It is an admirable survey of a limited portion of the linguistic field and forms a valuable supplement to the exposition by Boas in the *Introduction* to *The Handbook of American Indian Languages.* W. D. W.

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**Egypt: Religion.** **Budge.**

*Osiris and the Egyptian Resurrection.* By E. A. Wallis Budge, M.A., Litt.D. **61**
London: Lee Warner, 1911.

The value of the "anthropological point of view" in the elucidation of the problems of classical archæology has been clearly demonstrated in the writings of Professor Ridgeway. In the two handsome volumes under discussion Dr. Wallis Budge deals with the difficult question of Egyptian religion from the same standpoint. It is true that the author confines himself more or less to the beliefs and ritual connected with the worship of Osiris, but with the Osiris cult, he holds, "was bound up all that "was best in the civilisation of Egypt during the dynastic period." Dr. Budge quotes evidence to show that the Egyptians believed in one supreme god, but, like many other African peoples, regarded him as too remote to be troubled with ordinary human affairs, and preferred to deal with the other lesser divinities created by him. Yet the worship of these incorporeal beings failed to satisfy all their spiritual needs; the bond of sympathy was lacking, and this bond they found in the cult of Osiris, who had himself been incarnate and had suffered and triumphed over most of the ills which fall to the lot of humanity, including the supreme ill, death. Thus Osiris became "the symbol of the African conception of resurrection and immortality," and his worshippers believed that by his aid they themselves might find a life beyond the grave. "Little by little the Egyptians seem to have dropped the active cults of the "other gods, Osiris and Isis, or Hathor, being, in the eyes of the purely indigenous "section of the population, of more importance than all the other gods put together, "for they gave resurrection and immortality to those who were dead, and protected the lives, fortunes, and property of those who were living." The origin of this worship, Dr. Budge finds in Africa; "It is wrong to class the religion of Ancient "Egypt with the elaborate theological systems of peoples of Asiatic or European "origin . . . . Their religion, which was their entire sociology and existence is "nothing from beginning to end but a long chain of ancestral precedents . . . . "it is an African product, and can only be rightly appreciated and understood when "considered with what we know of modern African religion . . . . all the "evidence available suggests that Sudani beliefs are identical with those of the

"Egyptians, because the people who held them in Egypt were Africans and those "who hold them now in the Sudan are Africans." These sentences, taken from widely separated pages in the book, define the attitude with the author's researches have led him to adopt, and it may be added that he sees in Osiris a deified ancestor, who ruled in the underworld "after the manner of an African king." To substantiate his contentions with regard to Egyptian religion as a whole, and the cult of Osiris in particular, Dr. Budge has amassed a tremendous amount of evidence from the Pyramid texts, to books and papers on modern Africa published but a few months before his own work. The various aspects of Osiris, the details, as far as known, of the elaborate ritual which accompanied his worship, and the parallel cults of Isis, Horus, and Nephthys are minutely described; and corresponding practices and beliefs current among modern Africans are cited, and often quoted in full, from the works of recent and contemporary authors. For the anthropologist the extensive quotations from Egyptian texts will be of the greatest interest, constituting as they do a very full selection of passages (often accompanied by the original hieroglyphic text) relating to the magic and ceremonial of the early Egyptians.

It is impossible to enter in detail into the correspondences cited by the author between the Egyptians and the modern Africans, and one instance may perhaps suffice. He quotes passages to show the importance attached to the umbilical cord, as among the Baganda of recent times, and proceeds further to suggest that, just as the jawbone and genital organs of Kibuka, the war-god, were kept in the stool dedicated to his service, so those portions of Osiris may have been kept in his throne, which is invariably represented with doors. Following up the idea that certain parts of the divine body were regarded as especially holy, he goes on to explain the forms of certain well-known amulets as conventional representations of anatomical details. Thus he suggests that represents the *sacrum* of Osiris, and the *uterus* with its ligatures and the *vagina* of Isis, symbolising "the vital power "of Osiris and Isis, procreation, new birth, fecundity, and resurrection." In the same way, he thinks that the life symbol may be the placenta with the umbilical cord. The volumes are admirably printed and illustrated with two folding coloured plates and a host of illustrations in collotype and line; and the point of view from which they are written must be taken as marking a distinct advance in Egyptological studies.

T. H. J.

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**India: Assam.** **Endle.**

*The Kacharis.* By the Rev. Sidney Endle. London: Macmillan & Co., Ltd., 1911. **62**

When Sir Bampfylde Fuller addressed the Government of India with regard to the ethnographic survey of Assam he had Mr. Endle, the author of this work, distinctly in mind, and there is surely some gain to science from the fact that it is written from so distinctive a standpoint. Hitherto the authors of the Assam volumes have all been officers of Government, and their work is therefore "synoptic." They share with Mr. Endle the disability of not being "trained anthropologists." No doubt their daily round, their common task, offer ample opportunities of intimate acquaintance with certain phases of native life. A missionary encounters other phases, and if the officer of Government is never free from carking care as to returns and reports, wherein all the follies and the foibles of human nature in his district have to find a place, the labours of the one supplement and aid the investigations of the other.

The Kacharis, linguistically, belong to a group which has affinities with Naga dialects, such as Kabui, as well as with the people of Hill Tippera. In this volume we have a sympathetic account of the main division in Darrang, with useful notes on kindred tribes in Appendix I. The Kachari, like nearly all Tibeto-Burman speaking races, are patrilineal. The Garo, who belong to the same linguistic group, are matrilineal, and seem to be finding in something like cousin marriage a way out of the difficulties to which matrilineal organisation gives rise. The question is one which needs fuller and further attention than is now possible.

Mr. Endle leaves us in no doubt as to the existence of a totemistic basis in Kachari society. Totemism was, he tells us, coupled with endogamy, a remarkable statement upon which Colonel Gurdon feels himself constrained to throw grave doubts. The existence of totemism among a Tibeto-Burman-speaking race is in itself a phenomenon worth recording, which is further complicated by the division of the clans among kindred groups—the Dimasa of the North Cachar Hills and the Hojais of Nowgong—into men's clans and women's clans. The names of these totemistic clans are of various import. Some are very distinctly of Hindu origin, others again are totemistic in that they are the name of a group of human kindred, actual or supposed, between the members of which and some natural species there is believed to exist a "mystic rapport" involving peculiar possibilities and duties. Some of the names, again, are merely descriptive of the occupation of the members of the clan. There are instances where the name indicates the habitation of the clan. But we shall look in vain to the Kachari and kindred groups for evidence of "origins," because they have for long been exposed to many and various external influences, to Hinduism, and to contact with Shans. Whether the name-giving function is of the essence of true totemism or is a casual development, there can be no more fruitful occasion for inventing names than a moment of conflict and contact with an external group. That "group tabus" exist among the Mongoloid peoples of Assam is well known, but in those areas where in comparatively recent years there has been little external contact the group tabus are not used as factors in the group names.

Mr. Endle gives a full account of the special *puja* performed in times of special emergency, when the services of the Deodani, the "possessed woman," are called into action. There can be no doubt that the investigation of the phenomena of possession as they are to be witnessed in India is eminently worth the time and trouble which it would involve. The Meithei, the Lushei, the Oraon, the Santal, to name but a few cases which occur readily to mind, are all known to believe in the reality and value of this supranormal sensibility. It is easy, but it is not scientific, to dismiss these beliefs as mere impostures. If some cold-blooded person armed with a stethoscope and a sphygmograph would take the trouble to observe all the stages of "divine possession" and collect the family history of the patients, we should learn something perhaps more definite than we now know; and if the jungles of Assam be difficult and remote there are, as every Hindu knows, in every holy place men who practise *joga*, and thereby induce extraordinary mental states.

Mr. Anderson has done loyal and good service to his author, both by his interesting preface and by the folk-tales which he has added in a form which enables us clearly to trace the influence which Indo-Aryan vernaculars, such as Bengali and Assamese, have had on the structure and vocabulary of Kachari.

Our congratulations are due to Colonel Gurdon, editor of this series of ethnographical works and Director of Ethnology to the Government of Eastern Bengal and Assam, upon the distinction—the Companionship of the Star of India—which His Majesty the King-Emperor has been graciously pleased to bestow upon him, *sans doute* in part recognition of his services to science. T. C. H.

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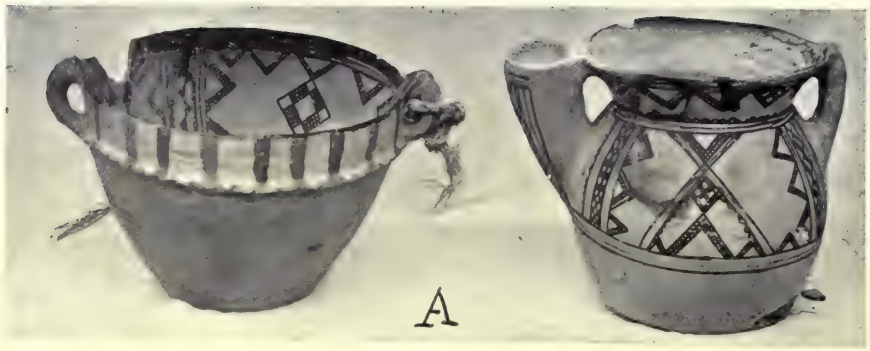

KABYLE POTTERY, WHITE WARE.

## ORIGINAL ARTICLES.

Algeria: Ethnology. With Plate H. Van Gennep.

**On R. MacIver's and J. L. Myres' "Toudja Series" of Kabyle Pottery.** *By A. van Gennep.* **63**

Grâce à un article de Randall MacIver,* et à un mémoire de J. L. Myres,† l'habitude s'est répandue parmi les archéologues classiques et les égyptologues anglais de dénommer brièvement "Toudja series" une catégorie particulière de poteries kabyles caractérisées : 1° par un engobe blanc brillant ; 2° par un décor géométrique rectilinéaire noir ou rouge. Voici l'origine de cette dénomination. Dans *Libyan Notes*,‡ MacIver et Wilkin avaient utilisé, pour les comparer avec des poteries à fond rouge également kabyles mais fabriquées dans la région de Fort National, un certain nombre de poteries à fond blanc rapportées d'Algérie par Mᵉ Eustace Smith. En examinant de plus près cette collection de poteries à fond blanc poli et en leur comparant d'autres poteries, elles aussi à fond blanc et de provenance également algérienne, conservées à Cambridge et à Londres, MacIver était arrivé à leur reconnaître un facies commun qui, à son avis, les différenciait nettement des poteries kabyles à fond rouge.

"Unfortunately," ajoute-t-il en parlant de son voyage avec Wilkin, "we did not "in our travels come upon the seat of the manufacture" (de ces poteries blanches) "which is said to be in the neighbourhood of Toudja, on the north-eastern borders "of Algeria." Dans la suite de son article, MacIver parle simplement de "Toudja series" pour abréger ; et Myres à adopté le terme.

En juin et juillet derniers, j'ai passé six semaines en Algérie afin d'y entreprendre des recherches ethnographiques qui m'ont conduit depuis Tlemcen et la frontière marocaine jusqu'à Bougie, où l'intolérable chaleur m'a forcé à m'embarquer. Mes enquêtes ont porté principalement sur l'art ornemental dans l'Afrique du Nord, et par suite aussi, tout spécialement, sur les poteries peintes. Les résultats ont été publiés dans la *Revue d'Ethnographie*.§ Mais il m'a semblé que MAN était mieux désigné pour publier les rectifications et compléments relatifs à la soi-disant "Toudja series."

Toudja n'est pas situé sur la frontière nord-est de l'Algérie, mais à vingt-cinq kilomètres de Bougie : c'est une localité célèbre par ses ruines romaines et par ses sources, qui ont alimenté l'ancienne Saldae et alimentent la moderne Bougie. Il y a plusieurs petits villages kabyles à Toudja, éparpillés sur le flanc de la montagne, et ce ne fut pas de suite ni sans marches pénibles que je réussis à découvrir les deux femmes qui font à Toudja de la poterie peinte. J'ai pu acquérir sept pièces, la plupart défectueuses, car les potières, là comme dans le reste de l'Algérie, ne travaillent que sur commandes des femmes des villages environnants (Pl. H, figs. A, B et C).

A peine avais-je vu ces vraies poteries de Toudja, que je fus stupéfait de les trouver très différentes de la "Toudja series" de MacIver. Quelques jours après, je me rendis à Sidi Aïch, centre de la tribu des Beni Ourliss, qui compte vingt mille membres. Dans la plupart des villages de cette tribu on fait de la poterie non peinte ni ornementée ; une seule femme fait de la poterie blanche à décor noir, qu'elle agrémente de taches de résine ; j'eus la chance de trouver cette femme, encore jeune, en train de peindre ses poteries, et d'en pouvoir acquérir une dizaine de pièces qu'on

* D. Randall MacIver, *On a Rare Fabric of Kabyle Pottery*, *Journ. Anthr. Inst.*, 1901, pp. 245-247, et Pl. XVIII. et XIX.

† John L. Myres, *Notes on the History of the Kabyle Pottery*, *Journ. Anthr. Inst.*, 1902, pp. 248-262, et Pl. XX ; du même : *The Early Pot Fabrics of Asia Minor*, *Journ. Anthr. Inst.*, 1903, pp. 367-400, et Pl. XXXIX-XLII.

‡ *Libyan Notes*, Macmillan, 1901 ; voir Pl. XIII, Fig. 16 et 21, et Pl. XIV, Fig. 1 à 4 et 6 à 9. Les 7 et 8 me semblent provenir de Bouïra, Palestro, ou Dra-el-Mizan ; dans ce cas le rouge, doit être sur les originaux un rouge cramoisi, rendu brillant par un vernis résineux translucide.

§ *Revue d'Ethnographie et de Sociologie*, 1911, pp. 265-346 ; pour la "Série de Toudja," pp. 311-313, Pl. XIX et XXI.

m'apporta le lendemain, aussitôt après la cuisson (Pl. H, fig. D et E). Sidi Aïch est dans la vallée de la Soummam ; c'est un centre commercial considérable ; je restai jusqu'au jour de marché et pus acquérir d'un marchand de boissons un pot sale et abimé, mais dont l'engobe blanc et le décor noir étaient encort bien visibles. Malheureusement ce pot à été oublié par mon emballeur à Sidi Aïch ; mais M. Suberbielle, l'administrateur de la commune mixte, me le fera parvenir. Le décor est en damier et serait caractéristique de la poterie peinte de la tribu des Fenaïa, voisine des Beni Ourliss. Je donne ce renseignement pour ce qu'il vaut. Enfin à Bougie, j'acquis deux plats, fabriqués dans la région de Philippeville ; et au musée d'Alger, bien que les étiquettes ne doivent être consultées que sous bénéfice de contrôle, j'ai examiné une série de poteries à fond blanc provenant d'El Milia, entre Bougie et Constantine.

En comparant toutes ces poteries kabyles à engobe blanc à celles de MacIver, on arrive à ce résultat inattendu qu'une seule des poteries de MacIver est originaire de Toudja. Les poteries A B et C de la planche ci-joint ont été recueillies par moi dans un village de Toudja même ; on peut voir que ce qui caractérise leur ornementation, c'est le bandeau, soit libre, soit en zigzag, soit en triangle, soit en losange, ou enfin comme remplissage de figures géométriques déterminées. La seule pièce qui me paraît répondre au *vrai* type de Toudja, c'est le No. 12 de la Pl. XVIII de *Journ. Anthr. Inst.*, 1902. Sur aucune de mes poteries de Toudja il n'y a les chapelets de triangles qui caractérisent la plupart des poteries des Pl. XVIII et XIX de MacIver.

Les Nos. 9 et 10 de MacIver sont manifestement du même type que mes poteries D et E, c'est-à-dire qu'elle sont originaires de la tribu des Beni Ourliss, région de Sidi Aïch, à un quarantaine de kilomètres de Toudja. Le No. 8 de MacIver porte le décor en damier que j'ai vu sur le pot acheté au marché de Sidi Aïch et qu'on m'a dit provenir des Fenaïa. Toutes les autres poteries de MacIver appartiennent à des types qu'on rencontre au delà de Bougie, et même du côté de Philippeville, avec le décor en dents le loup, de losanges alternés, de prolongements, de lignes ondulées, etc.

J'ajouterai que la qualité brillante de l'engobe blanc est obtenu par un frottage aux galets, dont j'ai rapporté plusieurs spécimens. Les poteries de Sidi Aïch ne sont pas frottées ainsi, et par suite restent mates, ainsi que la plupart des poteries à fond blanc d'El Milia. Cependant les potières interrogées m'ont répondu—tout comme celles des Beni Yenni, qui fabriquent une red ware admirable, dont Wilkin et MacIver n'ont pas eu connaissance—que le polissage au galet se fait avec plus ou moins de soin selon que la potière a plus ou moins de temps, ou a affaire à une cliente plus ou moins exigeante.

Je n'ai pu visiter qu'une dizaine d'ateliers de poteries kabyles, et par suite je suis incapable de déterminer l'origine exacte de la plupart des poteries de M^e^ Eustace Smith, qui a dû les acquérir à Bougie, ou un peu au hasard, en voyageant dans l'Algérie orientale. Ce qu'il y a de certain, c'est que les poteries peintes de Bouïra, de Palestro, des environs de Cherchell, etc., sont d'un tout autre caractère, mais que certaines des poteries reproduites par MacIver se rattachent aux types d'El Milia, et même d'Aïn Beïda et de Kroumirie.

La conclusion de mon étude des poteries kabyles viendrait d'ailleurs donner raison aux rapprochements de Myres. Etant données les difficultés techniques de leur ornementation, je ne puis qu'admettre un emprunt ou un apport. Le décor rectilinéaire est spécial, très différent du décor rectilinéaire sur broderies, sur bois, sur bijoux, sur tellis, etc. Et comme le décor mycénien est introuvable dans l'Afrique du Nord, il faut admettre que l'importation du décor spécial dont il s'agit, ainsi que des poteries peintes, n'a pu se produire qu'aux environs de l'an 2,000 av. J.C. C'est du moins ce que je crois avoir montré dans mon mémoire de la *Revue d'Ethnographie.*

A. VAN GENNEP.

Australia. Brown.

## Marriage and Descent in North and Central Australia.

*By A. R. Brown.*

64

In MAN for June, 1912 (47), Mr. R. H. Mathews writes with reference to a note of mine in MAN, 1910, 32. As Mr. Mathews has quite missed the point that I tried to make in the note referred to, I fear that perhaps other readers may have done the same. Where a tribe is divided into four classes or into eight sub-classes, then as long as we consider only the classes or sub-classes, and take note only of regular marriages (that is, those which conform to the law of the classes), there can be no question as to whether descent is through the father or through the mother. In every case it is through both. An Ippai man marries a Kubbitha woman and the children are Murri. Children of a Kubbitha woman are Murri, but children of an Ippai man are equally Murri. To talk of either maternal or paternal descent in connection with the classes alone is therefore meaningless.

If in any tribe, in addition to the classes or sub-classes, other divisions exist such as those often called phratries, then the question of descent arises in connection with these. Thus in the Kamilaroi tribe the two classes Ippai and Kumbo together form a division (phratry) named Kuppathin, and the other two classes form another division. It is at once obvious, that in the cases of these divisions descent is through the mother. According to Messrs. Spencer and Gillen there exist, in certain tribes with eight sub-classes, divisions each consisting of four sub-classes. These divisions are often spoken of as phratries. The arrangement of the sub-classes into two divisions is such that the sub-class of a man and that of his child are included in the same division, while the sub-class of a woman and that of her child belong to different divisions. It is therefore obvious that as regards these divisions (phratries) descent in these tribes is through the father. It would seem from the writings of Mr. R. H. Mathews that he wishes to deny that any such named divisions exist in the tribes in question (Warramunga, Tjingilli, &c.). There is, however, no reason to suppose that such careful observers as Messrs. Spencer and Gillen have made such a gross error as Mr. Mathews attributes to them. If the divisions reported by Messrs. Spencer and Gillen exist, then in these divisions, whether they be called phratries or what not, descent is through the father in all cases of regular marriages, that is marriages in accordance with the general law of the tribe.

In many tribes of Australia irregular marriages take place, that is to say, a man, instead of marrying a woman of the class into which he is required to marry by the tribal law, takes a wife from one of the other classes, and does so with the consent of his fellow tribesmen. These irregular marriages are a sort of condoned illegality. They are of great importance in the study of Australian sociology, and Mr. Mathews has done very good service in calling attention to them and pointing out their existence in many tribes.

Where an irregular marriage takes place the members of the tribe have to decide whether the descent of the child shall be reckoned through the father or through the mother. In the tribes of New South Wales, according to Mr. Mathews, in all cases of irregular marriage the descent of the child as regards its class is reckoned through the mother. This is what we should naturally expect in tribes with maternal descent of the totem. I myself found that in some tribes of Western Australia irregular marriages take place, and did take place before the country was occupied by the white men. In these tribes also, in the case of an irregular marriage the class of the child is determined by the class of its mother and not by that of its father. In the tribes of Western Australia the descent of the totem is through the father. Messrs. Spencer and Gillen reported similar irregular marriages amongst tribes of Northern Australia such as the Warramunga, where the tribe is divided into eight

sub-classes, and stated that the sub-class of the child is determined through the mother and not through the father (*Northern Tribes*, p. 107). We have, therefore, the interesting fact that in Western, Eastern and Northern Australia irregular marriages are found, and the class of the child in all such cases is determined by the class of its mother and not by that of its father, and this whether the totems are inherited in the male line or in the female line.

We may now turn to the case of the Arunta tribe. As regards this tribe Messrs. Spencer and Gillen do not report the existence of irregular marriages. Therefore, in the note in MAN already quoted (1910, 32) I had to rely on information provided by Mr. R. H. Mathews. In the *Journal of the Royal Society of New South Wales*, Vol. XLI, p. 151, Mr. Mathews gives a list of eight irregular marriages from the Arunta tribe. He also gives a similar list in the *American Anthropologist*, Vol. 10, p. 90. An examination of these two lists reveals two interesting points. One is that in the Arunta tribe irregular marriages are limited to one sub-class only. Thus a Panunga man should properly marry a Purula woman. He is permitted in certain cases to marry an Ungalla woman instead, this being an irregular marriage, but he is not permitted, if we are to judge from the information of Mr. Mathews, to marry a woman of any other sub-class. In this respect, therefore, the Arunta tribe differs from the Warramunga and Chingalee (Tjingilli) and other tribes. In the second place the table of descent in irregular marriages in the Arunta tribe as given by Mr. Mathews reveals the very interesting feature that in this tribe the sub-class of the child of an irregular marriage is determined by the sub-class of its father and not by that of its mother. In this respect, therefore, the Arunta tribe differs not only from the Warramunga and other tribes to the north, but also from the tribes of Eastern and Western Australia. It is this point that I tried to make clear in my note in MAN, and it is this point that Mr. Mathews seems to have missed. The data on which I relied as the basis of my statement are supplied by Mr. Mathews himself. It now appears that he does not wish to admit the truth of a conclusion that is inevitable if his own statements of fact are correct. Either the facts as recorded by Mr. Mathews and quoted by me are wrong, in which case my conclusions based on them are valueless, or else Mr. Mathews is wrong when he says that the Arunta and the Warramunga tribes do not differ in this respect. Mr. Mathews says of me: "In the Arranda tribe he accepts Spencer and "Gillen's conclusions that descent is counted through the father." My argument concerning the Arunta was based not on any statements of Messrs. Spencer and Gillen but on the facts recorded by Mr. Mathews himself, and I thought that I had made this clear. The facts may be wrongly reported by Mr. Mathews, in which case my argument is valueless, but on the whole it seems probable that the facts are correct.

A. R. BROWN.

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Egypt. Whittemore.

**Stone Vases of the Bishârîn.** *By T. Whittemore.* 65

The bowls shown in the photograph accompanying this note were bought early in February, 1912, of the Bishârîn, a group of whom live in wretched tents, covered with woven wattle, in an ancient Arab cemetery about three-quarters of a mile east of the town of Assuan in Upper Egypt.

I was drawn thither by the report of stone bowls brought from there by Dr. Sarasin of the Museum of Bâle, and described by Professor Rütinger in the *Ethnological Review of Leyden*. In the several visits which I myself made to the camp I saw between forty and fifty of these bowls all in daily use for cooking. Some of them, the young chief told me, were made there, but most of them, he said, came from camps of his tribe several days' camel journey away in the desert, further east

at Hamash, and south-east at Sayalu. Although I saw an old man slowly finishing a bowl in the most primitive fashion with wet sand and a reed, I unfortunately had not the opportunity to see one begun, but I believe the preliminary work to be done by scratching with some hard material. None of the bowls are polished and no trouble is taken to eradicate the coarse scratches. They are all of moderately soft whitish stone, probably limestone, rough, and irregular. The shape is clearly determined by that of the boulder or pebble selected for use, nor is there even any attempt to make the bowls exactly circular or oval. The position of the lugs or handles is in most cases determined by roughnesses on the stones.

In the middle bowl of the lower row in the plate the right-hand lug is pierced to form a spout, and in the small bowl to the left in the upper row there is a tiny hole pierced beneath the lug. The rims are without turning or bevelling of any sort and the walls are thick. The largest bowl has a major diameter of 18 cm. They are all more or less incrusted with carbon and saturated with grease. The largest is mended in the bottom with a plug 7 mm. in diameter of the same stone as the bowl, projecting slightly on the inner side.

The bowls in the museum of Bâle, which I have not myself seen, are said to be of finer forms, and it is not inconceivable that among the settlements of this

FIG. 1.—STONE VASES OF THE BISHÂRÎN.

tribe, which possesses some of the finest physical types in Egypt, there are more skilful workmen. But the bowls I show here and all those I saw are most elementary. Shapes have here not become traditional but represent the most obvious and primitive method at any time and among any people of hollowing out stones to form vases.

So complete is the difference between these rude vases and the finished ultimate forms of predynastic and protodynastic Egypt that few will be so bold as to institute any comparison between them or to base any ethnological deductions on such a comparison.

For a nomadic tribe like the Bishârîn such stone bowls are stronger and more durable than those of pottery; hence their continuous use. T. WHITTEMORE.

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## Madagascar: Folklore. Jones.

### The Story of Ifaramalemy and Ikotobekibo. *By Neville Jones.* 66

Once upon a time there lived in a little cottage near the great forest two orphans. They were brother and sister, and their names were Ikotobekibo and Ifaramalemy; there was no one to look after them, so they had to do the best they

could for themselves. So poor were they that they were practically dependent on the charity of other people; yet notwithstanding this, Ikotobekibo was as plump and fat as anybody in Imemia, while his sister was thin and weakly, for, sad to relate, though Ifaramalemy was her brother's devoted slave, yet he always ate up all the good food he could get and never gave any to his poor sister. He even went still further and tried to coax his sister to give him any little tit-bits that occasionally came her way.

One day, when dinner time came along, Ikotobekibo entered the cottage and found his sister had also just returned. "What have you got for dinner, oh my brother?" said she, looking up. "I have caught a fine fat eel for my dinner, but "I have nothing for yours," said he. "But haven't you got anything this morning?" he continued. "I have a locust and a grain of rice," she replied. "Quite enough for you, too," said Ikotobekibo. And thus did Ikotobekibo wax fatter and fatter while Ifaramalemy became thinner and thinner every day. Nevertheless, Ifaramalemy loved her brother and kept the house always clean and comfortable though she got little in return for her pains.

This state of things, however, could not last for ever, and one fine morning poor Ifaramalemy did not even find a solitary locust or even a grain of rice for her dinner, and, knowing well that it would be useless to expect her greedy brother to give her anything to eat, she sat down by the roadside to think what she could best do.

Now it chanced that close by there lived a horrible man-eating monster named Itrimobé, who was very, very rich and had a most beautiful garden, where the bananas hung down in tempting clusters from the trees and where every delicacy imaginable grew in wild profusion; and the thought of all these goodies within such easy reach proved too much for poor little hunger-pinched Ifaramalemy. So she peeped in at the garden gate and, seeing no one, stole quietly in, and before long returned with two beautiful bananas and a stupendous sweet potato.

When she reached home Ikotobekibo, whose mouth watered at the sight of such lovely food, asked his sister to tell him where she had obtained it. So she told him how she had crept into Intrimobé's garden and had stolen it. The flavour of one of the bananas which Ifaramalemy gave to her brother proved so satisfactory that, without more ado, he put on his lamba and set out for Itrimobé's.

Having arrived there he stole softly in and was soon busy with the fruit, quite oblivious of the fact that Itrimobé was watching from the window of his hut all the time. He ate and ate and ate, until, terrible to relate, he found himself quite unable to move from where he was sitting.

Itrimobé, seeing that his uninvited visitor was thus his prisoner, came out of his house and walked up to where Ikotobekibo was sitting, and without more ado, and despite Ikotobekibo's remonstrances, carried him into his hut and tied him up, meaning to eat him up as soon as he considered him in fit condition.

Judge of poor Ifaramalemy's grief and consternation on finding that her brother did not return home that evening. She had not to think long to decide the reason of his non-arrival and set to work at once to find out a means of escape for her brother from the terrible clutches of Itrimobé. So she consulted a wise man whom she knew of, and he suggested to her a plan of escape.

The following morning she hid herself at Itrimobé's gate, and had not been waiting long before the monster came out with his spears and dogs for a day's hunting. When he was safely out of the way she crept in, and was soon in the room where her brother lay tied to a stout post.

"Oh! my darling sister," whined the unfortunate glutton, "tell me how I may escape, for Itrimobé is going to eat me."

"Be comforted my brother," replied she, "only do what I tell you and all will be well."

Then she told her brother how the wise man had told her that, though Itrimobé was such an awful being, yet he had a terrible fear of cats, and that he would run miles to get out of the way of one.

So after attending to her brother, Ifaramalemy got into a rat hole (how she managed it I do not know, but that is how the story goes), and they awaited Itrimobé's return. Presently he arrived, and just as he set his foot on the threshold, Ikotobekibo set up such a terrific meowing that one would have thought the house full of cats, and Itrimobé, scared out of his life, turned and flew down the road as hard as his heels would carry him.

Now there was a steep precipice close by which Itrimobé in his haste forgot, and so he fell over it and was dashed to pieces on the rocks at the bottom.

When Ifaramalemy saw that he was dead she hastened to untie Ikotobekibo, who felt very thankful to his sister for what she had done for him.

Itrimobé being dead, they possessed themselves of all his property, which was prodigious, and lived together all the rest of their lives in peace and happiness.

Ikotobekibo quite changed, and became everything he had not been before, and always saw that his sister was provided for before he thought of himself. While Ifaramalemy, who loved her brother when he was selfish, loved him still more when he became unselfish; so they were quite happy and did a lot of good to all the poor people in the district. NEVILLE JONES.

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**Africa, East.** **Cayzac.**

**Witchcraft in Kikuyu.** *By Rev. Father J. Cayzac.* **67**

It will be news to no one to hear that the Akikuyu are great believers in "witchcraft." *Evil* is unnatural; disease, death, loss of cattle, every misfortune is the result of somebody else's hostile will, it is due to the evil influence of your enemy, whether he be living or dead.

But, if danger is threatening everywhere, the remedy is always at hand. The "mogo," or "medicine-man," is always ready to oblige for a small fee, and for extraordinary cases specialists are even to be found, as will appear by the following instances which have fallen frequently under my own notice.

1. *Ko-ikio Sheoma*, "To have glass-beads thrown into one."—You issue from your hut some fine morning in the best of health and spirits and singing a merry song; you are going to your work or pleasure, when suddenly you feel a dreadful pain in your bowels that throws you down writhing on the ground. You creep back to your hut, and it is your friends' and relatives' universal opinion that one of your enemies (for you have several) has by invisible but unerring aim cast a handful of beads into your stomach, the specialist is sent for to get them out. His instrument is a long native bottle, which he fills with water. All the spectators must dip their lips into it to "bless it." This done the operator himself "blesses" it in the same manner, and then applies strongly the mouth of the bottle to the pit of the sick stomach, muttering mysterious words. After a few minutes the beads issue from the bowels, pass through the skin and get into the bottle; in proof of which the operator slowly empties the bottle and you can see (as I have seen) five, six, or seven huge blue beads falling out one by one. The patient, of course, feels much relieved; the operator receives his fee and returns home rejoicing.

2. *Ko-ikio Mahuti*, "To have grass cast into one."—You are not having your usual health for some time. Heaviness in the stomach, headache, no appetite, no zest in life; even the girls' dance-calls ringing on the hill-sides leave you indifferent. Your rival or rivals have cast a heap of grass and leaves into your stomach and you decide to get it taken out (Ko-zuka). You call on the "Mo-zukani." He receives you with politeness, requests you to sit down as he has a few minutes' urgent business

in one of his fields, and he returns to attend you. Grasping one of your arms he applies his mouth to it and begins to suck and chew for all he is worth. He ceases in order to spit out the result—a huge mouthful of grass and leaves that through your arm he has sucked out of your stomach. He renews several times the operation, and when he has thus sucked out of you an incredible heap of foul rubbish you pay the fee and go home relieved.

3. *Ko-rinda iti*, "Keeping hyænas away."—For several nights a whole pack of hyænas have been creating an infernal row around your compound. You call on a neighbour of the "Anjilo" clan who possesses mysterious powers over these animals. He comes at dark, throws off all his clothes and lights a few fires, sprinkling various powders over the flame. And then, standing stark-naked in the blaze, he begins a violent mimicry, turning in all directions, from which you understand that hyænas are given strict orders not to approach your kraal again. You will not be troubled for a long time, and you are more and more persuaded that really and truly hyænas are the obedient slaves of the Anjilo clansmen, who are to be feared and respected.

It was not difficult to find out the "tricks" that I have described; but it will show that if a good number of the Akikuyu are easily gulled, there is not wanting among them a fair sprinkling of wily rogues not at all devoid of a great sense of humour.

*The Bead Trick.*—One of my converts had an uncle who was very famous for it, all over the country, and he had, formerly, often helped him in doing it. The beads, of course, were in his uncle's mouth, all the time, and when he was pretending to "bless" the bottle by drinking out of it, he was in reality spitting the beads into it.

*The Grass Trick.*—It was my own cook who found it out for me, by bribing a "Mozukani," who sold his secret to him. When he had left his patient sitting down the "Mozukani" hid in the bush and stuffed into his own mouth all the rubbish that he would extract from the patient's stomach. Knowing the secret, my cook began to advertise as a "Mozukani," and to his great amusement and my own, patients crowded in every day for some time, especially as he was taking no fee.

*The Hyæna Trick.*—I offered ten rupees to a "monjilo" if on a certain night he would attract a pack of hyænas to come and howl in my yard. He promised to do so on condition that a certain big and ferocious dog, whose duty it was to scare away night trespassers, would be chained up—for fear he might be devoured by the hyænas. I agreed to do so; but, I am sorry to say, I did not keep my promise. The dog was let loose, and the "monjilo" and his friends, anxious probably for the calves of their legs, got afraid to come running round the house and howling *like* a pack of hyænas.

He lost his ten rupees.

Medicine-men, and others of such ilk, are not at all pleased to see the white men invading their country. J. CAYZAC.

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**Rhodesia.** **Wright.**

**How they Bury a Chief in Rhodesia.** *By D. Wright.* **68**

The following is an excerpt from the official report of the Native Commissioner at Mrewa:—

"I beg to report the death of the paramount Chief of the Fungwi Division of the District Chinyereai. No successor will be nominated until after the funeral obsequies are completed, which will not be for some considerable time. As the rites are of a somewhat unusual character it may be of interest if I give them in detail.

"The present chief having died in the winter months the body will not be buried until after the first rains fall. In the meantime the body remains in the hut

in which he died. A platform is erected in the hut and the body placed thereon. Friends of the deceased, not relatives, are placed in charge of the body, and other natives, called Matunzi, are engaged, their duties being to sweep the floor of the hut, to keep the walls of the hut smeared with clay, so that there may be no hole left through which the spirit of the deceased may escape. A fire is kept burning in the hut, and when decomposition sets in there is a feast and offerings are made to the spirit of the deceased.

"When the first rains fall an ox is killed and the skin removed with hoofs and head complete. The body of the deceased chief is then sewn into the hide, a grave is dug in an ant heap, and the body placed therein along with the pots that were in the hut. The grave is covered with poles and thickly plastered over, all except a small thin hole, which is given a very thin covering of clay. The hole is so that after a certain time the spirit of the deceased may emerge. Amongst the Fungwi this spirit takes the form of a lion cub. This cub remains near the grave and is fed by other lions that have the spirits of other paramount chiefs." D. WRIGHT.

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## REVIEWS.

**Ceylon.** **Seligmann.**

*The Veddas.* By C. G. Seligmann, M.D., and Brenda Z. Seligmann. Cambridge University Press, 1911. **69**

An exhaustive and scientific study of the Veddas of Ceylon has long been a desideratum among anthropologists, and this has now been supplied by Dr. and Mrs. Seligmann in this excellent work (which is a volume of the Cambridge Archæological and Ethnological Series).

The Veddas are a fast-disappearing remnant of the aboriginal inhabitants of Ceylon, and but few families still retain any approach to purity of blood or their primitive social organisation. Their language has already disappeared, and they speak a form of Sinhalese, except the coast Veddas, who speak Tamil. It is clear, therefore, that an enquiry such as has been made by Dr. and Mrs. Seligmann was urgently required if any record was to be preserved of many interesting facts. The subject has been dealt with systematically, the history of the Veddas being first considered, then their present distribution and condition, and their social organisation. Very full and interesting chapters follow dealing with their family life and rules as to property and succession, religion and magic, with the most complete account of the ceremonial dances and invocations. For this part of the book Mrs. Seligmann is responsible, and she has been most successful in obtaining the confidences of this timid and suspicious race, gaining thereby access to sources of information available to few.

In addition to the unmixed forest clans, the village and coast Veddas, who show various degrees of admixture of blood, are also fully dealt with, and there are chapters on the arts, music, songs, and language of the Veddas. For the musical part Dr. Seligmann has had the collaboration of Dr. C. S. Myers, based on thirty-four phonographic records of songs, and in the linguistic part of the book, as well as in many other parts, he has had the advantage of the assistance of Mr. H. Parker, whose excellent work on ancient Ceylon includes a historical account of the Veddas. Mr. Gunasekara has given the text and translation of the songs and incantations recorded, and a linguistic appendix. Much useful information is also derived from the writings of Mr. Hugh Nevill. The physical anthropology of the Veddas is not a principal subject in this work, and has been very fully dealt with already by Drs. P. and F. Sarasin, but a very useful summary of existing knowledge on this point, well illustrated by typical photographs, is given in Chapter I.

Dr. Seligmann has come to the conclusion that only among the Henebedda,

Sitala Wanniya, and Godatalawa groups are approximately pure and unsophisticated representatives of the true Veddas to be found. The photographs of members of these groups are therefore of the greatest interest, and it is much to be regretted that the plates of the Sitala Wanniya men were accidentally destroyed, only that of the women (Pl. xiii) being now available. The conclusion Dr. Seligmann reaches regarding the origin of the Veddas is that they must be regarded as the survivors of the original inhabitants of the island before the invasion by the speakers of an Aryan language from the north, and that there is not sufficient ground for supposing that they are identical with the mass of the Sinhalese population, or that they were at one time on a higher level of civilisation than at present. In these points he differs from Mr. Parker, and on the whole, as far as it is possible to form a judgment at present, Dr. Seligmann must be held to have proved his case. The arguments on both sides will be read with great interest. The organisation into exogamous clans, which does not seem ever to have existed among the Sinhalese, is a strong point in favour of Dr. Seligmann's theory, as is also the cult of the dead similar to that existing among the wilder tribes of the Indian peninsular. In short, the Veddas are to be classed among the Dravidian (or rather pre-Dravidian) races of India. To many readers the most attractive part of the book will be the detailed descriptions of the ceremonial dances which are not only very accurate but are at the same time written in a natural and easy style, so that every detail can easily be followed not only by the student but by the general reader. The numerous excellent photographs render it still easier to follow the descriptions and add much to their interest.

The account in Chapter XV of the peculiar dialect of the Veddas and the points in which it differs from ordinary Sinhalese is of great interest. It appears to be an archaic dialect modified by a secret or cryptic vocabulary and a periphrastic form of expression; although the latter feature is by no means uncommon in the Prākritic languages of northern India. (It may be noted, by the way (*see* p. 382), that the correct Hindi for "bring" is *lē-ānā* "taking come," and not *lē-dānā*.)

Dr. and Mrs. Seligmann must be congratulated on the completion of their important and difficult task and on the attractive form in which they have presented their results to the public.

M. LONGWORTH DAMES.

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**America, South.** **Krause.**

*In den Wildnissen Brasiliens.* Von Dr. Fritz Krause. Mit 517 Textabbildungen, 337 photographischen Abbildungen auf 69 Tafeln, und 2 Karten. Leipzig: P. Voigtländer Verlag, 1911. **70**

The contrast between English and German methods in education is not flattering to us. We are satisfied to "muddle through" in this as in other matters, and it is our salvation that we possess the virtues as well as the vices of the incurable amateur. Our aims are ill-defined, our methods are haphazard, and our results are sporadically excellent. The national temperament is perhaps opposed to an apotheosis of method, but we have much to learn from Germany, not least of all in matters relating to museums. Dr. Krause's book is evidence of an enlightened municipal policy in this direction, and the famous Museum für Völkerkunde in Leipzig gives substantial proof that a deficiency in colonial possessions does not lead to a lack of public interest in native races. Dr. Krause and his colleagues are to be congratulated on their environment. To be sent from Europe to East Africa or Brazil to study ethnography and collect specimens in the course of one's museum duties, is a fate such as we may vainly hope for. There is less risk, it is true, in the wilds of Covent Garden, where a nod is as good as a gun.

Photographs, sketches, phonographic records, and some 1,100 ethnographical specimens are the spoils of Dr. Krause's visit to certain Indian tribes of the Araguaya.

Chief attention was paid to the Karaya, but allied tribes were also studied. Accounts of the art and of the dancing masks of the Karaya have already been published by Dr. Krause, and the present work contains the remainder of his results, including physical anthropology, sociology, arts and crafts, and general observations.

The first third of the book is a "Reisebericht," which would have been more appropriately issued as a separate volume. It forms a very interesting account of the author's journey and of the country and its inhabitants, but a large part of it is irrelevant for the ethnologist. It is written in an attractive style, noteworthy for its simplicity of construction, and an Englishman may be permitted to comment upon the fact that the verbs are not out of focus.

As regards the scientific results, it is not to be expected that a single observer, however teutonic, could make an exhaustive study of even one tribe in a few months. The annual cycle in men's affairs, imposed by nature, calls for at least a year of investigation. With this limitation Dr. Krause appears to have made a very thorough study of the tribes visited, and he may be congratulated both upon the success of his journey and of his account of its results. The large number of illustrations gives a special value to the book, which is not likely to be superseded as a work of reference for all who are interested in backward races in general and in those of South America in particular. H. S. H.

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## ANTHROPOLOGICAL NOTES.

REPORT OF AN INTERNATIONAL CONFERENCE, WHICH MET ON JUNE 4TH, 1912, AT THE INVITATION OF THE ROYAL ANTHROPOLOGICAL INSTITUTE TO DISCUSS THE FOLLOWING QUESTIONS RELATIVE TO A PROPOSED INTERNATIONAL ANTHROPOLOGICAL CONGRESS. 71

ALFRED P. MAUDSLAY, PRES. R.A.I., in the Chair.

*Present:*

Balfour, H., Oxford.
Boas, F., New York.
Capitan, L., Paris.
Duckworth, W. L. H., Cambridge.
Ehrenreich, P., Berlin.
Gordon, G. B., Philadelphia.
Haddon, A. C., Cambridge.
Hartman, C. V., Stockholm.
Heger, F., Vienna.
Hodson, T. C., London.
Hrdlička, A., Washington.
Jochelson, W., St. Petersburg.
Joyce, T. A., London.
Krämer, A., Stüttgart.
MacCurdy, G. G., Washington.
Marett, R. R., Oxford.
Panhuys, A. L. van, The Hague.
Read, C. H., London.
Robinson, A., Edinburgh.
Sarg, F. C. A., Frankfurt.
Saville, M., New York.
Seler, E., Berlin.
Seligmann, C. G., London.
Sternberg, L., St. Petersburg.
Thalbitzer, W., Copenhagen.
Waxweiler, E., Brussels.
Westermarck, E., London.
White, J. M., London.

THE CHAIRMAN in welcoming the members of the Conference sketched the history of the negotiations which had led to an invitation being sent by the Council of the Royal Anthropological Institute, and explained that the Conference was an entirely independent body, and in particular had no connection with the Americanist Congress just then concluded. It was simply a meeting of anthropologists, and an attempt had been made to render it as representative as possible.

THE CHAIRMAN called on Mr. R. R. Marett (Oxford) to open the discussion.

R. R. MARETT urged the importance of keeping in touch with anthropological research in other countries from the point of view of the university student. In

proposing the resolution that an international anthropological congress was desirable, he suggested that the arrangement of details should be left to a strong international committee. He would confine his remarks to the first question on the *agenda* paper, and would omit for the present any allusion to such questions as the name of the congress, and the frequency of its meetings. In this connection he urged the importance of regional study, and pointed out the danger which lies in the assumption of too national a point of view. The chief function of a congress was to obviate this danger by bringing students into personal contact on a large scale.

A. Krämer (Stuttgart), speaking as President of the German Anthropological Society, remarked that he did not regard the establishment of such a congress as an absolute necessity, but considered it desirable. From the German point of view, a congress of this nature would enable anthropologists to become acquainted with the detailed results of many expeditions of which at present they heard little or nothing. Such a congress would also be useful as a means of settling an international scientific terminology.

F. Boas (New York) fully agreed with what Marett had said. He felt keenly that isolation in the discussion of ethnological problems was the cause of many misunderstandings. He concluded with a short review of past and present congresses dealing with anthropological subjects.

L. Capitan (Paris), speaking for the Anthropological Society of Paris, said that he regarded a congress which would unite all branches of anthropology as indispensable. At the same time it was a difficult thing to create an entirely new and independent congress, and he suggested that it would be best to organise a general anthropological congress which would absorb the functions of the Congrès d'Anthropologie et d'Archéologie préhistoriques.

E. Waxweiler (Brussels), speaking as director of the Instituts Solvay, cordially approved of the establishment of such a congress. He made no suggestion as to the name it should bear, but threw out the suggestion that it should confine its attention to the study of primitive society in all its branches.

A. Hrdlička (Washington) said that he recognised the value of an anthropological congress on a large scale, but foresaw very great difficulties in harmonising existing congresses which dealt with branches of anthropology. He suggested that the organising bodies of these existing congresses should be approached with a view to unification.

F. Heger (Vienna), referring to the remark made by Capitan, said that the Congrès d'Anthropologie et d'Archéologie préhistoriques dealt with only one small branch of anthropology, viz., prehistoric anthropology. He made the suggestion that the Congress of Americanists might henceforward confine its attention to American archæology, leaving American ethnology to the proposed anthropological congress. Anthropological studies as a whole needed closely interconnecting and co-ordinating, and therefore the proposed congress had his whole-hearted support.

The Chairman then formally put to the Conference the resolution that it is desirable to found an international anthropological congress. The motion, by a show of hands, was carried unanimously.

A. Krämer suggested that definite proposals should be laid before the Congrès d'Anthropologie et d'Archéologie préhistoriques that it should unite with the proposed anthropological congress ; but that as far as other congresses were concerned they should be left to take action in the matter.

A. Hrdlička proposed that a committee should be instituted to negotiate with all other congresses dealing in part with anthropology as to amalgamation or a *modus vivendi*.

F. Boas agreed that such negotiations were best left to a committee, but pointed

out the difficulty of electing the committee; he suggested that it should be appointed by the present chairman, but should have powers to add to its number, and to take action.

C. H. Read (British Museum) supported Boas, and suggested that, put more precisely, the exact point was the following:—discussion had shown that the Conference were agreed that an additional congress was most undesirable, and that a small committee should be appointed which should be definitely instructed to endeavour to absorb as many as possible of the existing congresses; he thought that most of those dealing with anthropological subjects might be so absorbed, including the Congrès d'Anthropologie et d'Archéologie préhistoriques.

E. Seler (Berlin) agreed with Read.

F. Boas proposed definitely—

> That the Chairman, as president of the Royal Anthropological Institute, be asked to appoint a small committee, with powers to add to its numbers, to communicate with other congresses and existing societies with a view to establishing community of interest, and to make arrangements for a special session of a general congress of anthropology.

The Chairman proposed in amendment that the first seventeen words of the motion be replaced by the words "That a special international committee be named."

The Chairman then formally put the amended motion to the Conference, and it was carried unanimously by a show of hands.

The Chairman then asked suggestions as to how the committee should be constituted.

F. Boas suggested that it should be nominated by the Chairman himself as president of the Royal Anthropological Institute.

A. Krämer suggested that countries only should be named by the Chairman, and that each country so named should appoint a delegate.

J. Martin White suggested that the committee should be appointed then and there, since the Conference was of a representative and international character, and so good an opportunity was not likely to occur again.

A. L. van Panhuys (The Hague) supported Martin White.

E. Maxweiler suggested that the Council of the Royal Anthropological Institute should be asked to nominate the committee.

The Chairman, speaking as President of the Royal Anthropological Institute, stated that he could not pledge his Council to that responsibility. Referring to Boas' suggestion, he said that if the Conference were willing to adjourn for ten minutes he would endeavour to prepare a list of members of such a committee as had been suggested.

The Conference then adjourned for ten minutes.

Upon the resumption of the Conference the Chairman read out his list of ten names of gentlemen whom he proposed should form a committee under the motion last adopted. The names were:—

F. Boas (New York).
L. Capitan (Paris).
W. H. L. Duckworth (Cambridge).
F. Heger (Vienna).
A. Hrdlička (Washington).
A. Krämer (Stuttgart).
S. A. Lafone-Quevedo (La Plata).
R. R. Marett (Oxford).
A. L. van Panhuys (The Hague).
E. Waxweiler (Brussels).

C. H. READ proposed that the name of the Chairman should be added as chairman of the committee.

The motion that the above ten gentlemen with the addition of Dr. A. P. Maudslay as chairman, should be asked to form a committee under the previous motion was then put to the meeting, and adopted unanimously by a show of hands.

W. H. L. DUCKWORTH suggested that members of the committee should communicate to the Chairman the names of the congresses which they individually intended to attend during the year.

A copy of the resolutions passed was signed by the members of the Conference; which then adjourned in order to enable the international committee as above constituted to hold its first meeting.

ALFRED P. MAUDSLAY, Chairman.
T. A. JOYCE, Honorary Secretary.

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**Eighteenth International Congress of Americanists.** **72**

The eighteenth session of this Congress, held at the University of London from May 27th to June 1st, was the occasion of a remarkable gathering from many countries of men distinguished in various branches of research. At the opening meeting, on the afternoon of Whit Monday, May 27th, Sir William Osler represented the Board of Education, and the President, Sir Clements Markham, welcomed the foreign members, and the delegates of thirty-one Governments and sixty institutions. In his address he mentioned what had been done for Americanist studies and for the scientific exploration of the Americas by the principal nations. This was followed by a lantern lecture by Dr. R. Pietschmann, director of the University Library, Göttingen, on the MS. *Chronicle by Don F. Huaman Poma de Azala*, written between 1583 and 1613, and illustrated by pen-and-ink drawings by the author, who was descended from the Inca Tupac Yupanqui. The MS. was recently discovered in the royal library at Copenhagen, brought there by a former Danish minister in Madrid. This important document of 1179 pages contains an account of the history of Peru from the earliest times, and a description of the manners and customs of the Inca period, with some prayers and songs. The portraits of the twelve Incas and their queens are of especial interest.

Sir C. H. Read presided over Section I., PALÆO-ANTHROPOLOGY, on the morning of May 28th. Dr. C. Peabody's paper on *The Archæological Importance of the Recent Work of T. Volk in the Gravels at Trenton, New Jersey*, reviewed the geological conditions, the artefacts in the second stratum (the black soil), and those in the lower archæological stratum (the yellow soil), with the glacial gravel below, its chipped implements and fragments of a human skull and femur. Dr. A. Keith said that Dr. Peabody's conclusions conformed to the discoveries made in England. Miss A. Breton showed a slide of an *Implement of Palæolithic Types from Ancon*, coast of Peru. This was found in 1910 by Dr. Max Uhle on the surface of the ancient mound-settlement, and is well patinated. No skilled search for such things has yet been made in that region, but at Magdalena, on the plain of Lima, in the soil on an ancient mound, there are occasional scraper-flakes of an early type.

In *Le Paléolithique en Amérique: État de la Question*, Dr. Capitan said that throughout the Old World the careful study of quaternary implements, and stratigraphic analysis of the conditions accompanying the different types, almost always make it possible to date a quaternary industry by the typical forms contained in it. Wilson, Abbott, and others claimed that the same methods were applicable to America. This is now denied by some American ethnographers. The speaker thought that the views of both parties were too absolute, and that the question merits fresh treatment.

Dr. Peabody said that the perfect stratigraphy in Europe is contrasted with a vague stratigraphy in America. There the paleolithic form persists in later periods and Chellean types are found on the surface.

The chairman observed that although form alone is no safe guide for the antiquity of a specimen, and stratigraphy and patination are the main tests, yet nothing is more striking than the uniformity of prehistoric types from all parts of the world. The American problem is more complicated than the European. Greater attention is needed to the actual conditions under which specimens are found. If records are accurate, sound deductions can be made from them at any time. American investigators should observe the methods employed in Europe, and try to apply them to their own problems. European methods are the result of sixty years' experience, and some of the keenest intellects of the past century have given their minds to the elaboration of these methods. It is a grave error to attempt a new terminology, and a new system of classification in a field where the existing system will serve. The result is confusion to the student and retarded progress for the science. But where conditions in the American Continent differ essentially from those of Europe, there should be an endeavour to deal with them on proper lines of terminology and classification.

Dr. A. Hrdlička's *Report on Primitive Man in South America* was based on his visits to several parts of Argentine in 1910, and gave reasons for disagreeing with Dr. F. Ameghino's conclusions. Dr. S. Lafone Quevedo said that although personally inclining to Dr. Hrdlička's view of the point under discussion, it was his duty to state that Dr. Ameghino should be judged by the valuable work of his whole life, and not by some possible error of judgment. His heart had been broken by seeing his important palæontological collections buried in the vaults of the National Museum at Buenos Aires, perishing in neglect until a new museum should be built.

In Section II, Physical Anthropology, Dr. J. C. Tello, of Lima and Harvard, read a paper on his collection of *Trephined Skulls from Peru*, now in the Warren Museum of Harvard University, and explained (with slides) the motives of the operations, such as traumatic or pathologic lesions, also showing the methods used, and the processes of healing in the skulls of survivors.

Dr. F. Boas, in Section IV, Ethnology and Archæology, gave a *Report on the International School of American Archæology and Ethnology in Mexico*, which embodied papers by several students of the school as well as his own work during the season 1911–12. The school well deserves further support from governments and universities, especially as subscribers of a certain sum have the right of nomination for student scholarships there. Excavations by M. Gamio at Atzcapotzalco, near the city of Mexico, proved that Aztec remains are found only in mounds and in a very thin superficial layer. Below is a sub-aërial deposit of disintegrated tufa, six metres thick. In the upper part of this are found remains of pottery, &c., of S. Juan Teotihuacan type, and also those of an older type which descends to the marsh level. Dr. Boas found the same type at a number of ancient sites round the valley and calls it the "hill-type." He also made linguistic researches in Jaliisco, where Tepecano proved to be a dialect of the Pima.

Section V, General Ethnology.—Waldemar Jochelson brought from St. Petersburg a great number of slides and cinema films to illustrate his account of the *Results of the Ethnological Section of the Riabouschinsky Expedition.* This well-equipped expedition was sent under the auspices of the Imperial Geographical Russian Society, and at the expense of F. P. Riabouschinsky of Moscow, in 1908, and Mr. Jochelson headed the ethnological section, spending three years in the Aleutian Islands and Kamschatka. The Aleuts were studied in their language, folk-lore, and physical types.

Ancient village-sites, burial-caves, and huge shell heaps were excavated. In Kamschatka the mythology was found to be identical with that of the Indians of the North-west. The cinema films included "Sacrifice of a Reindeer" and "Tossing on a Walrus Hide," a ceremonial game of the Aleut, Eskimo, Chukchee, Koryak, and Kamschadal.

Section III, LINGUISTICS, could not be taken as intended, and its members met subsequently in private, when good work was accomplished.

On May 29th a number of papers dealing with Mexico and Central America were taken, including Dr. K. T. Preuss's excerpt from his forthcoming work on the Religion of the Cora Indians, *Die Magische Denkweise der Cora.* Section VI, COLONIAL HISTORY, was especially interesting for Dr. Glanvill Corney's *Rule of D. Manuel Amat, Viceroy of Peru*, 1767–1776, and Mrs. Zelia Nuttall's account of the important manuscript lately discovered by her in the National Library at Madrid, *The Cronica of the History of Mexico, by Dr. Cervantes Salazar*, written about 1560 in Mexico, and giving a full account of the city as the Spaniards first saw it.

In the afternoon the members visited the British Museum and were received by the Duke of Northumberland and Sir C. H. Read. Mr. T. A. Joyce had prepared a special illustrated handbook to the American collections, copies of which were presented. The President and Committee gave a soirée at the Natural History Museum.

There were double sittings, both morning and afternoon, on May 30th, and the majority of the papers had lantern slides. Consul J. Navarro, of Panama, gave an interesting description of *The Guaimies* of the isthmus, who still number 12,000 or more, and have retained their purity of descent, of customs, and language. They live chiefly in the secluded Valle de Miranda, where they cultivate the soil and hunt, and are ruled by a cacique said to be descended from Montezuma. The youths undergo initiation ceremonies in the forest, followed by great festivals. M. A. Gagnon of Quebec spoke on the rapid improvement of *Les Sauvages du Canada.* Over 11,000 children are at school, and show great capacity. Dr. J. B. Ambrosetti brought a *Fossil Skull from Argentina*, on which there was a discussion, and Dr. Hrdlička's paper, *Ethnic Nature and probable origin of the North American Indians*, was also discussed by Dr. Boas and Sir H. Howorth.

Dr. E. Seler described the plans of the *Ruined Buildings at Uxmal* on June 1st, and papers by Dr. K. Sapper, *Daily Life of the Ketchi Indians, Guatemala*, and Prof. J. Feliciano, *Os Charentes do Brasil Central*, were also given. The final meeting took place in the afternoon, when the next meeting of the Congress was decided to be held at Washington in 1914, with an after-session at La Paz at the invitation of the Bolivian Government.

The excursions to Cambridge on May 31st, and to Oxford on June 1st, were well arranged by members of the Universities and greatly enjoyed. At Oxford, Mr. A. P. Maudslay, President of the Royal Anthropological Institute, and Prof. F. Boas, of Columbia University, were given the degree of Hon. D.Sc. The President and Committee gave a dinner to the delegates on May 38th, and evening receptions were most kindly held for members on May 28th by Sir Richard and Lady Martin, and on June 4th by Mr. and Mrs. Whitelaw Reid at Dorchester House.

Ninety-four papers were presented (some only by title) and several books and pamphlets were given for distribution to members.

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ERRATUM.

In MAN, 1912, 53, for "With Plate F" read "With Plate G."

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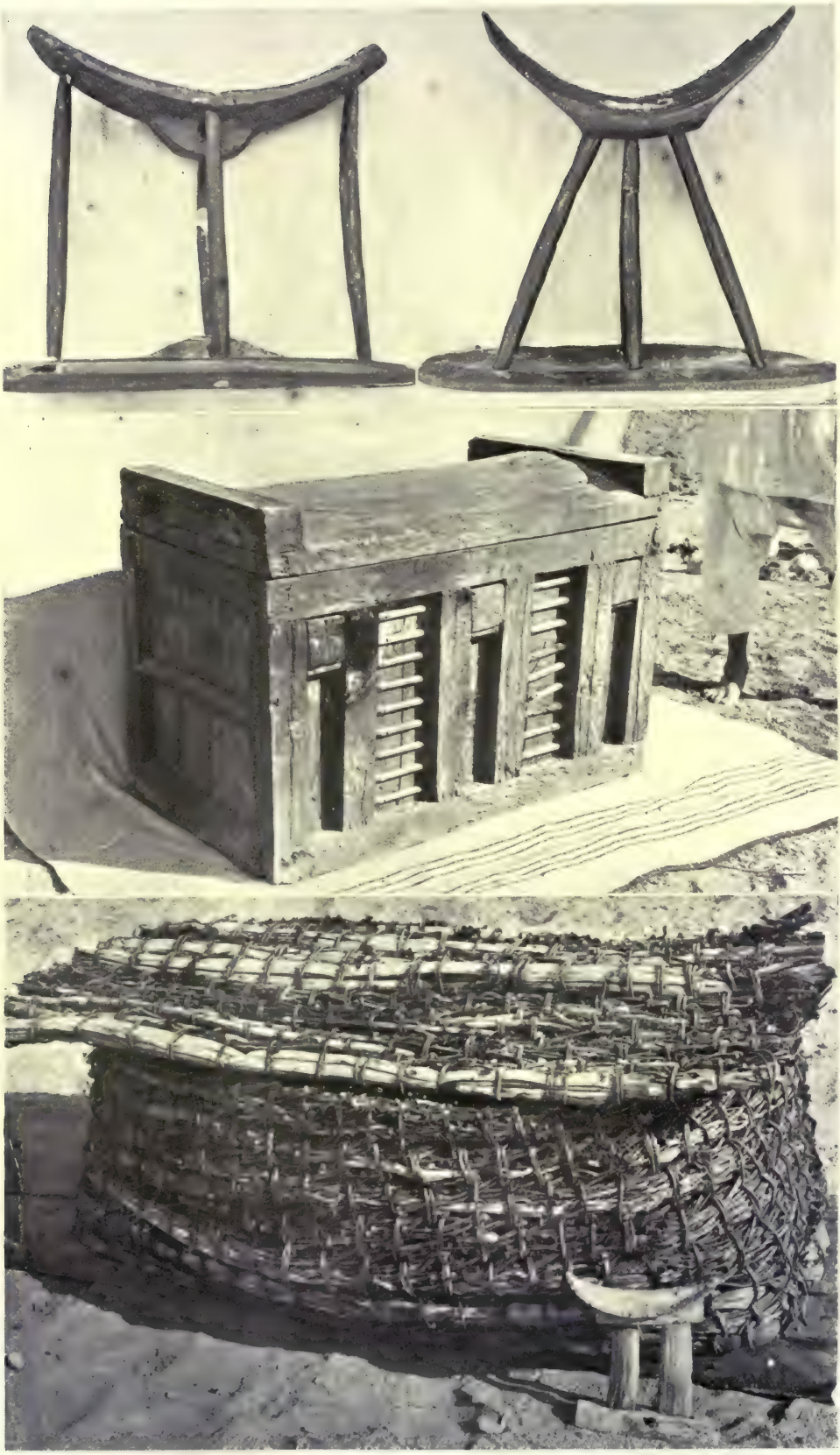
Printed by EYRE AND SPOTTISWOODE, LTD., His Majesty's Printers, East Harding Street, E.C.



A CEMETERY OF THE EARLIEST DYNASTIES.

## ORIGINAL ARTICLES.

Egypt: Archæology. (With Plate I–J.) Petrie.

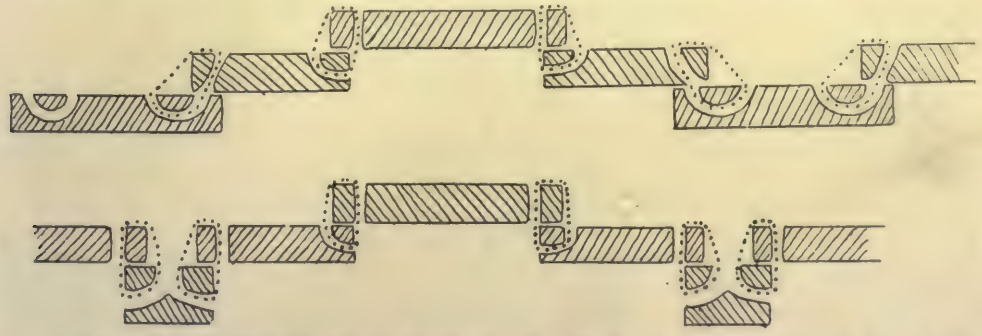
### A Cemetery of the Earliest Dynasties. 73

*By W. M. Flinders Petrie, F.R.S., Edwards Professor, London University.*

During the past winter a cemetery has been excavated by the British School in Egypt, about thirty-five miles south of Cairo, at Tarkhan near Kafr Ammar. It extends for a mile along the desert, and comprises over 500 graves. The age of it is from Dynasty O to Dynasty I in full use, less frequently in II–V Dynasties, rarely on to the XI Dynasty. Then it was again used in the XXIII Dynasty and Ptolemaic times. From the entire absence of anything earlier than a few reigns before Mena, this does not seem to have belonged to a prehistoric site, but rather to have been the cemetery of the dynastic capital which preceded the founding of Memphis.

The principal interest lay in the extraordinary preservation of the wood, basketwork, and clothing. The wooden coffins and domestic trays and bedsteads are often as sound and heavy as when new; the basket coffins are elastic and retain the leaf buds and details of the twigs (*see* Plate); the rather later cloth of the IV Dynasty is as clean and strong as when it was buried. Among the woodwork hitherto unknown are the trays for carrying sandals, with a crossbar handle cut in the outline of a foot, to serve as a support when strapping on the sandals. The bed frames are of stout poles, usually with a swell in the middle to give stiffness, and a knob carved at the ends. The webbing was of rush-work or palm and turned over the poles in the commoner beds, like the modern Nubian *angareb*; in the better beds there were slots cut in the inner and lower sides of the poles, meeting in the axis, so that straps of leather could be stretched across without covering any visible part of the pole. Many head rests of various types were found, two of the less usual forms are shown on the plate, and another with the basket coffin.

The most important discovery was that of the system of portable wooden houses. From a study of the panelled pattern in stone and the wooden coffins modelled on the form of the house (*see* Plate), it appeared that it was copied from timber work. Now the actual house timbers have been found, re-used for making coffins or roofing over graves in this cemetery. One complete plank is 6 feet 7 inches high, and varies from 15 to 18 inches in width, of which 12 to 14 was the exposed surface, the rest being overlapped by the next plank. The system will be understood by the following diagram showing the plans of two different forms of panelled work:—



Each of the different kinds of holes for lashing here represented have been found in different pieces of the planking. The lashing was of palm-fibre cord, shown by some scraps left in the holes. On several of the planks the different surface can be seen where they were protected by the overlapping; and one plank is deeply weathered outside, and burnt inside by the conflagration of the house. We have thus

recovered the timber prototype of the early stone decoration. The purpose of such movable houses was doubtless to shift them up on to the desert at the inundation, and then to return to the green plain when the crops grew, so as to get coolness and absence of dust. Such a portable house of vertical planks is obviously the prototype of the Israelite Tabernacle.

Large quantities of pottery and stone vases were found, and the complete record of the grave groups will enable us to place the produce of the earliest dynasties in exact historical order, by comparison with the dated objects from the royal tombs. The whole results will be published in *Tarkhan*.

Other work was done at Memphis, resulting in the discovery of an alabaster sphinx of 26 feet long, weighing about 80 tons, another sphinx of granite of about 11 tons, a pair of figures of Rameses II and Ptah, 10 feet high, and a lintel of Amenemhat III confirming the date given by Herodotos to the gate in question.

At Heliopolis a fortress has been found around the early temple exactly like the Hyksos fort at Yehudiyeh, and apparently made by the same people. Work will be continued here and at Memphis in future years.

W. M. FLINDERS PETRIE.

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Africa, West. Tremearne.

**Extracts from Diary of the late Rev. John Martin, Wesleyan Missionary in West Africa, 1843–48.** *By Major A. J. N. Tremearne, B.A., Dip. Anth.* **74**

*Sacrifice. Cape Coast Castle.* 25.6.44.—To-day I saw a letter from Bro. Chapman at Coomassie, stating that on the return of the king's warriors from fighting with a neighbouring nation, not less than one hundred human sacrifices were offered in a week, forty being offered in one day.

*Religion, Fetish, &c. Cape Coast Castle.* 1.9.44.—The heathens in the town were making one of their annual fetish "customs." They were generally in a state of intoxication and frenzy. The fetish-man walked before, sprinkling water on the people, some of whom were firing muskets, others were beating drums or blowing horns. Many were covered with the skins of beasts. Many wore caps of the most fantastic shapes; all appeared to be concerned to make the greatest possible noise. Next came a troop of females moving in their dancing order, and muttering as they went.

8.9.44.—There was a degrading "custom" made by the natives on Friday and Saturday; a festive occasion on the finishing of the harvest and the beginning of their new year. The first day was appointed to *eating*; the second, the great day, to *drinking*, and sad were their effects. . . . With but few exceptions, all, old and young, male and female, were in a state of intoxication. Some, whose friends had died during the past year, were walking about the streets and visiting the houses of their friends, making bitter lamentations. I saw one old woman, after acknowledging the departed one's kindness to her, turn herself round and, with outstretched arms, address the spirit and implore him to come back again. Others were dancing; some had painted their faces; many carried branches of evergreen in their hands; many wore a strip of yellow ribbon about their heads or waists; many were reeling about in the maddest enthusiasm at the sound of the drum.

9.10.44.—To-night the annual custom of driving the evil spirit, "Abonsam," out of the town has taken place. As soon as the eight o'clock gun fired in the fort the people began firing muskets in their houses, turning all their furniture out of doors, beating about in every corner of the rooms with sticks, &c., and screaming as loudly as possible, in order to frighten the devil. Being driven out of the houses as they imagine, they sallied forth into the streets, throwing lighted torches about,

shouting, screaming, beating sticks together, rattling old pans, making the most horrid noise, in order to drive him out of the town into the sea. The custom is preceded by four weeks' dead silence; no gun is allowed to be fired, no drum to be beaten, no palaver to be made between man and man. If, during these weeks, two natives should disagree and make a noise in the town they are immediately taken before the king and fined heavily. If a dog or pig, sheep or goat be found at large in the street it may be killed, or taken by anyone, the former owner not being allowed to demand any compensation. This silence is designed to deceive Abonsam, that, being off his guard, he may be taken by surprise, and frightened out of the place. If anyone die during the silence his relatives are not allowed to weep until the four weeks have been completed.

15.2.45.—A native, alluding to a fetish object, a stone with some cordage entwined around it, said: "What is that? A stone. Who made it? God. "Who "gave me kanki this morning? Fetish? No, God. Who gave me mouth, who "made my hands, my feet? God. Did fetish give me cloth? No, God. I don't "know fetish." These are the sentiments held by multitudes of the people. They have no faith in the religion of their fathers, yet are borne along by the force of habit. They believe in the existence of the Supreme but regard him with the feelings of a deist. They are deists.

*Akra.* 12.5.45.—Regarding a controversy between himself and a fetish priest, I then called on him to perform a miracle before all the people, offering a dollar should one be satisfactorily wrought. He made many excuses, [but] at length he began. After he had poured some offering to fetish, he stripped himself naked; then, taking a rude handbell in one hand and a tuft of long horsehair in the other, he held them up and shook them for some time, evidently calling fetish; then dropping them, he plied his hands like a sailor hauling a rope; then turning around he produced a stone of chalk, which he said had come down from fetish.

*Badagry.* 22.6.46.—I shot a large kingfisher, which is regarded by the Fantis as a fetish bird. One of the canoemen who was with me is a [Fanti] fetish priest. I ridiculed the object of their worship as being unable to protect his sacred things; but, because the bird lived a short time after it was shot, the man assured me that fetish kept it alive. He watched it narrowly, and frequently said, "It can't die." At length the poor bird died and the priest was confused.

9.8.46.—The chief [Mobi] was sitting on a raised seat of earth, preparing soup for the next meal. Before him was seated his priest consulting his idols, which consisted of two small earthenware pots containing the kernel of the palm nut, a few fish shells, a lump of mud, bedaubed with palm oil and eggs, and a few cowries. On asking them what it meant, I was told it was the Son of God.

8.10.46.—Two shrubs were standing by the wayside daubed with oil and the feathers of a fowl; a young man told me that it was the tutelary god of the house adjoining, and that it saved the worshippers from death. I exhorted them all to seek the favour of the great God, "but," they said, "he is so far away that before "he could come to help us it might be too late."

21.10.46.—I saw an old man about to present an offering to his god. He gathered together the sand of the street into three small heaps; then taking in a calabash a little palm oil, ground corn, and water, he presented them to the devil—(he was a worshipper of the devil)—saying, "Devil, I beg you to keep me from trouble; I have "no cowries, no plates, no calabash; I pray you to give me some that I may "worship you properly." He then poured his offering, a little on each mound of sand and retired.

20.12.46.—The devotees of the different idols in the town have been wandering about all the day dancing, singing, and screaming. There are some hundreds of

people, chiefly females, in this town who are consecrated in an especial manner to their gods. After having spent some months of confinement in houses connected with the idol temple, during which time they are initiated into all the mysteries, and are taught to speak a language peculiar to themselves, they are regarded as sacred persons, and their names are changed. Their heads are in a peculiar manner sacred, I think they worship them but have not been able to ascertain correctly. Should anyone strike them on the head the offence is great, and generally unpardonable. A case of this kind occurred yesterday. A man and his wife were quarrelling (the woman is one of those sacred persons), when the man struck her on the head. She immediately fell down, as is their practice, and uttered their peculiar scream which quickly gathered a number of her own class around her, who repeated the cry till it had gone around the town and set them all in motion. They continued all last night dancing and screaming; this evening the poor man was taken, bound, and placed in the midst of them, around whom they danced in fiendish triumph. Nothing will satisfy them now but money, if that is not forthcoming they will destroy the man's house and everything he has and ruin his family. Such is their influence that no one, not even a chief, dares to oppose them; all the people stand in fear of them so much that though to-day is the great market day none has been held. These people frequently endeavour to raise quarrels in the town that they may possess themselves of the property of others. The females, though married, are generally abandoned prostitutes, their husbands not daring to punish them lest they should be involved in trouble.

22.12.46.—The priests and priestesses are still parading the streets, behaving in the most insolent manner to all other people. All business is stopped, no one dares to sit down in the market to sell, a dread is come over the town, and scarce a sound is heard but the screams and insolent taunts of these wretches. Every person, on meeting them, must fall on his knees, extend his hands, and bow his head in reverence, or he will experience the weight of their vengeance. One poor man to-day who was not sufficiently active in moving out of the way, they struck on the head with a club and severely wounded him. Yet no one dares to open his mouth to oppose them, so completely is Badagry under the influence of priestcraft. The unfortunate man who struck his wife has escaped to a neighbouring village, but he will be brought back again. His house and canoe they have destroyed. Two of the principal chiefs offered them five dollars to make up the matter, but they refuse to take less than ten.

24.12.46.—The priests with their attendants are still making a noise through the town. The principal chief issued this morning a proclamation that the market should be held, that the people should not be disturbed, and that should any molest them liberty was granted to them to retaliate. But little did the heathen priests care for the proclamation or retaliation; the market was broken up while they danced insolently through the streets singing that no chief in the town was able to compel them to cease. The poor man who escaped was captured, and brought back to-day in chains.

13.1.47.—To-day has been a great idol festival, the newly initiated were brought out this morning among a vast concourse of people. There was nothing new to be seen, numberless pieces of cloth of various colours hung up (which reminded one of the veil of the "holy of holies"), and a few patches of mud bedaubed with palm-oil were all that was visible. The people would not allow us to enter the most sacred places; at the same time we were assured that not even the greatest chief in the town could be permitted to go further. The noise of the drums was such as to render it impossible to be heard by many.

26.3.47.—Akitoi [who was going to attack Kosoko, the usurper, at Lagos] was

surrounded with idols. In the market-place, under a shed, we saw as we passed all the insignia of Shango the Thunderer—cowries strung, grotesque images, a few stones, professedly meteorites, &c., &c., a motley difficult to describe—surrounded with priests and priestesses.

*Animals. Badagry.* 4.5.46.—I found that the serpent [Dagwe or Dagbi], which is worshipped in a house immediately behind our premises, had been in the yard and killed a turkey and a fowl. In a short time the priest arrived with a basket to take him, which he succeeded in doing after an hour or two. The fear which he displayed when the serpent moved called forth the ridicule of some of our people.

18.5.46.—We visited a town called Iwurra, half a mile east of Ajido, similarly situated. The inhabitants are extremely superstitious and suspicious. We saw several monkeys, but were charged not to kill them as they were sacred to their gods.

19.3.47.—The priest of Dagbi, the serpent, informed me that he had heard a fowl crowing on my premises in the dead of night, and he advised me as a friend to kill it, because it is an omen of evil.

21.3.47 (p. 4).—At another house I found a woman about to sacrifice a fowl to her own head (an object of worship in this country), as a thankoffering for prospering her in a journey which she had lately taken.

*Creation. Cape Coast.* 10.12.44.—The people [of Isudu] said God made everything, and he ought to be served, but when he made the world he made two men, one black, the other white; he then laid before them a book and a calabash, and gave the black man the first opportunity of choosing which he thought proper. He took the calabash, and found in it gold, ivory, &c. With his choice God was displeased, and appointed Fetish to rule over him; while the white man who took the book became possessed of wisdom, and was allowed to draw nigh unto God.

*Cape Coast.* 23.9.45.—The natives have some idea of a trinity of divine persons, though it is very indistinct. Yankumpon Kwamin (Saturday) is the greatest Being; his abode is the sky. His sacred day is Saturday—according to his name. (Is this a notion derived from the fact of his resting on that day from the work of creation?) The second in dignity is Asasi Epua (Friday), who is supposed to be a female like the Friga of the ancient Saxons. Her dwelling is the earth, and her sacred day Friday. The third is Busum pu (Epi, the sea), Kobina Mensa (Tuesday, the third man). Tuesday is sacred to him, and his dwelling is the sea. The fishermen do not fish on the sea on that day, though they pursue their avocation in rivers or ponds. It is remarkable that these three are never worshipped, except in cases of great distress. Sometimes before the commencement of a battle the general will stand on his stool in the presence of his army, lift his sword, and call on Yankumpon to give victory to them who have justice on their side. He then puts the point of his sword on the earth and implores Epia to assist them. Sometimes a sheep is offered in sacrifice to Yankumpon, though this very seldom takes place. Their objects of worship are the public and domestic Busum, and the private Suman.

*After State. Akra.*—The people of this country have some confused ideas of metempsychosis; mixed with these are other notions of the separate state of spirits, but still concerned in the affairs of this life. These are generally objects intensely feared, because supposed capable of inflicting terrible evils on the living. They have daily offerings given them by their respective families. When a child is carried off by a wild beast, which sometimes happens, it is supposed that the spirit of some one of the family departed entered the beast in revenge for some neglect on the part of the living. This notion prevents them from killing the animal.

*Badagry.* 4.2.47.—I asked Balla [a Badagry headman] what the people of this

country thought of a future state. He said, "You came from England, soon you will "return; so we, when we die, return to whence we came." Where that place was he did not know, but supposed it to be a world similar to the present, where the men would have wives and abundance to eat and drink, the chief good in the estimation of these people. He said that those who acted unkindly in this world "were deprived "of good things in that state." What became of those who are executed for their crimes he did not know; many think they are annihilated, having no idea of a punishment which can be considered adequate to their offences.

*Customs, &c. Badagry.* 25.3.46.—An execution in the market-place. The murderer was insane. The chief and people assembled and sat in silence. The criminal bound with a rope was made to kneel before a fetish house. After receiving stupefying draughts, the executioner came behind him and gave him three blows on the head with a heavy club. Here was a prompt execution of a murderer, according to the principles of justice; here, too, was kindness in the attempts to render the criminal insensible of his fate.

*Cape Coast.* 9.12.44.—Several Ashantis, messengers from the King, called to-day. Some time since an Ashanti woman was murdered by an Asin man, a British subject. The murderer was seized, and is now confined in the fort. But from punishment being so long delayed the Ashantis are growing impatient, and talking of war. [The murderer was sentenced to death on the 17th.] It is to be hoped this decision will secure peace between Ashanti and this colony.

*Akra.* 28.5.45.—I saw this morning a great number of women and children carrying a child about the streets in a basket, shouting as loudly as they could. On enquiry I learned that the mother had lost two or three children previously, who had died when about the age of this. When such is the case they believe that the same soul which was in the first child returns, and enters the next, and that the child, of its own will through mere spite, dies. Hence these steps are taken. The child while alive is besmutted with charcoal, put into a basket, and carried round the town, when the people take care to abuse it for its wickedness, and to threaten it, should it die. Every ill-usage that can be offered, short of murder, is shown it. Should it afterwards die, its head is sometimes crushed with stones, the body refused a burial, is thrown either into the sea, or in the bush. These things are done to prevent its coming again in another child. Some of the people have a notion that such children belong to the orang-outangs, that when they die this animal come to claim them. These make images and place them in the road that the beast may take the image and spare the child.

*Akra.* 29.5.45.—I saw an open box (placed on four upright posts at a little distance from the path) containing a human skeleton, bleaching in the sun. The flesh had almost all disappeared, being carried away, I suppose, by the birds. It was the body of a "pawn," or debtor. He, dying in debt, the body, according to the law of the country, was refused burial until some friends should make satisfaction to the creditor. This pawn system is most destructive to the independence and advancement in civilisation of these people. It is not an uncommon thing for a parent to pawn his child, or a man to pawn himself to a rich neighbour in order to obtain a sum of money to gratify himself for a moment. The creditor puts on an enormous interest, which requires the services of the pawn to pay, while the principal remains undiminished. If he have no friends to pay the debt for him he dies a pawn, and his children take his place of bondage. Should he be destitute of both friends and children, his body is denied a grave, and is exposed in the way mentioned. In consequence of this law the number of free persons is small.

13.6.45.—Okanita, one of the headmen, appeared to be fully alive to the ruinous character (of the customs for the dead) and to be very desirous that they should be

abolished. They are the cause of more than one half of the domestic slavery and pawns in the country. A man who unfortunately loses any member of his family must make an expensive "custom," which consists chiefly in drinking rum and firing muskets. If he is a poor man there is seldom any other resource but to pawn himself or a child.

*Badagry.* 18.5.46.—In the evening we crossed the lagoon [from Ajido] to visit the extensive salt manufactory. Scattered over the beach, about a mile in length, are a great number of wicker baskets of circular form, about three feet in diameter and the same in height, having in the bottom a pipe leading into a large earthenware pot sunk into the ground near the wickerwork. The baskets are all filled with sand, salt water is taken from the ocean and poured on the sand, through which it soaks and finds its way to the pipe, and through that into the pot. It is then taken up and thrown into large reservoirs sunk in the ground and plastered with clay, whence it is taken and boiled in pots till the whole is evaporated. The pots are heated by a large stove formed of the same kind of clay.

4.6.47.—In this country, where the art of writing is unknown, when a chief sends a messenger he gives him some token, generally a superior stick, to authenticate his message, without which no attention will be paid to him.

*Customs of the Fantis bearing some resemblance to those of the Jews and other Eastern nations of antiquity.*—On the eighth day after the birth of a child the family assemble and give it a name (Luke i. 59, ii. 21). The name is frequently expressive of some quality which the friends wish the child may possess, or is a memorial of some circumstance connected with his birth (Genesis xxxv. 16–18). It is not uncommon to give the child the name of God, connected with some other word, similar to the Hebrew practice.

N.B.—The foregoing extracts have been taken from the diary of a late great uncle of mine without any alteration or comment, although many of the facts are now well known, for any anthropological value these notes may possess will consist in showing the conditions as they existed nearly seventy years ago.

A. J. N. TREMEARNE.

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Australia. Brown.

## The Distribution of Native Tribes in Part of Western Australia. 75

*By A. R. Brown.*

The accompanying map shows the distribution of a number of native tribes of Western Australia. The information on which the map is based was obtained by myself during a trip through this part of Australia in 1911, as Anthony Wilkin Student in Ethnology. The exact position of the more inland tribes is open to some doubt as I was unable to penetrate so far into the interior owing to the drought from which the country was suffering at the time of my expedition. The broken line on the map marks the division between the tribes practising circumcision and subincision to the east, and those to the west which do not practise these rites.

*Bibliography.*—Some of the tribes in this part of Australia have been referred to in the following works :—

(1) Clement (E.), *Ethnographical Notes on the Western Australian Aborigines; with a descriptive catalogue of Ethnographical Objects from Western Australia*, by J. D. E. Schmelz ; *Internationales Archiv für Ethnographie*, Band XVI, Heft I & II, 1903 ; pp. 1 to 29, with plates II to V.

The information in the article of Dr. Clement is quite unreliable and contains numerous examples of carelessness and inaccuracy.

(2) Curr (E. M.), *The Australian Race*. Melbourne, 1886, Vol. I. ; pp. 288 *et seq.*

(3) Withnell (J. G.), *The Customs and Traditions of the Aboriginal Natives of North-Western Australia.* Roebourne, 1901; pp. 37.

A small pamphlet dealing chiefly with the Kariera and Injibandi tribes. The information given is accurate but unfortunately scanty.

(4) "Yabaroo," *Aborigines of North-West Australia.* A Vocabulary, &c. Perth, 1899; pp. 15.

List of the Tribes.

Baiĩgu.—Occupies part of the Fortescue River. The name is spelled *Balgu* by Clement, *Pulgoe* by Withnell, and *Balgoo* by "Yabaroo."

Baiong.—On the lower portion of the Minilya and Lyndon Rivers. *Biong* in "Yabaroo."

Binigura.—On the north side of the Ashburton River about Duck Creek. *Binnigora* in "Yabaroo."

Buduna or Burduna.—On the Henry River (a tributary of the Ashburton) and the upper portion of the Lyndon River. *Poordoona* in "Yabaroo."

Churoro.—On the Hardey River, a tributary of the Ashburton. *Chooraroo* in "Yabaroo."

Ibarga.—On the Oakover River.

Ina-wonga.—On the Ashburton River above the Churoro.

Ingarda.—On the coast between the Gascoyne and the Wooramel Rivers. Curr, page 306, gives the name as *Inparra*, the "p" being probably a misprint for "g." The name is pronounced *Ingarda* or *Ingara* by the natives themselves. On pages 302 to 305 Curr speaks of a tribe which he calls *Kakarakala*, and describes it as extending "from North-west Cape to thirty miles south of the Gascoyne River." I was myself unable to find any meaning for the word *Kakarakala*. The territory mentioned actually contains four tribes, the *Talainji*, *Baiong*, *Maia*, and *Ingarda*. The vocabulary given by Curr is from the *Ingarda* language.

Injibandi.—Occupies what is known as the Tableland and part of the Fortescue valley. The name is spelled *Ingibandi* by Clement and *Yingiebandie* by Withnell. The more easterly part of the Injibandi tribe call themselves *Kârama* or *Korama* and are so spoken of by the *Binigura* who adjoin them. They say, however, that they are also *Injibandi* and they are so called by the *Ngaluma* tribe. I am uncertain whether the *Injibandi* should be regarded as one tribe divided into two parts or as two tribes. The dialect of the Eastern *Injibandi* differs from that of the *Kârama* in the west, but there are often differences of dialect in the same tribe.

Jiwali.—To the east of the Buduna.

Kariera.—On the coast at the mouths of the Yule and Turner Rivers. Clement gives *Kaierra*, Withnell *Kyreara*, and "Yabaroo" *Karriarra*.

Maia.—Between the Gascoyne River and the Minilya River. Given by "Yabaroo" as *Miah*.

Mălgăna.—On the shores of Shark's Bay. The name given is that applied to the tribe by the Ingarda. Curr, Vol. 1, p. 306, mentions the tribe and gives the name as *Majanna*.

Mardudhunera.—At the mouth of the Fortescue River and the Robe River. *Maratunia* in Clement. *Mardathoni* in "Yabaroo."

Ñămăl or Ñyămăl.—On the Shaw and Coongan Rivers. *Gnamo* in Clement and *Namel* in Withnell.

Nanda.—On the coast near Northampton.

Năngămădă.—At the south end of the Ninety-mile beach.

Noala.—At the mouth of the Ashburton River. They are called *Noanamaronga* by the Mardudhunera tribe. Given by "Yabaroo" as two tribes *Nooella* and *Nooanamaronga*.

Ngadari.—Near the head of the Fortescue River.

Ngala-wonga.—Near the head of the Ashburton River.

Ngaluma.—On the coast around Roebourne. The tribe is described as the Nickol Bay tribe by Curr, Vol. 1, pp. 296 to 303, the brief account there given being by Mr. A. K. Richardson. The name is spelled *Gnalluma* by Clement, *Gnalouma* by Withnell and *Gnalooma* by "Yabaroo."

Ngąrla.—At the mouth of the De Grey River. In Curr, Vol. I, pp. 287 to 293, the tribe is described by Mr. Charles Harper, who spells the name *Ngurla* or *Ngirla*. The name is given as *Gnalla* by "Yabaroo."

Panjima.—On the south of the Fortescue River.

TALAINJI.—On the coast at north-west cape and inland on to the Ashburton River. "Yabaroo" gives *Talanjee*.

TARGARI.—On the lower portion of the Lyons River and on the upper portion of the Minilya River. "Yabaroo" gives *Tarkarri*.

TARGUDI.—At the head of the Oakover River.

TENMA.—On the Frederick River, a tributary of the Lyons.

WAJERI.—Near the head of the Murchison River. In the language of the tribe "*Waji*" means "No."

WARIENGA or WARI-WONGA.—On the Lyons River. The name is given *Warriwonga* by "Yabaroo."

WIDAGARI.—On the De Grey River. Curr, Vol. I, p. 294, refers to this tribe by the name *Weedookarry* and gives a vocabulary.

WIRDINYA.—In the country where the Fortescue and Ashburton Rivers take their rise.

*Notes.*—The word "wonga" means "speech" or "language." The "ą" in Ngąrla resembles most nearly the vowel in English "fur." The "ɬ" of Baiɬgu resembles the Italian "gl." Ng is the nasalised "g" heard in English "ring." The vowels have the following values :—

| | | | |
|---|---|---|---|
| A | as in | English | father. |
| Ă | „ | „ | aside. |
| E | „ | „ | obey. |
| I | „ | „ | in. |
| O | „ | „ | no. |
| U | „ | „ | crude. |

A. R. BROWN.

## REVIEWS.

**Australia.** **Spencer : Gillen.**

*Across Australia.* By Baldwin Spencer and F. J. Gillen. 2 Vols. London : Macmillan & Co., 1912. 21*s.* net. **76**

The names of Spencer and Gillen are familiar to every ethnologist in the world, and probably no books on ethnology have been so widely noticed and criticised as have *The Native Tribes of Central Australia* (1899) and *The Northern Tribes of Central Australia* (1904). A new work by these authors naturally arouses considerable interest and an expectation of new material for study ; but for this ethnologists must await the publication of the results of a recent expedition by Professor Baldwin Spencer to Northern Australia. These two volumes are not intended for serious students of ethnology but for a larger public. The writers' aim is to give an account of the physical conditions of Central Australia from south to north, its flora, fauna, and human inhabitants. They have incorporated the results obtained during several expeditions and varied journeyings, beginning with the Horn Expedition, the account of which was published in 1896. We have thus for a considerable portion of the traverse a sort of composite image which, as it combines the experiences of different occasions and seasons, gives a more faithful picture than could be accomplished by the description of a single journey. Most ethnologists recognise that it is impossible to understand a people's mental outlook and their activities without a thorough knowledge of their geographical and biological conditions. Our authors have not neglected this in their earlier books, but the present work brings out these conditions in greater vividness and in fuller detail. The student will not find anything concerning the sociology, customs, and beliefs of the tribes here described that was not dealt with in greater detail previously, but he will find scattered here and there odd notes about the utilisation of plants and the catching of animals which will probably be new to him ; such,

for example, as the method of digging out the honey ants which store honey in their crop until they become so enormously distended that the abdomen has the form of a spherical bag, or the finding of æstivating frogs who have puffed themselves out with water which is so pure and fresh that the natives take advantage of this supply when they cannot otherwise secure any. It will be noticed that a more definite and emphatic assertion is made that the whole affair respecting the Kurdaitcha is a perfect myth, but yet the natives implicitly believe in it; the feather shoes "are certainly never " used for walking purposes, and the only use to which they are apparently put is " that of carrying small objects . . . which objects must themselves be carefully " concealed from sight." There are 365 figures, seven coloured plates, and two maps, all of these, except ten figures and three plates, which are borrowed from the publications of the Horn Expedition and a few figures of scenery, &c., and one map, are reprinted from the two earlier volumes. As this is a narrative of travel and a record of information that has been gathered at first hand our authors have not entered into discussions or attempted to reconcile their observations with those of other workers.

A. C. HADDON.

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**Biology.** **Rignano.**

*The Inheritance of Acquired Characters.* Eugenio Rignano. The Open Court Publishing Company, Chicago. **77**

The author, who has had the training of an engineer, approaches biological problems from the standpoint of the physicist, pointing out that an understanding of the nature of life must be reduced to a comparison of vital phenomena with some physico-chemical model already known. He considers that the fundamental biogenetic law of Haeckel, that the development of the individual is a rapid *resumé* of the development of the species, suggests the idea of a continuous action exerted by the germ substance upon the soma throughout the whole of development. The various hypotheses concerning the nature of the germinal substance and the developmental process are considered and classified. The germinal substance may consist of homogeneous or heterogeneous material, a special case under the latter being the view that it is composed of preformistic germs. The developmental process may be regarded as epigenetic with or without preformistic germs, or evolution with preformistic germs, *i.e.*, preformation proper.

The author considers that the actual independence in variation and inheritance of the various and particular characters of all the rest of the organism can be explained neither by a homogeneous germinal substance nor by a heterogeneous germ substance of which all the various constituents would become active from the first moment of development. The theory of preformistic germs is rejected, and the explanation of particular inheritance is sought in a heterogeneous germ substance whose constituent parts, instead of entering into action from the first moment of development, become active successively from the commencement to the end of that period. E. Rignano affirms that although no fact or argument is capable by itself alone of affording an irrefutable and unconditional proof, either direct or indirect, of the inheritance of acquired characters, the sum total of the facts and arguments which are favourable to it is so weighty that one is justified in believing the Lamarckian principle is correct. A critical summary of the theories of development leads him to conclude that there are three fundamental conditions: (1) All the manifold variations in the most different parts of the organism are to be ascribed to specific alterations of a single form of energy. (2) The determinative influence which the germ substance in its totality exerts upon the soma must persist throughout the whole of ontogeny up to the adult condition, the germinal substance remaining in a continual state of reciprocal action and reaction with the soma. (3) The influence thus exerted by the

soma must be reversible, that is, the germ substance must be influenced in such a way that it can call forth again at the different points of the soma of the new organism the same somatic conditions by which the germ substance itself was influenced in the parent organism.

He uses the analogy of the electric accumulator, and puts forward the hypothesis that the formative agent is nervous activity. Every nervous current flowing through a nucleus deposits in it a very small mass of substance, and so constitutes an elementary nervous accumulator. This at a later stage, when again in similar conditions of environment, can reproduce the same specific current by which it was produced. The nuclei in the germinal substance thus are conceived in playing the parts of a complex accumulator. The result of a series of complex dynamic systems is laid down, and later once again converted in due order from a static to a dynamic form. In a chapter dealing with analogies from the phonograph and telephone, the author shows how such a conception of a nervous accumulator, formed and deposited by the same specific current it can afterwards restore, meets two of the foregoing postulates, while the third is met by assuming a continuous action of the germ plasm throughout ontogeny by the steady activation of successive specific potential elements.

In a final chapter the same hypothesis is applied to explain the phenomena of memory and affective tendencies. The hypothesis is attractive, and will well repay serious consideration, and perhaps elaboration, by those biologists with the requisite experience of electric phenomena. F. S.

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**Greek Epic.** **Murray.**

*The Rise of the Greek Epic: being a Course of Lectures delivered at Harvard University, by Gilbert Murray.* Second edition, revised and enlarged. **78**
Oxford: The Clarendon Press, 1911. Pp. 368. 22 × 14 cm. Price 7*s.* 6*d.*

A book dealing with the origin of the Greek Epic does not ordinarily come within the scope of anthropological studies. The present work, however, deserves notice as a good example of the new spirit which animates classical studies at our Universities, in which the evidence from race and its environment forms the basis on which a literary problem is investigated. We have here an admirable account of the prehistoric migrations in the Eastern Mediterranean, and of the complications of races resulting from the intrusion of the Northern peoples upon the Pelasgic culture. This resulted in the wreck of the old tribal organisation, and in the displacement of ancient forms of belief, such as those connected with the Korai or Earth Maidens, who represent the matrilinear stage. The chapters dealing with the growth of the Saga literature, where the Homeric Epic is contrasted with the Hebrew Pentateuch, the account of human sacrifice, of the arms and tactics of the Trojan war, of the laws of marriage, including the bride-price and the dowry, and the arrangement of the Homeric house, are all excellent, and throw much new light on early Greek culture. Professor Murray upholds the view that the transition from burial to cremation was the result of the migrations of northern races from a region where the abundance of wood led to the custom of burning the corpse, while the impossibility of protecting the graves of the honoured dead in the country which they had abandoned contributed to establish the practice. The book is admirably written, is full of new views on a well-worn subject, and may be warmly commended as an admirable account of primitive culture in the Mediterranean region.

W. CROOKE.

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## Hausa Folklore. Edgar.

*Litafi na Tatsuniyoyi na Hausa.* By Major F. Edgar, B.L., F.R.G.S., Political Service, Northern Nigeria. Belfast: W. Erskine Mayne, 1911. Two vols. Price 10*s.* 6*d.* each net. **79**

This book is the work of an official who has made a very careful study of Hausa, which, being the *lingua franca* of West Africa, is of great importance to all officials there. It consists of two volumes of fables and writings (those in the first having been collected by Major Burdon) which will be of great value to students of the language. The tales, &c., in the first volume are annotated (and we could wish that the notes were twice as numerous), but those in the second are not, and this, we think, is a great mistake, for much valuable information concerning the customs and superstitions of the people could have been imparted. The second volume, therefore, will be of use only to more advanced students of Hausa, and even they will not derive as much benefit from it as they will from the first. It is to be hoped that Major Edgar will give us one day a translation of the material in both volumes, and that he will supply full ethnological as well as linguistic notes.

Still, one will readily admit that even as they stand the volumes must have cost the author an immense amount of time and patience, and, considering that most of the work was done in West Africa, he is entitled to great praise for his perseverance. Major Edgar has his own system of spelling, and it is somewhat difficult to recognise in *Barno* the name of the country of Bornu, but no satisfactory method has been decided as yet, and, at any rate, he shows that the peculiar renderings were not adopted without consideration on his part.

Most of the stories are interesting, many are very clever, for the Hausa always appreciates a quick wit. In some a similarity to English tales can be traced. As an instance of this we may quote the account of the jackal (or man in a variant) who owed money to the hen, wild cat, dog, hyena, and lion, and asked the creditors to come one morning and receive payment. The hen came first, and while she was there the wild cat arrived, and the jackal said "There is your payment" (for payment is often made in kind in Northern Nigeria). But the wild cat was caught in turn by the dog, and so the game went on, the jackal himself killing the lion in the end, and so avoiding payment altogether.

Some tales, again, resemble the folklore of other countries, and as an example of these may be mentioned the account of the girl who was fleeing from a creeping gourd. Although several champions offered to protect her, all retracted the offer at the critical moment; but at last the hedgehog was brave enough to fight the gourd and conquer.

There are many proverbs and riddles given, as well as fables and scraps of history, but space will not permit to mention them further. We can heartily recommend the work to all Hausa students, and we say again that we hope that Major Edgar will give us some day fully annotated translations, a task for which he is well qualified.

A. J. N. T.

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## Africa, West. Orr.

*The Making of Northern Nigeria.* By Captain C. W. J. Orr, R.A. London: Macmillan & Co., 1911. Pp. 306 + x, and four maps. **80**

This book has been written by an officer well qualified for his task, and it should be very useful to those who require an accurate account of the administration of the country. The stories of the early exploration contain nothing new, and the ethnological element is almost negligible—in fact no claim is made to any value in that respect—but the chapters on courts, administration, and religion and education are well worth the serious notice of the student of anthropology.

Captain Orr thinks that "it is time the fallacy as regards the laziness of the "African native were definitely abandoned." He totally disagrees with those writers who state that the native will not work except under compulsion; he tells us that incentive is all that is required. But is it? It was found that the higher wages under British administration made labour more scarce instead of more plentiful, for the worker could earn his holiday sooner, and stay longer away.

His views on the question of slavery are, as we should expect, very sound, and he gives good reasons for Sir Frederick Lugard's policy, that of giving all slaves the opportunity of going free (but not compelling them to do so), and the immediate suppression of slave-dealing.

In fact a great part of the book is occupied with praise of the wonderful energy of the first High Commissioner, and certainly no one who has served under him will disagree with the author. The appointment of Sir Frederick Lugard to the governorship of the whole of the Nigerias gives us great hopes for the encouragement of anthropology there, for he takes a great interest in the subject, especially in the native languages. "Probably nowhere in Africa — possibly nowhere in the world — can be "found such a variety of tribes, or such diversity of languages," so it is evident that a new civil department devoted entirely to the different branches of anthropology would be of great use to the officials. As the author says, "The more knowledge that can "be gained of the people, of their language, their habits, their thoughts, and their "ideals before introducing new methods the better will it be for the country."

A. J. N. T.

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**Morocco: Religion.** **Mauchamp.**

*La Sorcellerie au Maroc.* Par Emile Mauchamp. Œuvre Posthume, précédée d'une Etude documentaire sur l'auteur et l'œuvre par Jules Bois. Paris: Dorbon Ainé, N.D. [1911]. **81**

The author of this book was a young medical man engaged in the double work of the practice of his profession and anthropological investigations in Morocco. He was unfortunate enough to incur the hate of powerful opponents, foreign (it is said) as well as native. The result was a riot, in the course of which he was murdered on the 19th March, 1907. After the riot was over his papers, torn to pieces and scattered about, were gathered and sent home to his sorrowing parents. His father with pious care examined them, pieced them together, copied them; and the result is a valuable, although fragmentary, contribution to our knowledge of the beliefs and customs of a country which, after long resistance, has at length passed under the civilizing influence of Europe. It supplements in important respects M. Doutté's admirable book on *Magie et Religion de l'Afrique du Nord.*

In the introduction the author draws a terrible picture of the condition of the people and their debasing superstitions. He suggests involution rather than evolution of their mentality. The nominal religion is Islam. The real belief, we are told, becomes ever more and more idolatry, paganism, unconscious polytheism, fetishism. The dead are worshipped as gods; the devils who swarm about humanity are invoked; confidence in the miraculous powers of certain springs abounds; sorcery in all its forms is elevated to the rank of science; and all are made to subserve the lowest, most sensual, and most degrading ends. Looked at coldly through the glasses of the student of human superstitions this condition of society is interesting, even attractive. But from one whose desire is to elevate rather than simply to observe humanity, it evokes a missionary fervour of denunciation, like that to which we are accustomed in the writings and speeches of the pioneers of the Gospel among the South Sea Islanders or the Zulus.

The body of the work consists of the author's notes on a great variety of subjects, evincing an intimate acquaintance with many sides of the life of the people. Special sections are devoted to the demonology and magical practices, a large number of magical recipes are given. Sorcery is regarded as a distinct and rival religion. In practice it is either defensive or aggressive, and much use is made of poison. The details amply justify the general description of the introduction. They show the population sunk in a condition of barbarism, compared with which many savages may fairly be described as civilised.

The author did not live to put his notes into shape, or to give them a philosophical framework that would enable his work to compete with M. Doutté's more important investigations. But he has related many particulars that will be of use to students. The repulsive nature of a number of them will not deter those who are anxious to probe to the causes and to follow the ramifications of the influence of witchcraft. They will find its essential characteristics the same as elsewhere, and its manifestations are only subject to variations due chiefly to the difference of environment. The materials for the work seem to have been gathered chiefly at Marrakesh. But what is true of Marrakesh is doubtless true of the more sedentary part of the population of the whole country. The influence of many races is traceable in the beliefs and especially in the practices here recorded—not the least that of the Negro slaves. The book ought to have a special value for European administrators among all the populations of North and West Africa. E. SIDNEY HARTLAND.

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## Central America: Archæology. MacCurdy.

*A Study of Chiriqui Antiquities.* By Dr. G. Grant MacCurdy. **82**

The region known by the name of the great volcano of Chiriqui has been fortunate in attracting students of its art and archæology so patient and painstaking as Dr. W. H. Holmes, Mr. C. V. Hartman, and Dr. G. G. MacCurdy. The present volume is an intensive study which supplements in the most valuable way Mr. Hartman's two works on the archæology of Costa Rica. The first of the latter (Stockholm, 1901) described a long series of graves excavated with great care by the author, and the finds from each, profusely illustrated with plates, many of them in colours. The second (Pittsburg, 1907) is devoted to the Nicoya district, with fine illustrations of the sculptured metates, celts, and amulets, chiefly from the Velasco collections which he obtained there for the Carnegie Institute. Dr. MacCurdy now gives us 400 figures in the text, and forty-nine plates, most of them with from six to ten figures, and some in colours (including the splendid vase represented in the frontispiece), from the collection made by the late Professor Marsh, in the Ethnological Museum of Yale University. The remarkable nature of this ancient culture can, therefore, be fully appreciated.

Dr. MacCurdy's work is very thorough, beginning with a sketch of the history of the country and people, followed by an account of the various objects of stone, such as arrow and spear points, celts, metates, stools, &c. The main portion of the book is occupied by a careful description of the different kinds of pottery, each type being fully illustrated, and analysed as to methods of technique and meanings of decoration. This must have needed a vast amount of research and comparison, and is carried into minutiæ which add much to the value. Dr. Holmes's nomenclature is followed in classifying different types with one or two additions. Some of the vases of the Chocolate Incised group, and the Scarified group resemble in shape and appearance a type of ancient Chinese bronzes. The former group is well represented in the Museum at S. José, Costa Rica.

The Lost Colour and Alligator groups have especial artistic merit. The discovery of the real process of the former is due to Mr. C. V. Hartman, although Dr. Holmes's guess was not far from it. In Salvador, at the Aztec village of Izalco, he observed in 1896 a method of ornamenting calabashes. The design was traced with a paint brush dipped in fluid beeswax. The vessel was then covered with a black adhesive solution consisting of sugar or honey, powdered charcoal, and the pod of a leguminous plant. Finally it was immersed in hot water which melted the wax of the design so that the original ground showed light on the black coating. The designs on the Alligator group belong to the same order as those found in connexion with the dragon or serpent, up and down the Americas, in Japan, and Eastern Asia. The Polychrome group represents the highest achievements of the artists. The ancient Chiriquian proved himself master of the brush in three distinct methods :—(1) The production of the figures by direct application of delineating colours ; (2) the lost colour process ; and (3) by "sparing" the figure out of the ground.

Nearly fifty illustrations of bird and animal pottery whistles are given, each with the notes produced by it, usually three. The gold objects are fully treated, especially the figures of the alligator-god, and the whole work will be most valuable as a book of reference. The question of the relative age of the types of pottery is not treated.

A. C. B.

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**Folklore.** **Wentz.**

*The Fairy Faith in Celtic Countries.* By W. Y. Evans Wentz, M.A., Stanford University, California, U.S.A. ; Docteur-ès-Lettres, University of Rennes, Brittany ; B.Sc., Jesus College, Oxon. **83**

An attempt to prove scientifically the objective existence of the Celtic Fairies. This is "a large order." It involves, as the author sees, "the existence of such "invisible intelligences as gods, genii, dæmons, all kinds of true fairies [including "brownies, Robin Goodfellows, leprechauns, and the rest], and disembodied men," as well as the reality of demoniacal possession. The weak, hesitating, and tentative conclusions of a few of the distinguished scientific men who have indulged in psychical research are invoked as adequate to sustain the weight of his argument, with all its consequences. He has travelled through Scotland, Ireland, Wales, Cornwall, Brittany and the Isle of Man in search of stories of fairies. For this he is to be commended ; but he has added very little to our previous stock. He has added nothing whatever to our knowledge that the belief in fairies continues to obsess communities of peasants and a few, but very few, better educated persons. He hopes "that this book will "help to lessen the marked deficiency of recorded testimony concerning fairy beings "and fairy phenomena observed by reliable percipients." It is a pious hope. Not one of these percipients has been submitted to any critical tests ; and the statements so pompously headed, "Testimony" of so-and-so are either general reports of belief current in various districts, or tales of what happened to someone else. In a few cases where the witness claimed to have seen or heard anything it was at a distance of years, and it does not appear that any attempt was made to sift the evidence.

The author is enthusiastic—and he is young. E. SIDNEY HARTLAND.

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## ANTHROPOLOGICAL NOTE.

**84** It is with great regret that we have to announce the death of Andrew Lang, so often a contributor to this journal. An obituary notice will appear shortly.

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ANDREW LANG.

## ORIGINAL ARTICLES.

Obituary: Lang. With Plate K. Marett.

**Andrew Lang, M.A., D.Litt., F.B.A. Born 31st March 1844; died 20th July 1912.** *By R. R. Marett.* 85

If anyone were called upon to mention a round half-a-dozen of the great anthropologists of this country, he would surely place the name of Andrew Lang somewhere in his list. Yet he might well at the same time harbour an uneasy feeling that there was something wrong with the classification—that the greatness of Lang did not lie precisely here, since in essence he was rather a great writer; and hence a great anthropologist as it were by accident. But such a view of his status as an anthropologist will hardly bear examination. It is true that Andrew Lang's career was that of the detached, unofficial, unendowed man of letters, a knight-errant of the pen. It is true that in this capacity he dealt with all sorts of subjects, touching no one of them without striking fire from it. But it is also true that, when he wrote about anthropology, he put his whole heart into the business. He was not merely versatile in the sense that he could get up a case in a hurry, as a barrister has to do, so as to score a momentary success. He was rather many-souled. He had an extraordinary gift for identifying himself with this and that interest in turn; so that for the time being he was master of the matter in hand, because so completely master of himself, of his mobilised and concentrated powers. His air of carelessness was a harmless pose. He put the best of himself into whatever he was about, a clear proof being that he experienced that joy in his work which is the supreme reward of sincerity.

How he came first to develop a passion for anthropology is an obscure point which his biographer must one day seek to make clear. Robertson Smith, as editor of the famous ninth edition of the *Encyclopædia Britannica*, had an unerring eye for the right man, and doubtless of his personal experience—had the two of them, I wonder, foregathered at the house of J. F. McLennan?—knew Lang to be well enough equipped to stand up against the "philological" school of comparative mythologists, led by Max Müller, and smash it. This Lang duly did. His article "Mythology" —which has been separately published in a French translation—won him great fame. In a way there was nothing very original about it. Tylor's views on the subject, which Lang merely drives home, had been before the public for more than a decade. It is plain, however—and was a condition of the complete success of his article, or rather pamphlet—that the author moves quite freely within his subject, and has complete command over the available evidence. Thus, on the strength of those solid studies which we may discover at the back of this piece of work, it was easy for him to go on to publish *Custom and Myth* in the same year (1884), and, three years later, *Myth, Ritual, and Religion*. The former, if slight and occasional in form, contains some of his best work, and will always rank as a literary masterpiece. The latter is an elaborate and important contribution to science. Whilst adhering broadly to the Tylorian tradition, Lang pushes further into the field of folklore than ever did his master. Indeed, it is on this side of anthropology that perhaps his chief strength lies, his classical scholarship helping him greatly here. He likewise makes more than ever Tylor did of the part played by magic in primitive life; and we may note that he avoids that rigid distinction between magic and religion beloved of the theorists against which all the facts cry aloud, even permitting himself to say that the savage "prays chiefly by dint of magic."

Now, this was a work that deserved to be crowned by all the academies of Europe. At the moment of its publication Lang was a little past forty and already in the fulness of his powers. This was the time, then, had it been possible, for

society to catch and bridle him and turn him into an anthropologist by profession. But the endowment of anthropology had hardly begun in those days, if indeed it can be said to have begun now. Besides, a man so witty as Lang was not likely to be regarded by the British public as a serious person.

As it was, this first period of Lang's anthropological activity came to an end without any reward, save the respect of the few who knew and cared about anthropology, and without any change in his rather punishing and precarious mode of earning a living.

For the next ten years, it would seem, he was too busy with other things to pay much attention to scientific theory. When at length his second period of activity opens, it is with *The Making of Religion* — a book which up to the present time occupies a most ambiguous position in anthropological literature. Falling into somewhat disconnected halves, it made two points, each of which involved a certain measure of scepticism in regard to the all-sufficiency of the reigning doctrine of the day, the Tylorian animism. On the one hand, savages have their share of the experiences which psychical research records; on the other hand, they may believe in high gods even if their culture be otherwise low. Both points were made in his earlier work, but they had passed unnoticed. He now emphasised them to the point of exaggeration. Scientific orthodoxy was shocked, and babbled of spiritualists and missionaries. Lang, however, was within his rights as a disinterested critic of received opinions. He certainly was not writing in the interest of some other orthodoxy, and cannot be held responsible for the turn which some of his disciples would give to this idea of a primitive enlightenment.

Afterwards in quick succession came other books, *Magic and Religion*, *Social Origins*, and *The Secret of the Totem*. All betray in style and logic a certain hurry; though the last work, an ambitious attempt at synthesis, was founded on a careful digest of the evidence relating to that thorny subject, the social organisation of the Australians; a digest, however, which, it would seem, was in part prepared for him by other hands. Be this as it may, and however pressed for time he may have been, there can be no doubt that Lang had somehow managed to make himself thoroughly conversant with this group of problems which have the first claim on the attention of the student of social anthropology. Up to the time of his death, as his vigorous discussion with Mr. Goldenweiser recently showed, he managed to keep the complicated facts in all their detail before his mind. How he did so, amid all the bustle and stress of his literary life, must always remain a mystery to lesser men.

In this short sketch it has been impossible to do more than glance at some of his major writings. Yet, in order to appreciate his work at its full value, his innumerable contributions to periodical literature must likewise be taken into account. Indeed, his unique gift lay in his power of treating anthropology as an everyday topic belonging to general culture. He was clever in constructive theory, brilliant in dialectics; but perhaps his chief title to fame is that he taught the world that the humanities are not alien to the science of man, nay, that it is the common root and parent of them all.

R. R. MARETT.

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**Madagascar: Folklore.** **Jones.**

**Ifaralahy and the Biby Kotra-Kotra.** *By Neville Jones.* **86**

Once upon a time there was a king named Randriambohaka, who lived in the middle of the world, and he had seven sons, the youngest of whom was called Ifaralahy. These sons were not very industrious young men and spent most of their time in idling about their father's court and in making themselves a general nuisance to everybody, especially to their old father, who, though a very patient man, at last became quite exasperated, so he said to them :—

"Go out into the world and bring me back cattle and wealth, or I will no longer own you as my sons. Prove yourselves men of valour or I will disown you."

So the seven young men set out, and, as six of them didn't want to be bothered with having to carry out their father's behests, they hit upon a plan of deceiving him and so ensuring for themselves a continuation of their idle way of living. They took Ifaralahy to a lonely desert place where he could get no food and left him there to die, and then returned home to their father, whom they addressed thus :—

"Behold, oh our father, the result of sending us, your sons, out into the world—Ifaralahy, our brother, is dead of the hardships of the road but a few days' journey from here. Consider, how that if we had gone on, we should probably all have died, and you would have had no son to succeed you."

Thereupon the king wept bitterly, ordered the court into mourning, and said that his six surviving sons had done quite right in returning.

Ifaralahy, however, was not by any means dead. In fact he was racking his brain how best to carry out his father's instructions. He subsisted upon wild plants and altogether showed such a disposition to remain alive, that before he had been many weeks alone, he had become bigger and stronger and still more anxious to achieve his purpose.

Now it chanced one day that a strange man-eating animal called the Biby Kotra-Kotra found him and made an early resolution to make a meal off Ifaralahy, who, from the aspect of his visitor, was shrewdly conscious that he had evil designs on him.

"Ifaralahy," said the Biby, "come home with me and I will make you a rich man and give you all you desire."

"Ha, ha," said Ifaralahy to himself, "here's my chance, perhaps," so he readily consented to go to the Biby Kotra-Kotra's home with him.

Off they went, Ifaralahy in front and the Biby Kotra-Kotra behind, licking his chops at the thought of the meal before him, until they came to a broad rice marsh, on the other side of which was the Biby Kotra-Kotra's house.

"Go along," said the Biby.

"No," said Ifaralahy, "you go first because you alone know the dry places in the marsh and I will follow you."

"What if I slip," said the Biby, "will you pull me out?"

"Of course, most certainly and unquestionably," replied his companion, and so the Biby Kotra-Kotra, being thus assured, walked on ahead.

They had not, however, gone very far before he slipped and began to sink into the mud until nothing but his head was visible.

"Oh dear! Oh dear! Whatever shall I do?" said the poor Biby. And Ifaralahy, instead of pulling him out as he had promised, just gave him a push and sent him right under. So the Biby Kotra-Kotra died.

Ifaralahy still went on, picking his steps carefully across the swamp until at last he arrived at the Biby Kotra-Kotra's house.

"Does anyone live here?" said he to a little slave he saw there.

"Yes," she replied; "the Biby Kotra-Kotra's mother."

So Ifaralahy, having told the slave that he would assuredly kill her if she betrayed him, went inside.

"Good evening, mother," said he.

"Who is there?" she replied, for she was quite blind and somewhat hard of hearing.

"It is I, your son, the Biby Kotra-Kotra," said Ifaralahy.

"Are you really the Biby Kotra-Kotra?"

"Of course I am. Who else should I be?"

"Nothing," quoth she; "only I thought I smelt human blood, that's all."

"Oh! There's no one here besides me," said Ifaralahy.

Presently they had their food, and all the time the old thing kept on imagining she smelt blood; but Ifaralahy at last quieted all her fears by assuring her that she must be dreaming.

When they had finished, Ifaralahy said, "By the way, oh mother mine, wherever *did* I put that money of ours?"

"What do you want with the money, my son?"

"Only to see that it is quite safe, darling mother."

"Well," she replied, "if you look under the bed you will find it there."

So Ifaralahy looked, and lo and behold, there was the money-basket full of it under the bedstead.

Presently Ifaralahy again broke the silence by saying:—

"Oh, mother dear! I was wondering to-day where all our oxen were grazing just now."

"In the same place as usual," she replied. "On the little tanhety* west of the house."

"Oh! That's all right then," said Ifaralahy. Then he waited patiently until his adopted mother was fast asleep, and then he began operations.

Having removed all the money from the house he carried it safely over to the marsh and then turned his attention to the oxen, and before very long was on his way back to Randriambohaka, his father.

When he arrived near the middle of the earth and people began to recognise his features they thought it could not be Ifaralahy but his ghost. Ifaralahy, however, had no difficulty in proving that he was alive and caused great joy in the heart of Randriambohaka, who punished his other sons for their wickedness and made Ifaralahy his heir. Ifaralahy in time became king and, of course, "lived happy ever after."

N. JONES.

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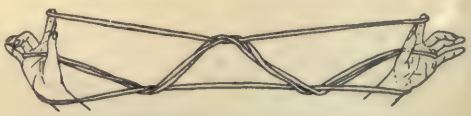
**Africa, West.** **Dayrell.**

**Notes on "Nyam Tunerra," or Cat's Cradle.** *By E. Dayrell.* **87**

A short time ago whilst reading Dr. Mausfeld's most interesting book, *Urwald-Dokumente*, 1908, I noticed on page 118 (Fig. 101, A and B) two examples of a sort of "cat's cradle." On showing this illustration to some natives here they immediately informed me that the game was well known and quite common in the country, and upon giving one of the boys a long piece of string he at once proceeded to tie a series of these knots and explained their meanings. Shortly afterwards I came across a number of illustrations of "cat's cradle" in the January number, Vol. VI, 1911, of *Anthropos*, in an article entitled "Die Faden und Abnehmespiele auf Palan," by Von P. Raymund O. Cap. Palan (Südsee). When these illustrations were shown to some natives of the Injor country they tied eighteen of the figures and gave me their names and meanings. Unfortunately having no camera this tour I have been unable to reproduce the various figures, but in order to ascertain whether a collection of these knots with their local meanings is of sufficient interest to the anthropologist to warrant, at a future date, a further investigation, I have cut out the figures which have been actually tied in my presence and have given their native names with the translations against each.

1. "Nyam innerra fut," Meat finger one.



2. "Assu," A man with a bag.

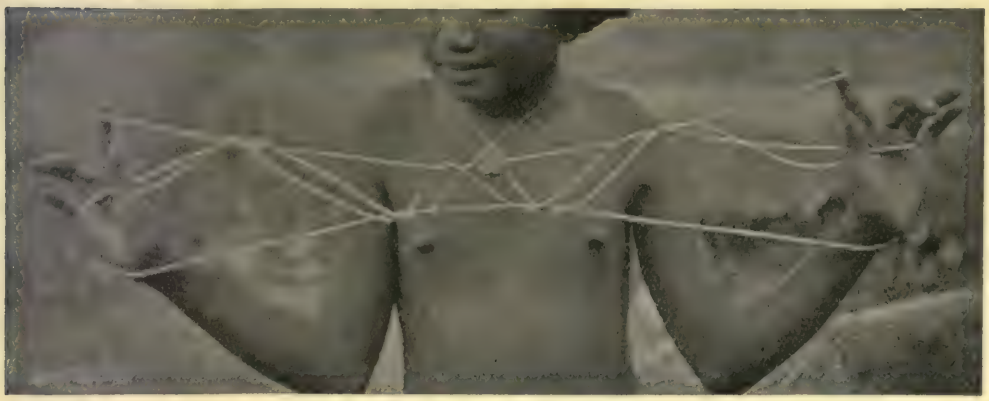
* Tanhety = the dry ground between rice fields.

3. "Ochang ekpe," Den leopard.

4. "Abor nte," hand turning.

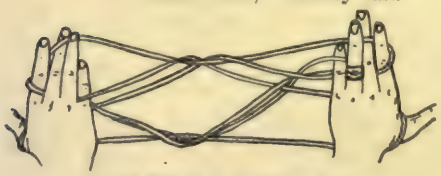
5. "Mon," A child.

6. "Egurr essa," Parrots three.

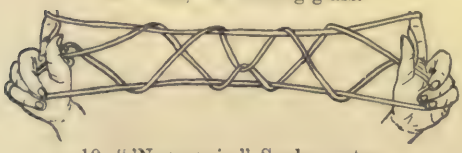


8. "Nyam ngang," Meat breast.

7. "'Mbok 'Nki," Monkey tail.



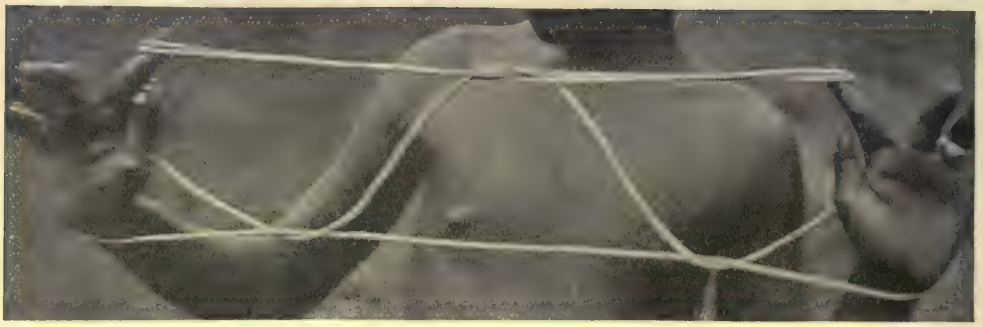
9. "Effe," A looking-glass.



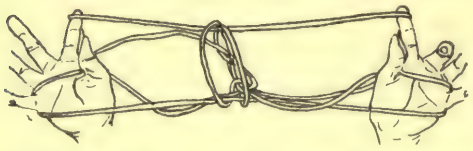
10. "'Nyor ayip," Snake water.

12. "Mon Ekpi," Child canoe (a small canoe).

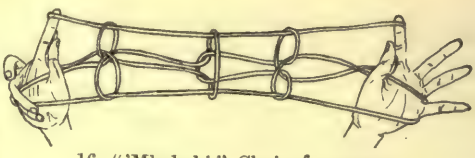
11. Ēyum 'Ngung," Hoe, wooden (a large wooden hoe used by the Bokis).



13. "Okperre," A calabash for foofoo.

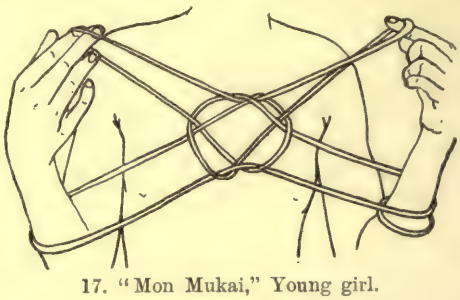


15. "Nyam innerre ekpat 'Mbunge," Meat finger sitting stick breast (a man who had the 'Nsibidi sign for the ekpat stick tattoed on his breast).



16. "'Mbakobi," Chain for canoe.

14. "Nyam anne ebai," Meat man two (a game played by two people).



17. "Mon Mukai," Young girl.

18. "Etta shu," A toucan (long hornbill). This is identical with No. 72, c. *Anthropos*, Vol. VI., p. 57.

[The illustrations to this article have been kindly lent by Pater P. W. Schmidt, editor of *Anthropos*, to whom grateful acknowledgments are due.] E. DAYRELL.

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Jersey : Archæology. Nicolle : Sinel.

**Report on the Resumed Exploration of "La Cotte," St. Brelade, by the Société Jersiaise.** *By E. Toulmin Nicolle and J. Sinel.* 88

The exploration of this cave-dwelling which, at the end of September 1910, was suspended owing to the threatening condition of the roof and sides, was resumed on the 14th of August of last year. Methods having been arrived at in the interval for reducing the attendant danger.

The same workmen were employed as on the former occasion, and they had previously constructed a path leading from the top of the cliff to the level of the cave, rendering access easier than by the sea-shore path, which was only available at low tide, and hazardous at that.

The portion of floor, 11 feet square, which had been laid bare and explored last year, had been left covered by granite blocks and clay, and stone rubble brought down from the talus which forms the rear of the cave, and the men had been occupied for several days in bringing the condition of things to the stage at which they were when the work was suspended.

It will be remembered that the main hearth was on the left-hand side of the entrance, at some eight feet from the opening, and that it was just beyond this large hearth, and at a slightly higher elevation, that the most important organic relics were discovered, the bones being in a more coherent condition at this part than elsewhere. Also, that the now classical human remains which it was our good fortune to unearth, were found in that spot.

We had, at the suspension of the work, advanced 11 feet along the left wall, and it was on this side, in continuation of the excavation thus made, that the work was again commenced.

In the centre of the cave—or at least 11 feet from the opening, and about 7 feet from the left-hand wall, was a block of granite, 8 feet in length and 5 feet in each other direction, and of a calculated weight of between 14 and 15 tons which, at first, it was considered unnecessary to remove, and so the excavation was carried on between this and the left-hand wall, and pushed back to a distance of 26 feet from the opening.

Just beyond this block the wall rock receded into a hollow, and into this the hearth was clearly traceable, but here it sloped to a slightly higher level.

In this hollow, again in proximity to the hearth, were found the most solid portions of bone.

During a re-examination of the main floor level we were rather surprised to find that the lower level of the hearth did not terminate at the large block just mentioned, but that it continued beneath it; whilst, on the flat top of the block and on the clay and stone rubble at its rear, ashes, bones, flint implements and flint chippings again occurred, indicating that this great stone had fallen from the roof during the period of occupation, and that occupation was resumed at the higher level.

As the use of explosives, with some hundreds of tons of granite blocks in a state of very questionable adhesion, 30 feet overhead, was not by any means desirable, this block was drilled and split up by wedges, and so removed piecemeal.

The removal of this block greatly facilitated the subsequent work, and enabled the rubble at the rear to be removed with little difficulty, until the portion of level floor then exposed measured 25 feet from front to back, and 18 feet from side to side.

The same method of search was maintained throughout, viz.:—As vertical sections of clay and stone rubble were exposed by pick and shovel, each new exposure was carefully examined by several of our party, and as the fallen material was placed in barrows for tipping down the cliff, each shovelful was carefully searched, so that no relic of importance was passed over.

On examining some small portions of clay that had adhered to the rock on the left of the cave, at the spot where human teeth had been found during the previous exploration, four more of these teeth were discovered, bringing the total up to 13.

The one great cause for regret in connection with the whole of this exploration is the decalcifying nature of the clay. Bone was abundant on every side, but it chiefly showed as white, unctuous, clayey matter, adhering to stones, and in many parts merely as white marbling in the surrounding clay. The wonder is, not that we obtained so few coherent bones, but that we obtained so many.

In places where ashes had become mingled with the clay as near the hearth, and had thus reduced its chemical action, a few determinable bones were obtained.

The discovery of bone, of flint chippings, and flint implements, at different elevations, ranging up to about 10 feet above the main hearth, was at first puzzling, but it would seem clear that repeated falls of stone from the roof, and of clay from a fissure therein, took place while the cave was occupied and that the new deposits, terrace-like, were occupied in turn.

The organic remains, other than the human teeth, brought to light during this

exploration consist, like the last, of the remains of animals that the cave-dweller had brought in for food.

These bones and teeth were, as on the previous occasion, forwarded by the Committee to the British Museum (Natural History Department), and were kindly identified by Drs. Woodward and Andrews.

They represent, for the most part, as in the previous exploration, the woolly rhinoceros, two species of horse, some huge ox, probably the *urus*, sheep or goat, various small deer, and the reindeer, but comprise one new form, viz., portions of skull and bases of antlers of a very large deer, probably red deer. These last may strike an ordinary observer as very large for this species, but it must be remembered that the red deer of pleistocene times was of much greater proportions than its modern representative. (Lydekker on *Fossil Cervidæ*.)

The human teeth were examined by Dr. Keith, Curator of the Museum of the Royal College of Surgeons, and pronounced by him as forming part of the same set discovered last year, that is, as belonging to the same individual.

It is remarkable that whilst the great mass of bones and a large proportion of the teeth (notably the molars of Bos) are much decomposed, some are in perfect preservation. Amongst the well-preserved ones are fortunately those of *homo*; whilst a huge molar of woolly rhinoceros, the molars of reindeer, the incisors and canine of a large horse, the incisors of Bos, and all the teeth of the small bovids, are quite sound.

The relics of human industry discovered in this second exploration consist of about sixty well-finished flint implements (discarding such flints as may possibly be implements, but bear no marks of secondary chipping), and a considerable number of round and oval pebbles, probably used as hammers or triturators.

Of the flint implements secured, some are are probably fine specimens. They are all of one type, the "Pointe-Mousterienne" of Mortillet. It is worthy of note that whilst flint instruments and chippings were very plentiful near the cave entrance, they became more scarce as we proceeded inwards, and at 20 feet or so from the opening, they practically ceased.

This raises a very interesting point with regard to the previous extension of the cave outwards, and across the gorge, the exigencies of sufficient light for the work of implement making being implied.

This, and some associated problems connected with the geology of the district in pleistocene times, would form an interesting subject for future consideration.

When the exploration of the hearth and of its upward extension had been completed to the limits already mentioned, it was deemed expedient owing to the condition of the nearly vertical talus, to stop any further work in that direction, and to devote attention to an examination of the strata underlying the floor in order to ascertain if the cave bore evidences of occupation at a still earlier period.

A trench five feet wide and five feet deep was therefore opened against the left-hand wall, beneath the site of the hearth, and this was continued to a distance of 25 feet from the opening.

This trench revealed the following strata, viz.:—

(1) Immediately below the floor, and for about a foot in thickness, a layer of stone and clay rubble identical with that which had filled the cave.

(2) Below this a layer, about 18 inches thick, of gravel-like, disintegrated granite, with very little intermingling of clay.

(3) Next a bed, about a foot or 16 inches thick, of black gritty material, tunnelled in many places by holes an inch to an inch and a half in diameter and round in section. Closer examination showed that these holes were the negative casts of branches, which had completely disappeared but had left their impress, even to such

detail as the structure of their bark, and in some places lines, showing that ivy, or some other clinging plant had once adhered to them.

A cast, obtained by running fine plaster of Paris into one of these holes, gives a fair facsimile of the branch which formed it. The wood was apparently oak or elm, and the investing creeper ivy. If this is correct, it denotes a period during which the climate was more generous than when the cave was occupied by Mousterian man.

Chemical analysis of this bed by Mr. F. W. Toms (Official Analyst) shows that this layer consists of decomposed animal and vegetable matter, and the presence of nitrogen shows that it was not a hearth.

Fragments of bone in this layer are not soft and clayey as in the upper layers, but are fossilized, and their analysis is identical with that of fossil bone from some caves in England.

(4) Beneath this black layer was rubble, composed of whitish clay and granite fragments, and this was continuous downwards to the extent excavated.

A second trench was then opened near the centre of the cave, and joining the first one at its side. This revealed the same succession of strata.

No flint chippings, nor any indication whatever of man's presence, occur in these layers, showing that what has been termed the "main floor" marks the original and only occupation of the cave by *Homo Breladensis*,—Man of the Neanderthal race.

Among minor points of interest connected with this exploration is one that, contrary to usually received opinion, suggests that Mousterian man was acquainted with the bow and arrow, or at least with the arrow.

We found embedded in the clay a little implement, an inch in length and three-quarters of an inch in width at the base, and, like Mousterian implements in general, with one side smooth and the other carefully worked, but bearing a barb and shank, with indications of a corresponding barb having been broken off.

The question naturally arises, is it an arrow head or just the tip of an ordinary, but delicately-fashioned "pointe Mousterienne" which has been broken off, and in which the fracture has resulted in this remarkable arrow-like barb and shank? That is, is this peculiar form accidental?

It is to be remarked that no corresponding type of implement amongst Mousterian relics is on record: nor did we find any similar type during our excavations. The form of the implement is probably accidental.

An assumption arrived at in the early stages of excavation must now be corrected. It was then thought that the rubble of clay and stone by which the cave had been completely filled was due to lateral extension of the talus which forms the inner extension of the gorge, in one of the side walls of which the cave is situated; but as the clearing out of the rubble was proceeded with, it became evident that the clay and rubble extended inside the cave for many feet above the level of the opening, so that its removal revealed a domed roof, with clay and rubble forming the top at a spot some eight or ten feet across.

The wall of rock into which the cave opens is quite flat and vertical for some 80 or 90 feet above the opening, but on the other side of the cliff, that is on the side towards the backward extension of the cave, the cliff slopes downward, and on that slope there is a grass-covered depression, or "sag," which, like the filled-up mouth of a huge funnel, exactly corresponds with the position of the rubble-filled area in the roof. It is therefore plain that it is there that the chief mass of rubble which filled the cave had ingress.

The occurrence of so much clay within the cave, and in the talus within the gorge raises an interesting question. The clay is not of æolian origin, nor is it the result of rock decomposed *in situ*. Its coarse grittiness, and its intermingling of granite fragments and even some small pebbles, show that it is fluviatile, that is, that it

constitutes the "head" of geologists, a wash of material, by glacial floods. And the question arises, whence was it derived? The moorland above, and for a mile or more around is clayless, being clothed at best with a thin layer of blackish soil formed of decomposed heather and gritty particles of the flat granite base on which it lies. Moreover, between the level moorland and the spur of cliff in which are situated the gorge and the cave there is a neck, or depression, of quite 30 feet in depth.

This denotes a considerable difference in the configuration of the land between the present and the period when the cave was occupied by Mousterian man, and opens an interesting field for survey and consideration.

One more, although a minor point, in connection with the exploration of this cave deserves notice. In the lists given of the flora and fauna of Mousterian times no mention is made of the *insecta*, such delicate structures being no doubt rarely preserved.

In a vertical section of the clay, deep within the mass of rubble and under such conditions as to preclude the possibility of adventitious origin, was a large beetle. The insect itself was in the form of powder, but its impress, thoracic segment, elytra and legs, were clearly and minutely delineated in the clay. It was a large species, about the size of our *Hydrophilus*, but much stouter *dorso-ventrally*. Unfortunately, neither the specimen nor its impress could be preserved, but it is perhaps well to place this on record towards a possible extension of the fauna of Mousterian times from other districts.

This stage of the exploration was completed on the 21st August.

In superintending the work we were assisted from first to last by Mr. J. W. Sinel. Mr. R. R. Marett joined us on the 17th August. The President (Colonel E. C. Malet de Carteret), Drs. Dunlop, Chappuis and Nicholls, and several other members of the Society paid visits. Mr. A. H. Barreau and Mr. Emile Guiton were good enough to assist us by taking photographs.

Tribute should here be paid to the workmen employed, Mr. Ernest Daghorn and his two assistants. Not only did these men work assiduously and energetically, but they took an enthusiastic interest in the researches, and never failed to note the slightest indication of what might be a relic, or a trace of the objects of which we were in search.

ED. TOULMIN NICOLLE.
J. SINEL.

## REVIEWS.

**Turkestan: Archæology.** **Stein.**

**89** *Ruins of Desert Cathay: Personal Narrative of Explorations in Central Asia and Westernmost China.* By M. Aurel Stein. Two vols. Macmillan, 1912. 42*s.* net.

This personal narrative by a well-known explorer has been expected with interest by all who knew the scope of Stein's second expedition, or had been privileged to see some of the remarkable antiquities and works of art brought safely to Europe in the face of so many difficulties. *Ancient Khotan* was published five years ago, but even yet we hardly realise our debt to Stein for his leading part in making known the civilisation of inner Asia during the first millennium of our era. His second journey has supplemented the first with a fulness of material which has surpassed the most sanguine expectations. He has indicated the paths followed by Hellenistic influences from Syria, and Buddhist influences from India, as they streamed eastward from the Pamir; we now realise what happened when they blended in Eastern Turkestan with that vigorous early art of China which Europe is at last beginning to understand.

Stein's second journey began in 1906, and occupied two years, the winters

being devoted to archæological research. Starting from the Indo-Afghan frontier, he crossed the Hindu Kush with the Tarim basin, where his work of 1900–1 had given such remarkable results. Excavation at Niya yielded fresh Kharosthi tablets of the style now familiar to us, but it was further east, towards Lop Nor, at Tun-huang and Miran, that he discovered frescoes of extraordinary interest and obtained the great series of manuscripts and painted silk banners which lend so signal an importance to the present expedition. The recovery of the manuscripts and paintings is a part of the romance of archæology, and the reader can only be referred to the account in the second volume. We need not anticipate results which cannot be estimated at their full worth until the publication of the final report. The new material clearly confirms the theory that late Hellenistic and Persian art, in alliance with the doctrines of Indian Buddhism, penetrated to the very frontiers of China long before the year 1000; and that, although the Chinese successfully opposed the invasion, its effects are even now apparent in the iconography or Buddhism in the Far East. The ground on which the opposing cultures met was conquered by the sand towards the end of the first millennium, and the battle of man and nature has seldom been so vividly presented to the imagination as in the pictures here given of a civilisation in retreat over a region of encroaching dunes and slowly dying rivers. More than once Stein has himself known anxious hours in crossing the Taklamakan, and experience seems to lend reality to his words as he describes the desolation of these wind-eroded wastes and forbidding deserts where an advanced civilisation once flourished.

The intervals between the seasons fit for excavation were utilised for geographical discovery. The observations taken at great altitudes in the Nan Shan and Kun-lun ranges, when archæological work in the lower country was impossible, are of high geographical importance, and the account of them brings before us in a striking manner the physical grandeur of Central Asia, and the abrupt contrasts in its scenery. The photographs of barren sands and snowy mountains are of unsurpassed interest. Rarely has a single book contained so many landscapes which fascinate at first sight by their suggestion of grandeur of isolation. On the one side we have peaks and glaciers, dark gorges, stupendous walls of ice-crowned rock, panoramas over vast ranges that lose themselves in the distance; on the other the leagues of the ribbed sand, the wastes eroded by wind, the desiccated stems of poplars marking the sites once inhabited by large communities. Whether the point of view is in the snows at an elevation of 20,000 feet, or in the desert far below them, there is the same austere, impressive loneliness.

The men who to-day live on the borders of these vast solitudes are not forgotten in Stein's pages; many of his photos showing groups of Taghlik, Khirgiz, and Chinese are very successful; but an important contribution to the ethnology of the region may be expected when the measurements entrusted to Mr. Joyce have been tabulated and the conclusions published in the final report. They will include data with regard to the Loplik, an interesting nomad and fishing people of the region of Lop Nor. There are many points of general ethnographical interest scattered through these volumes; we have only space to mention the use of smoke-signalling between station and station along the ancient Chinese frontier wall.

Stein is generous in recording the aid of everyone, whether official abroad, or savant at home, who has in any way furthered his enterprise or enhanced the scientific value of his results; he has expressed in the fullest terms his gratitude for their assistance and their learning. But when one thinks of what he himself has done, one wonders what cumulation of epithets could do justice to his achievement. Not only once but twice he has carried to a successful end an expedition demanding for its happy issue the qualities of many men, and he has done it with an unprecedented economy. He has been equal to every task, from triangulating peaks to

packing fragile antiquities for camel transit, from the deciphering of an ancient script to the management of unruly or despondent Asiatics. He has kept alive the scholar's enthusiasm through months of solitude and hardship; by sympathetic knowledge of oriental ways he has commanded the confidence of amban and general, priest and interpreter, and all the very various personalities with which the traveller in the heart of Asia must come in contact. We can only say that work at once so versatile and thorough, so wide in scope, so rich in results to art and science, must rank with the most distinguished exploration of our time.

The one criticism which may suggest itself to many is that in these volumes there is such profusion of detail that their thousand pages may somewhat trench upon the rights of the more extensive work which is to follow. It may be that proportion would have gained by the reduction to lower terms of what we may call the minutiæ of experience, but if there be excess, it will but slightly trouble the reader who has once fairly set out on his own voyage through these ninety-seven chapters. The infectious zeal of the author will carry him lightly over the arid facts, and, here and there, he will find human touches which in a personal narrative are distinctly in their place. The tale of the bay Badakshi pony which went through such long and varied privations only to die at the very end of the journey on a grim Tibetan plateau, will appeal to every lover of a horse; and all will rejoice at the safe home-coming of the fox-terrier Dash (Kar-dash Beg = Sir Snow-friend), well named in two languages for his impetuous ways and his delight in the mountain snows.

The publication of the *Ruins of Desert Cathay* increases the eagerness with which we await the authoritative report which Stein and his collaborators have now in preparation. O. M. D.

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## Physical Anthropology. Duckworth.

*Prehistoric Man.* By W. L. H. Duckworth, M.A., M.D., Sc.D. Cambridge Manuals of Science and Literature Series. Cambridge University Press, 1912. **90**

This little book is, we think, the most valuable of all the recent publications on prehistoric man because it is the work of one who, while he has spared no pains to master his subject, has no particular theory of his own to advance.

As long as a writer is responsible for a theory he unconsciously or subconsciously disposes his facts in such a way that, although no accusation of untruthfulness should be brought against him, the reader comes away with the impression that the theory is very true or very false, and the book becomes a more or less brilliant piece of special pleading.

In this particular work Dr. Duckworth sums up in an unprejudiced way all the evidence which has come before him of prehistoric man, and the result is disheartening but very wholesome. He thinks that, on the whole, there is some evidence of an evolutionary process from a Simian ancestor, though even here there is much to be said on the other side, and he shows us how wonderfully little the geologists and anatomists have been able to help us to form a definite opinion.

Taking the Neanderthal race as an example, we are introduced to the following hypotheses :—

1. That this race was a stage in the evolution of modern man from an anthropoid ancestor.
2. That it was a retrogressive race undergoing elimination owing to its unfitness to survive, and that it ultimately disappeared.
3. That the Australian aborigines still represent this race.
4. That it was a race owing some of its cranial characteristics to the physiological effects of great cold.

5. That it was a race suffering from a modified attack of a disease, allied to acromegaly, due to over-activity of the pituitary gland, and that this activity might have been stimulated by heat.
6. That it, like the rest of mankind, showed no sign of being derived from either a gorilla-like or an orang-like ancestor.
7. That it was derived from a gorilla-like, while some other races of mankind were derived from an orang-like ancestor.

We are also at liberty, of course, to work out any combinations of these various hypotheses as long as they are not mutually destructive.

The activity of the last ten years in discovering fresh evidence of prehistoric man is well described as far as a small manual will allow, and the author thinks that the future has much more in store for us.

A study of this book will, we think, convince most people that our leaders have generalised rather more freely than the facts warrant, and that, for a time, we should do well to search for and record carefully fresh details and realise that at present we know hardly anything of the story of prehistoric man. F. G. PARSONS.

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## PROCEEDINGS OF SOCIETIES.

### Anthropology. British Association.

*Anthropology at the British Association for the Advancement of Science, Dundee Meeting, September 4th to 11th*, 1912. *Report of Proceedings in Section H. (Anthropology).* **91**

The Anthropological Section met under the presidency of Professor G. Elliot Smith, F.R.S., who in his presidential address dealt with the development of the brain with special reference to the Anthropoid Apes and Man. The address is published in full in *Nature*, Vol. XC., p. 118.

### PHYSICAL ANTHROPOLOGY.

Professor R. Anthony.—*The Brain of the La Quina Fossil Man.*—The brain of the fossil man from La Quina, whose remains were discovered by Dr. Henri Martin on September 18th, 1911, closely resembles those of Neanderthal, Gibraltar, and La Chapelle aux Saints. The measurements furnished figures practically identical with those obtained from the Chapelle brain. The frontal lobe in particular presents in relation to the other lobes a development intermediate to that found among the anthropoid apes (simiidæ) on the one hand and modern men on the other (frontal index ; simiidæ = 32·20 ; La Quina = 35·70 ; La Chapelle = 35·75. Modern men = 43·30). The neopallial topography appears to have been equally similar to that of the man of La Chapelle. The brains of the fossil human beings of La Quina and La Chapelle appear to come nearer to the brains of the anthropoid apes than any other known human brains.

Professor Arthur Keith.—*The Brain of Gibraltar Man.*

Professor R. Anthony and Dr. A. S. de Santa Maria.—*The Suprasylvian Operculum in the Brains of Primates, with Special Reference to its Condition in Man.*—The suprasylvian operculum of the primates is essentially a part of the cortical territory which we have called "peripheral." From the morphological point of view it can be considered as the result of an expansion of the cortex at the place where the change of thickness in the wall of the cerebral hemisphere occurs as the result of the presence of the central grey nuclei (*corpus striatum*).

Consisting in the human brain of arcuate convolutions, each possessing an axial sulcus and separated the one from the other by more or less definite incisions, it presents

for our consideration the following essential parts, some of which do not exist at all and others are merely outlined in the other primates :—

1. *Suprasylvian Operculum.*—Present in all primates with definitely convoluted brains with the solitary exception of *Chiromys.* It is due to an expansion of the cortex situated above the suprasylvian sulcus which made its appearance long before any opercular formation began.

2. *Opercula of the gyrus reuniens.*—The gyrus reuniens in the Lemurs, as it is in the Dog family, is altogether superficial. In the anthropoid apes its posterior part (the middle insula of Holl) alone is operculated. In man only is its anterior part (the anterior insula of Marchand) operculated, although in certain very precious individual specimens of gorilla and chimpanzee brains we have been able to find the commencement of similar operculation.

3. *Holoperipheral Operculum.*—Situated altogether behind, this operculum represents the operculation of a part of the peripheral territory itself.

Professor R. Anthony and Professor G. Elliot Smith, F.R.S.—*Discussion on Palæolithic Man.*—This discussion afforded Professor Anthony an opportunity of laying before the Section a further account of his researches on the development of the brain as exemplified by the earliest human remains.

W. L. H. Duckworth, M.D., Sc.D.—*Description of a Human Jaw of Palæolithic Antiquity from Kent's Cavern, Torquay.*—The third report of the Committee appointed to supervise the exploration of Kent's Cavern, Torquay, presented to the Association at the Dundee meeting in 1867, announced the discovery (on January 3rd, 1867) of a fragmentary human upper jaw, embedded in the granular stalagmite floor, 20 inches thick. Its associations indicated an antiquity corresponding to that of the extinct cave animals. The fragment includes the alveolar margin and palatine process as well as the four teeth—the first premolar and the three molar (of the right side).

In regard to the transverse width at the level of the premolar teeth and the dimensions of the molar crowns, the Kent's Cavern specimen comes fairly into line with the human jaws and teeth to which palæolithic antiquity is definitely assigned. The resemblances to the fragmentary upper jaw of the Spy specimen (No. 1) are the closest. But the Kent's Cavern teeth have distinctly larger crowns than the Spy teeth. The curious fusion of the molar roots, which characterises the molar teeth from Jersey (St. Brélade's Bay), and also from Krapina, is not present. Neither is it found in the teeth of the jaw from Spy. [*Proc. Nat. Hist. Soc., Torquay.*]

Professor A. Keith and Dr. E. Ewart.—*An Account of the Discovery of Human Skeletons in a raised beach near Gullane.*—The skeletal remains in the earliest strata were associated with neolithic implements of an early type, and in the discussion which followed the paper, Professor Bryce expressed the belief that they represented an earlier type than any yet found in Scotland, antedating the human remains found in cairns.

Professor G. Elliot Smith, M.A., M.D., F.R.S.—*On the Physical Characters of the Human Remains found by Mr. Quibell in Mastabas of the IInd and IIIrd Dynasties at Sakkara.*—The problem that specially called for solution in the examination of this series of skulls was whether there was any evidence of foreign admixture in the population of the IInd and IIIrd Dynastic period in Lower Egypt, such as is known to have occurred by the time of the IVth Dynasty. The people buried in these earliest Sakkara mastabas showed numerous unmistakable alien traits ; but at the same time they exhibit such a series of gradations, passing into the commoner type of Egyptian, as to raise for discussion the interesting problem whether real blending of characters occurs in human mixtures ?

*Report of the Committee on the Physical Characters of the Ancient Egyptians.*

Frederic Wood-Jones, D.Sc., M.B.—*Nubas Ancient and Modern.*—The

archæological survey of Nubia has yielded an enormous amount of material for the anthropological study of the inhabitants of Nubia and of the race-movements from pre-dynastic times until the Christian period. As breaks in this connected story we have some groups of burials which do not find a natural place in the sequence of types. One such group was designated the "X group." These "X group" people are dated to 200–500 A.D.; they did not adopt the characteristic Christian type of burial, but were interred in "side-chamber" graves; and their pottery forms were for the most part foreign to the culture of the surrounding peoples. Since the first annual report of the survey was published (1907–8) a good series of intact bodies has been found in the later field work of the expedition; and Captain R. G. Anderson, of the Egyptian Medical Corps, has discovered beyond the southern confines of Nubia graves of true "X group" types containing bodies showing mutilations and physical characters similar to those of the "X group" people. Further, recent skulls have been obtained both by Captain Anderson and by Dr. Seligmann which throw a great deal of new light upon the racial affinities of these intruders in early Christian times in Nubia.

Frederic Wood-Jones, D.Sc., M.B.—*The Lesions caused by Judicial Hanging: An Anthropological Study.*—During the first season's field work of the Egyptian Government Survey of Nubia there was unearthed a series of bodies, showing the effects of various forms of violent death. Their place of burial was within the walls of what had been a Roman frontier fort, and there was every indication that they had been executed in Roman times. One man actually had the hangman's rope *in situ* round his neck, and a very large number showed a curious lesion of the base of the skull, which was diagnosed as being caused by hanging. However, when skulls of criminals were examined in museums it was found that this lesion did not exist in men known to have been "hanged."

Methods of hanging have changed from time to time, and the lesions produced have been studied by many people; but there is still a great want of agreement in the ideas as to the actual injury inflicted.

In the history of English judicial hanging the variation in method easily accounts for the variety of lesions which have been found and claimed as *the* cause of death, and the absence of lesion in many museum specimens.

Douglas E. Derry, M.B., Ch.B.—*An Egyptian Macrocephalic Skull, with the Bones of the Skeleton.*—A skeleton illustrating the above condition was found at Shurafa, near Heluan, on the east bank of the Nile.

W. L. H. Duckworth, M.D., Sc.D.—*Contributions to Sudanese Anthropometry.*—The measurements and other observations were made by Oliver Atkey, Esq., F.R.C.S., medical inspector for the Dongola Province, Anglo-Egyptian Sudan; 136 men were observed grouped as follows:—

| Group. | | Group. | |
|---|---|---|---|
| A. *Jemeni* | Thirty men. | D. *Kababish* | Ten men. |
| B. *Amarer* | Sixty men. | E. *Somali* | Three men. |
| C. *Hadendowa* | Twelve men. | F. *Miscellaneous* | Twenty-one men. |

The two groups, Jemeni and Amarer, selected for comparison, confront each other on opposite shores of the Red Sea in its more southern part. Five of the measurements are tabulated as follows:—

| Character. | Jemeni. | Amarer. |
|---|---|---|
| 1. Stature | 1650 | 1710 |
| 2. Nasal index | 69 | 73 |
| 3. Cephalic index | 77·47 | 76·89 |
| 4. Upper facial index | 52·3 | 52·3 |
| 5. Interocular width | 106 | 106 |

The examination of two characters, viz., stature and cephalic index, shows that the differences observed are such as suggest an approach of the Amarer men to a type which may be described as "Nilotic."

An examination of the descriptive characters leads to the statements following :—

| Character. | Jemeni. | Amarer. |
|---|---|---|
| 6. Eye colour.—Position of the mean value in the scale of eye colours as measured the lightest up to the darkest (100) - | 55 | 60 |
| 7. Skin colour (of unexposed skin).—Position of the mean value in the scale of skin colours as measured from the lightest to the darkest (100) - - - - - - | 18·45 | 47·75 |
| 8. Hair of head.—Position in the scale, measured from the straightest to the most closely curled (100) - - | 49·3 | 70·13 |

In two characters (6 and 7), the Amarer stand nearer the more deeply pigmented end of the scale. In the third character (8), they show a markedly greater tendency to a frizzly type of hair on the head. The inference drawn above from the stature and the nasal index is confirmed hereby.

9. The individual cephalic indices show a distinction between the two groups not indicated by the mean cephalic index.

Out of the thirty Jemeni, no less than ten have a cephalic index of eighty or upwards, and one individual provides an index of eighty-seven.

The proportion of brachycephalic heads among the Amarer is just half of its value among the Jemeni, for out of sixty Amarer men again ten provide an index of eighty or upwards. Moreover, the highest individual value is eighty-five, though there are two instances of eighty-four.

L. F. Taylor, B.A.—*An Account of some Bontoc Igorots.*—Measurements of fifty-four Bontoc Igorots exhibited at Earl's Court were made by the author with assistance from Dr. Duckworth.

The Igorots of Bontoc are supposed to represent a comparatively unmixed subdivision Indonesian stock.

The men are short (the mean stature being only 155 cm.), but of almost ideal muscular development. The skin is of a dark bronze-brown shade ; the hair is black, or of the darkest brown ; while plentiful and coarse on the scalp, it is scanty elsewhere. The women are much shorter than the men, and in appearance recall the Chinese or Indo-Chinese. The measurements provide indications of two groups. One suggests the Indonesians of Borneo and the allied types of Assam, while the other is Indo-Chinese.

## ETHNOGRAPHY AND ETHNOLOGY.

Dr. George Bryce.—*The Establishment and First Year-and-a-half's Work of the Anthropological Division of the Geological Survey of Canada.*—The Anthropological Division of the Geological Survey was organised on September 1st, 1910, under the direction of a regularly appointed Government staff consisting of Dr. E. Sapir, Mr. C. M. Barbeau, and Mr. Harlan I. Smith. The department was divided into three branches ; ethnology and philology, archæology, and physical anthropology. As a rule the special expeditions and local surveys have been entrusted to paid agents not on the permanent staff.

The following is a brief sketch of the work which has already been done :—

Dr. Sapir has been engaged in the investigation of the Nootka of Vancouver Island, and in a number of preliminary surveys of the Indians of Ontario and Quebec. Mr. Barbeau was sent to work among the Hurons and Wyandots. Mr. H. I. Smith has been assisted in the collection and arrangement of specimens from British Columbia

by Dr. Wintemberg. Mr. V. Stefansson is engaged in Arctic exploration. In 1910 he discovered a hitherto undescribed people near Cape Bixley.

Collections of folklore and legends of the Micmacs of eastern Canada have been made by Dr. C. MacMillan. Dr. A. Goldenweiser spent two months on the Iroquois Reserve at Tuscarora, Brant Co., Ontario. Mr. F. W. Waugh and Mr. F. H. S. Knowles are also working among the Iroquois on the Six Nations Reserve near Brantwood. Linguistic work among the Ojibway is being carried on by Dr. P. Radin. Dr. W. H. Mechlin has obtained much valuable information as to the sociology, religion, and linguistics of the Malecite and Micmac tribes of New Brunswick and Quebec. Mr. J. A. Teit will begin work on the distribution and classification of the Athabascan tribes during the coming year. It is hoped that at the end of another year, when the arrangement of the collections already made has been completed, Canada will be fully in line with other countries.

P. Amaury Talbot, B.A.—*Tribes of the West and Central Sudan.*

C. S. Myers, M.A., M.D.—*Sarawak Music.*

Dr. Aleš Hrdlička.—*Note on the Living Representatives of the Old North-eastern Asiatic Races which gave America its Indians.*

W. H. R. Rivers, M.D., F.R.S.—"*Conventionalisation*" *in Primitive Art.*—In Polynesia and Melanesia the general direction of change in art motives is from naturalistic representations to geometrical patterns. Nevertheless, the various psychological factors implied by the term "conventionalisation" do not furnish a complete explanation of this. They cannot account for the coming into being of definite geometrical patterns, sometimes even more complicated than the objects from which they have been derived. They are insufficient to explain why the human figure should become in one place a lozenge and in another a set of concentric circles or even a spiral. In many cases at least the motive must be sought in the interaction of peoples possessing different forms of artistic expression.

Thus, the art of the Banks Islands in Melanesia is most naturally to be explained as the result of the interaction between two peoples; one coming from elsewhere whose art was devoted to the expression of human and animal forms; the other an aboriginal population, whose designs consisted chiefly of simple rectilinear patterns. The transition from the representation of a man to such a figure as the lozenge is to be explained by the greater persistence of the aboriginal form of expression as the art introduced by the immigrants was transmitted from person to person, and from generation to generation. Similarly, the transition from the frigate-bird to the scroll pattern of the Massim is to be explained by the mixture of a people to whom the frigate-bird was a predominant object of interest with one whose geometrical art had taken the spiral and other curvilinear forms.

W. H. R. Rivers, M.D., F.R.S.—*The Disappearance of Useful Arts.*—In many parts of Oceania there is evidence that objects so useful as the canoe, pottery, and the bow and arrow have once been present in places where they are now unknown or exist only in degenerate form. It is often impossible to find adequate motives for this loss in such obvious factors as lack of raw material or unsuitability to a new environment. Social factors not at once obvious and even magical or religious beliefs and practices have to be brought in to explain the loss. The limitation of the manufacture of useful objects to small bodies of craftsmen liable to be destroyed through disease or war has probably been an important factor, but this alone would not have been sufficient if the religious character of the craft had not prevented other members of the community from following it when the craftsmen disappeared.

Some of the widely accepted theories of anthropology depend on the assumption that useful arts would never be allowed to lapse. This assumption, which rests on the application of our utilitarian standards of conduct to cultures widely different from our own, has been shown to be without justification. If islanders can lose the canoe, of what elements of culture can we say that they could never be lost?

B. Lindsay.—*On a Totem Pole from the Queen Charlotte Islands.*—The pole is a small one carved in stone, the material being a hard black shale. The back of the pole is slightly hollowed. Five sculptured figures of beautiful workmanship represent the Bear Totem; the Raven Totem, a frog-like animal, with a curious tail marked with diagonal lines, perhaps representing scales; a human with no legs, but two paw-like hands squeezed under the chin; and the Beaver Totem. The measurements are approximately as follows:—Height 17½ inches; width at base, 3 inches, at top 2 inches; projection, of lowest figure 3 inches, of top figure nearly 2 inches.

*Discussion on Scottish Folklore.*

(*a*) W. Crooke, B.A.—*The Study of Customs connected with the Calendar in Scotland.*—Attention was called to the importance of the study of calendar customs in Scotland, many of which seem to be survivals of the primitive method of reckoning time by seasons, not by solar or lunar changes. It is suggested that traces of this primitive mode of reckoning may be found in the dates of hiring fairs for domestic and agricultural servants.

(*b*) E. S. Hartland.—*Folklore as an Element of History.*—The formal history, whether of a country at large or of a county, tells us little or nothing of the life of the bulk of the people. Folklore, on the other hand, investigates the sayings and doings of the people as distinguished from the ruling classes. The north-eastern countries of Scotland were for ages the battle-ground of races whose descendants form the present population. A collection of its folklore should therefore present many interesting features having an important bearing on the history of the country.

(*c*) Canon J. A. MacCulloch, D.D.—*Fairy and other Folk-beliefs in the Highlands and Lowlands.*—There is great ultimate similarity of folklore everywhere. Examples of this from Scotland are:—(*a*) Charms (Highland, Etruscan, Babylonian); (*b*) water monsters (Highland, Lowland, Teutonic, Australian); (*c*) beliefs of fisher-folk (Hebrides, east coast of Scotland).

Any attempt to prove particular ethnic influences is a matter of difficulty, especially in Scotland, yet there is a possibility of arriving at some definite results by a careful comparison of folk-beliefs with earlier race traditions, and older Pagan beliefs where these are available, and with the characteristics of the folk themselves. Illustrations of this may be drawn from the *fairy-belief* as found in three districts of Scotland—the West Highlands, the Lowlands, and the northern districts and islands, representing respectively and in the main Celtic, Teutonic, and Scandinavian cultures:—

1. Highland Fairies.—Connection with Irish fairies and with earlier divinities; the Tuatha Dé Danaan; greater romanticism and imagination.
2. Lowland Fairies. — Homely, rough, boisterous humour; connection with Teutonic elves.
3. Northern.—Names and certain characteristics show connection with the fairy-folk of Scandinavia.

While in both Highland and Lowland groups there is a similarity of occupation ascribed to fairies. In the Highlands the belief is much more *animistic* than in the Lowlands. In the Lowlands the belief is mixed up with witchcraft. Greater vitality and complexity of folk-belief is shown in the Highland regions than in the Lowlands.

As examples of beliefs still active there may be cited :—The evil eye, second sight, and shape-shifting.

(*d*) J. W. Brodie-Innes.—*Ethnological Traces in Scottish Folklore.*—Of the original inhabitants of Scotland before the first coming of the Celts practically nothing is known. Picts, Fomors, Cave men, River drift men, all is obscure. It may be possible to analyse the blend of the old Celtic folk-tales, which are much the same in Ireland and in the Western Hebrides. On to these was grafted the Scandinavian cycle of legends brought by the Norse invaders and conquerors. These may be sometimes distinguished by comparing the folk-tales of the west of Ireland with the same stories as told in the Highlands. Both are to be met in the Isle of Skye, and sometimes a blend of the two. Extraneous stories sometimes crop up in a Celtic dress, as that of the fairy flag of Dunvegan. Akin to this part of the subject are the folk-music and also the folk-dances. There seems little doubt that the reel was originally a war-dance, the Skye eightsome a religious dance ; and both have Eastern analogies.

The Saxon or Teutonic colonists, usually called Lowland Scots, have an entirely different group and character of folk-tales. Here we find mostly stories of ghosts and hauntings. Also here we get the witch legends and compacts with the Devil. These are very little to be met with among the Celts of the west. A witch there is a creature of the mist, but among the Lowland Scots a witch is a perfectly human woman who has made a compact with the Devil.

David MacRitchie.—*Notes on the Magic Drum of the Northern Races.*—In the shamanistic ceremonies of the races occupying the northern parts of the Eurasian continent and of the Japan Islands the sacred drum has long been used as a medium enabling the priest to place himself *en rapport* with the spirit world, to divine the future, and to ascertain synchronous events occurring in foreign countries. He can forecast the success of the day's hunting or other business, heal the sick, afflict healthy people with disease, and cause death. The magic drum of the Samoyeds is still in use. The North American and Greenland Eskimos give a prominent place to the drum, but it seems to be chiefly used by them as a musical instrument.

## ARCHÆOLOGY.

Professor W. M. Flinders Petrie, D.C.L., F.R.S. — *An Early Dynastic Cemetery in Egypt.*—An extensive cemetery, known as Tarkhan, from the name of the adjacent village, was found by the British School only thirty-five miles south of Cairo, dating from the earliest historic age down to the pyramid period during the five dynasties O to IV, which will be one of the standard sources for our knowledge of the early historic civilisation. The precise period was ascertained by a tomb with pottery of a pre-Menite king and another very large tomb with pottery of Narmer-Mena. The town to which the cemetery belonged appears to have been started as the northern capital of the dynastic race before Memphis, and gradually fell out of use under the early Pyramid kings.

The special feature of the cemetery is the extraordinary preservation of both woodwork and clothing. [*British School of Archæology in Egypt.*]

J. E. Quibell.—*Recent Excavations at Sakkara, with Special Reference to the tomb of Hesy.*—About 400 tombs of the IInd and IIIrd Dynasties have been examined during the last two winters. They are mastabas of crude brick, with stairway shafts, of small burial chambers in which the body lay in a contracted position. In one only, that of Hesy, were paintings found. The wooden panels of Hesy were placed in the Boulac Museum by Mariette more than forty years ago, but no description of the tomb was published and its site has been lost. This year it was refound, and an hitherto

unobserved wall forming a part of it has been disclosed. The wall is covered with paintings of a markedly different design from any hitherto known. The deceased is represented seated under a tent, while before him on a large mat are laid trays of wood containing his funeral furniture. There are in this scene no hieroglyphs, no human figures, nothing resembling the other old kingdom tombs. A clay sealing dates the monument to the reign of Neter-Kha, the builder of the Step Pyramid (IIIrd Dynasty).

Professor G. Elliot Smith, M.A., M.D., F.R.S.—*The Earliest Evidence of Attempts at Mummification in Egypt.*—Previously the earliest evidence of mummification in Egypt that I was prepared to admit was the mummy of Ra-nefer, said to belong to the beginning of the IVth Dynasty, although I believe there are reasons for thinking it may belong to the Vth Dynasty. In the burial chambers of one of the mastabas at Sakkara belonging to the end of the IInd and the beginning of the IIIrd Dynasties was found by Mr. Quibell the skeleton of a woman completely invested in a large series of bandages—broad sheets of linen rather than the usual narrow bandages. The body was flexed as was usual at this period. In the wide interval between the bandages and the bones there was a large mass of extremely corroded linen, whereas the intermediate and superficial layers of cloth were quite well preserved and free from corrosion. The corrosion is presumptive evidence that some material (probably crude natron) was applied to the surface of the body with a view to its preservation. If so, this is the earliest body with unequivocal evidence of an attempt artificially to preserve or prevent decomposition in the soft tissues.

Henry S. Wellcome.—*Remains of Primitive Ethiopian Races discovered in Southern Sudan.*—In 1910 after extended exploration I discovered the site of an ancient settlement at Gebel Moya, Sennar Province. The site is located in a basin of about 200,000 square metres, high up in the hills, within a natural fortress of great strength. In the course of the excavations many objects were discovered, including an extensive series of stone implements; pottery in great variety, potters' implements, and a variety of pigments; rock pictographs; numerous figurines of clay representing human and animal forms; an extensive variety of beads, amulets, and other ornaments; lip, ear, and other ornaments in infinite variety; remains of workshops, containing various implements, beads, and other ornaments in all stages of manufacture; scarabs and small plaques bearing Ethiopian cartouches ranging from about 700 B.C.; numerous Ethiopian and Egyptian objects still under investigation. During the second season two cemeteries were excavated and a large number of graves opened, human remains being found in various postures, and many objects of interest obtained *in situ*. Also animal burials, including cows. No objects from this site have been identified as of a date later than the Ptolemaic period. Thus far everything of a datable nature has been found within 50 centimetres of the surface.

Douglas E. Derry, M.B., Ch.B.—*Red Colouration on Ancient Bones from Nubia.*—Dr. F. Wood Jones and Mr. A. M. Blackman while attached to the Archæological Survey of Nubia found bodies upon whose bones a red pigment was deposited. In some cases the remains of a body-wrapping which had been impregnated with a red pigment were found. In the following year I found in a grave of the Middle Nubian period, circa 2000 B.C., a body of which the bones were coloured a deep brick-red. The colour was evidently derived from a garment placed round the body *after* it had been flexed for burial. Professor Elliot Smith has pointed out that during the XXIst Dynasty in Egypt mummies were painted with a mixture of red ochre and gum.

Thus all Egyptian and Nubian cases afford no evidence that red staining of bones points to mutilation before burial, but prove that ochre was used as a pigment to colour grave-clothes or the matting in which the bodies were wrapped.

Professor G. Elliot Smith.—*Professor Reisner's Excavations in Egypt on behalf of the Boston Museum and Harvard University.*

Mr. F. F. Ogilvy.—*The Temple of Philæ and the Archæological Survey of Nubia.*

Mr. Robert Mond.—*Coloured Photographs of Theban Tombs.*

A. J. B. Wace, M.A., and M. S. Thompson, M.A.—*Excavations at Halos in Achaea Phthiotis.*—Excavations were carried on just outside the city wall, where a group of tombs was discovered, and at a tumulus about fifteen minutes away. The tombs close to the wall were with one exception, which was circular in plan, all rectangular cist tombs built of slabs. The vases found in them all belong to an early phase of the "geometric" style in which the designs, though geometric, recall the decoration of the preceding period. The only metal object found was a bronze pin with twisted top.

The tumulus, one of a group, was composed of large river-worn stones with only a small admixture of soil, and concealed sixteen separate pyres, each covered by a cairn of larger stones. Beneath these were a heap of pottery, fragments of bone, iron weapons, or bronze fibulæ. Six pyres contained bronze fibulæ and only small iron knives; the remaining ten pyres contained no fibulæ but swords, spears, and knives of larger size. The pottery is distinctly later in style than that from the tombs by the city wall. [*British School at Athens.*]

Professor W. Ridgeway, F.B.A.—*On a "Find" of Bronze and Iron Javelins in Caria.*—The tombs of East Crete have already given evidence for the overlap of bronze and iron swords. The "find" now described was discovered at Cnidus, in Caria in 1911. It consists of six bronze javelin heads, five iron javelin heads, of exactly the same type, a small iron knife, and one or two iron fragments, and a small whetstone perforated for suspension. This association of javelins of both metals puts it beyond doubt that weapons of both metals were in use at the same time, as is represented in Homer.

*Report of the Committee on Archæological and Ethnological Investigations in Crete.*

Professor G. Elliot Smith, M.A., M.D., F.R.S.—*Discussion on Megalithic Monuments and their Builders.*—No adequate explanation of the significance of dolmens, cromlechs, alignments, &c., can be found unless due recognition is given to (*a*) the identity of the underlying ideas; (*b*) their geographical distribution; (*c*) the chronological sequence of their construction; (*d*) the coincidence of their first appearance in most lands with the last phase of the Stone Age or the commencement of the Age of Metals; and (*e*) the improbability of theories of independent evolution. In the Mediterranean and Western European areas the erection of megalithic monuments did not begin until the latter part (Æneolithic) of the Age of Stone, or the commencement of the Age of Metals. The most ancient copper tools so far discovered and accurately dated come from Egypt. It follows that the Age of Stone came to a close first in Egypt, and in other countries only at some later time. There is definite evidence of intercourse with neighbouring peoples at the time megalithic structures were erected. These monuments are the material witnesses to the spread of one definite idea which was handed on from people to people.

In the Neolithic Age the grave was looked upon as a dwelling in which the corpse continued some sort of existence. When metal tools were invented in Egypt, one of the first uses to which the new craft was put was in cutting extensive chambers in the rock as dwelling-houses for the dead, and later of building temples (of great masses of stone) to which the relatives and friends of the deceased could bring their offerings of food.

If one considers the details of the history of Egypt, and bears in mind the chronological order of appearance and the geographical distribution of megalithic monuments and their general plan, it seems inconceivable that any other conclusion can be reached but that the idea of tomb building evolved in Egypt during the fourth and third millenia B.C., was handed on from people to people. No doubt in each place the common idea was worked out in more or less independent detail. Such an idea would necessarily outstrip the culture which gave birth to it in Egypt. The cult of building funerary monuments of great blocks of stone would be carried by these early missionaries to foreign lands more readily and more quickly than the skill to make and use metal tools. Hence the megalithic culture made its appearance in other lands just before the dawn of the Age of Metals.

T. Eric Peet, B.A.—*Are we justified in speaking of a Megalithic Race?*—It is *a priori* unlikely that the use of huge blocks of stone, where much smaller ones would have served the purpose equally well, should have arisen in many centres independently. Moreover, megalithic architecture follows certain definite rules. It is improbable that these principles should have arisen in so many places independently. Buildings exactly similar in type, corresponding even in small details, are found in places far apart from each other. Further similarities of detail are to be found in the pierced blocks so often found in megalithic tombs, and in the so-called "cup-markings." Most megalithic monuments date from much the same period, and their geographical position, mainly along the edges of a vast sea route, points to connection rather than independence. Montelius supposes the custom to have been carried from one country to another by the influence of trade, &c. This involves the assumption of great trade-routes in the neolithic age—an assumption which there is little evidence to justify. Further, the theory demands that the inhabitants of certain countries—*e.g.*, Spain—abandoned the method of burying the dead in the bare earth for burial in dolmens and other megalithic tombs, solely because certain other peoples with whom they had trade relations disposed of their dead in this way. There remains the explanation that megalithic architecture was practised by some great race which at the end of the neolithic age spread over parts of Europe, Asia, and Africa, carrying this method of building with it. As to the direction of this movement we have no evidence, but it is possible that Mackenzie is right in placing its starting point somewhere in North Africa.

The following spoke in the discussion:—Professor Boyd Dawkins, Professor Ridgeway, Professor J. L. Myres, Professor Bosanquet, Professor Bryce, and Mr. Acland.

Thomas Ashby, D.Litt.—*The Prehistoric Monuments of Malta and Sardinia.*—The results of the work of the British School at Rome during three seasons in co-operation with the Government of Malta, in the excavation of several megalithic monuments on the islands of Malta and Gozo, show that these monuments undoubtedly belong to the neolithic period, or at latest to the very dawn of the age of metals. The pottery is characteristic, and has affinities with wares discovered in Western Mediterranean lands where the megalithic civilisation flourished. Not a trace of metal was found in the whole course of these explorations, nor in the excavation of the hypogeum of Halsaflieni. Many burials of the neolithic period have recently been found by Professor Tagliaferro in a cave at Bur-meghez, near Mkabba; while a well-tomb came to light in November 1910 near Attard; and further researches in the caves of the island will no doubt be fruitful. In Sardinia the school has confined itself to surface exploration, the excavations being in the hands of the Italian authorities. Dr. Duncan Mackenzie, in the course of three campaigns, has discovered a number of Dolmens, some of which form the transition to the "tombs of the giants"

—long tombs used for a number of inhumation burials like the barrows and cairns of our own islands, and found almost without exception in close connection with the nuraghe. The structure and plan of many nuraghi were also studied, and their strategic disposition carefully observed. It is clear that they were fortified habitations, and not tombs.

Willoughby Gardner.—*Excavations in the Ancient Hill Fort in Parc-y-Meirch Wood, Kinmel Park, Abergele, North Wales.*—This hill fort, Dinas or Din, is situated on the crown of a rocky spur, 550 feet above sea-level; it has an interior of about five acres. It is, roughly, pear-shaped, with the broad end to the south. Its natural defences were at some unknown date supplemented by strong fortifications. Across the "neck," to the south these consist of a huge main rampart and ditch, a second small rampart and ditch, and a third rampart and ditch. There were less strong fortifications across a spur at the north end and a rampart along the east side. The main entrance was unearthed to the south-east, and another has been located near the north.

Excavations occupying a month were directed to the ramparts and ditches, the south-east entrance, and a few points in the interior. The entrance was found to be a passage through the ramparts, with side walls of rude dry masonry with a roughly cobbled roadway. Among the relics found were large quantities of broken bones of various domestic animals; broken pottery (much visibly of Roman manufacture), in common red, black, grey, and white wares, with some fragments of the finer "Samian"; broken objects of household use in stone, such as pot-boilers, mealers, whetstones, and spindle-whorls. Ancient hearths were found and slag from the smelting of iron and of lead. Sling-stones and corroded iron spear-heads were the only weapons found. The ornaments found were some beads and a small bronze ox-head. A number of Roman coins were found, the majority having been minted A.D. 335 to A.D. 353, and the latest about A.D. 380.

The excavations revealed an earlier origin for the hill fort. For (*a*) the main rampart was found to cover a smaller and earlier one; (*b*) the third rampart was shown to have been added to the original defences, as it was thrown up across a road leading from the entrance; (*c*) further excavation in the entrance itself revealed another road below the fourth-century thoroughfare; and (*d*) just before the explorations came to an end yet a third road was brought to light. The ditches also afforded evidence that at some period the fortifications were destroyed.

The ancient name of this Dinas was *Dinorben*. "Orben" is a word of Goidelic origin, so this native hill fort apparently obtained its title before the advent of the Brythonic tribes into this district.

Miss H. Leslie Paterson.—*Pigmy Flints in the Dee Valley.* [*To be published in* Man.]

A. Irving, D.Sc., B.A.—*Prehistoric Remains in the Upper Stort Valley.*—During the year 1912 remains have turned up in excavations in three new localities:—

(i) *At Maple Avenue* (not far from the spot where the horse skeleton was found), including the remains of (1) horse; (2) ox; (3) sheep; (4) five or six worked flints, two fragments of coarse neolithic pottery. They were found on the hill slope under 1½ to 2 feet of "rubble drift" (clay and humus soil), the excavation being carried down into the solid London clay.

(ii) *Site of new Post Office in South Street.*—Excavation (some 8 feet deep) in "rubble drift" material, mostly *remanié* stuff from the boulder clay which caps the hill above. Several broken antlers of *Cervus elaphus* (perforated and otherwise worked) were found in it.

(iii) *Henham* (see *Nature*, May 2, 1912).

R. R. Marett, M.A.—*On the Discovery of a Neolithic Cemetery at La Motte, Jersey.*—In the course of last year, small landslips on the south side of the western portion had revealed cist-like structures at the border line between the loess and the upper stratum of sandy soil. Excavations soon made it clear that the cist-like structures belonged to graves built of largish unhewn blocks of the local diorite, with their flattest sides inwards, and covered with broad cap-stones. Eleven of these graves were from 5 feet 6 inches to 6 feet long. Four others were much shorter, one being a mere casket constructed of four blocks covered by a capstone a foot long. The function of the longer graves was apparent from one in which enough of the skeleton remained to show it to be a crouched burial. In the smaller ones, unfortunately, the bone was in the last stage of disintegration, so that it was impossible to say whether these were the graves of children or cists designed to contain a packet of bones, the result of pre-sepulchral decarnation. Three skulls in all proved more or less measurable, one only being well preserved. Their cranial indices were respectively 69·6, 72·6, and 73·9, thus displaying uniform dolichocephaly. The artefacts found in the graves were of poor quality, consisting of celts that were merely pebbles of shale with a ground edge, and sherds of coarse pottery, mostly without pattern.

The presence of a neolithic cemetery on the upper surface of the loess makes it probable that the skull found in 1861 deeply embedded in it (the cranial index of which is approximately 75·6) is not coeval with the loess, and hence pleistocene, as was hitherto thought, but has somehow slipped down from above. [*To be published in Archæologia.*]

*Report of the Committee on the Age of Stone Circles.*—The work was confined to making a careful survey plan of the earthwork and stones forming the Avebury Stone Circle.

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## ANTHROPOLOGICAL NOTES.

A course of fifteen lectures on Indian Sociology will be delivered by Mr. T. C. Hodson, F.R.A.I. (late of the Indian Civil Service), on Wednesdays, at 5.30 p.m. **92** at the East London College (University of London), Mile End Road, E. The lectures will deal with India as a Field for Sociological Study, Distribution of Races in India by Physical Characteristics, Distribution of Languages in India, Structure of Social Groups, Birth Ceremonies—Initiation and Name-giving Rites, Marriage Rites, Funeral Rites, Theories of Caste, Magic and Folklore, and Development of Organised Worship. These lectures, which are open to the public without fee, will be held on the following dates :—October 23rd, 30th ; November 6th, 13th 20th, 27th ; December 4th, 11th ; January 15th, 22nd, 29th, and February 5th, 12th, 19th, and 26th.

Count Eric von Rosen, the Swedish explorer and ethnologist, returned in April from a successful journey of one year's duration from the Cape to Cairo. The purpose of the Expedition was both ethnographical and botanical, and the chief localities studied were Eastern Rhodesia and the neighbouring Belgian Congo. The ethnographical results obtained by Count von Rosen are important, since the expedition came into touch with several little-known tribes, notably the more or less amphibious Batwa of Lake Bangweolo, among whom a stay of several months was made. Many photographs and extensive ethnographical collections were secured from this people, as well as Bushmen, Babisa, Balenge, Bauche, and others, all of which have been presented to the Royal Ethnographic Museum of Stockholm. Count von Rosen was assisted by Dr. R. Fries, of Upsala, who accompanied him in the capacity of botanist.

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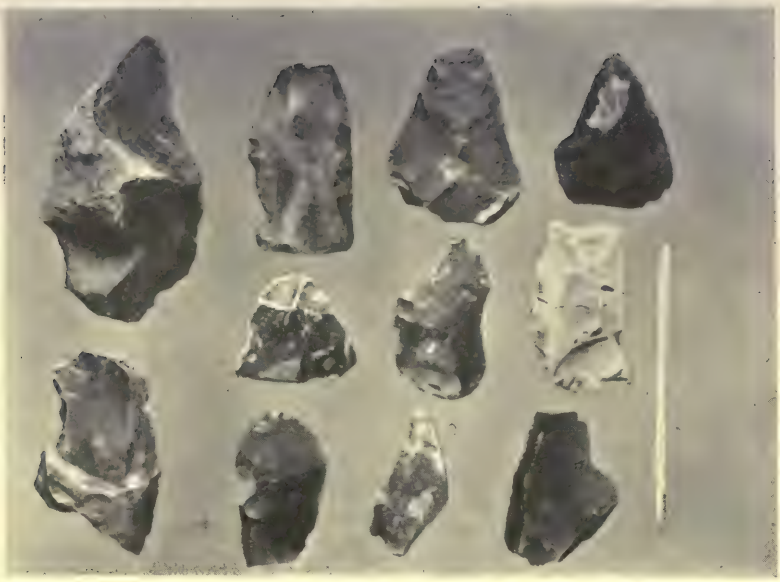

FIG. 1.—MOUSTERIAN IMPLEMENTS FROM LA COTTE DE ST. BRELADE, JERSEY.

FIG. 2.—LA COTTE DE ST. BRELADE, JERSEY. NEW CAVE ON SOUTH OF RAVINE.

## CAVE CONTAINING MOUSTERIAN IMPLEMENTS NEAR LA COTTE DE ST. BRELADE, JERSEY.

## ORIGINAL ARTICLES.

Jersey : Archæology. With Plate L. Marett : de Gruchy.

**Excavation of a Cave containing Mousterian Implements near La Cotte de St. Brelade, Jersey.** *By R. R. Marett, M.A., and G. F. B. de Gruchy.* 93

The cave known as La Cotte de St. Brelade was partially excavated by the Société Jersiaise in 1910 and 1911. (For descriptions of the human teeth and implements found here, in conjunction with the remains of a pleistocene fauna, *see* E. T. Nicolle and J. Sinel in MAN, 1910, 102, and 1912, 88 ; R. R. Marett in *Archæologia*, LXII, 449 f., and LXIII, 203 f. ; A. Keith and F. H. S. Knowles in *Journal of Anatomy and Physiology*, October 1911 ; and *Bulletins de la Société Jersiaise*, Nos. 36 and 37.) It penetrates the northern side of a ravine or cleft in the granite cliff, some 200 feet in height, that forms the eastern horn of St. Brelade's bay. The ravine in question, which is about 40 feet across, has completely vertical walls to the north and south, whilst to the west it opens out towards the sea. To the east, however, the wall of live rock, which one may suspect to be nearly perpendicular, is masked by a steep talus of rubble and clay interspersed with blocks of granite, some of them of great size. This fall of "head" is much thicker on the southern than on the northern side of the ravine ; and here the suspended blocks are especially insecure, so that whoever attacks the slope below stands in perpetual danger of sudden extinction.

When work was in progress at La Cotte de St. Brelade in 1910, it was noticed that there were slight indications of a buried cave on the opposite side of the ravine. In 1911, on the last day of excavation, a small portion of the talus was removed at this point, and there was exposed what appeared to be the top or lintel of a cave-entrance. At Easter, 1912, the present writers, one of whom is owner of the property, devoted several days of personal labour to the exploration of this cavity, and succeeded in clearing out a space about 8 feet in penetration, 12 feet in breadth, and from 4 to 6 feet high. Hereupon it was found necessary to put off further operations until the summer ; but already two pieces of encouraging information had been acquired. In the first place, a solitary flake of flint was discovered some five feet down in the *débris*. Secondly, this cave, which faces north and is filled with a rock-rubbish almost free of any intermixture of clay, appeared, up to the limit of excavation, to be far drier than La Cotte de St. Brelade ; so that it seemed probable that any bone found here would prove to be in better condition than the sadly decalcified remains yielded by the other site.

On August 14th excavation was renewed, this time with the help of skilled quarrymen. Several days were spent in clearing away the more insecure portions of overhanging "head" so as to minimise the risk of sudden falls. We then drove a trench inwards at a level slightly lower than that of the floor of occupation discovered at La Cotte de St. Brelade, our expectation being that in this respect the two caves would be found to correspond. This operation, however, which lasted until about the end of the month, was of no avail. The cave-filling remained uniformly sterile throughout. It then became necessary to make a second trench at a level seven feet lower, a tedious business since it involved cutting through the rubbish resulting from our previous working. On September 4 the mouth of the cave was reached, and on the following day fortune at length rewarded our efforts. About two feet above the bottom of our trench were found twenty-two flint implements and flakes lying together just inside the western angle of the cave, where the rock forms a sort of pillar. They were embedded in a mass of darkish clay, the colour of which was possibly due to an intermixture of ashes ; but nothing that could be described as a regular hearth came to light. Next day thirteen more flakes, none of

them deserving the title of implements, were discovered scattered about the sides of this same pillar at various levels, all somewhat higher than that of the previous find.

Some 65 square feet of surface were laid bare within the cave at this level, but no further traces of man occurred save two water-worn pebbles of granite about three inches in diameter that might prove suitable as hammer stones, but bore no marks of use; some very small pebbles of flint; and a few minute and indeterminable fragments of bone. Evidently we have not yet reached the hearth-floor, if such there be, but must seek still lower for it. We had, however, excavated to the utmost limits of safety, having removed some 250 tons of rubble, and reached a depth of 27 feet as measured from the arch or lintel first uncovered.

The talus was now so steep that without considerable demolition of its higher portions we could not venture to remove certain large blocks that barred our down ward progress within the cave. Work was therefore suspended on September 9th. We could congratulate ourselves on the fact that at any rate we had done enough to verify our hypothesis of a human occupation. Further, there could be no doubt as to the identity of the human occupants concerned. The implements bear a well-marked Mousterian facies, as Messrs. Breuil, Boule, Sollas, and Henry Balfour, to whom they have been shown, agree with us in holding. Of the specimens figured in the plate, one is a good and the other a moderate "point," several have the characteristic trimmed base, and the rest show either secondary chipping or marks of utilisation.

It remains to add that the discovery of a Mousterian occupation on both sides of the ravine raises the question whether the whole rearward portion of it now buried under masses of rubbish was not formerly one vast cave, of which the roof has since collapsed. A confirmatory fact is that on the northern side wall, as the plate shows, the rock is markedly less weathered as it approaches the talus. If so, there is all the more reason why, despite the great trouble and expense involved, our efforts should not cease until the whole site has been cleared out.

The new cave had better be known for the present as La Cotte de St. Brelade II, since it may turn out to be but an annexe of the other, connected by a cavity that runs right round the back of the ravine.

We have much pleasure in putting on record our appreciation of the services of the contractor, Mr. Ernest Daghorn, and his men, thanks to whose skill and courage we were able to carry out this dangerous excavation successfully and without accident.

R. R. MARETT.
G. F. B. DE GRUCHY.

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**Balkans: Head-Hunting.** **Durham.**

**Extract from a Letter from Miss M. E. Durham.** *Written at Andrijevitza, Montenegro, in September* 1912. **94**

. . . The Anthropological Institute, I remember, when I was last in London, had a lecture on head-hunters (in Borneo, I think it was), but at any rate the lecturer said it was now an extinct custom. Would you put a paragraph in MAN stating that in Europe, in the 20th century, under "constitutional" Turkey, the habit is *not* extinct; and that on the night of August 14–15 the Nizams, under an officer, fell on the Serb village of Lower Urghanitza near Berani, cut off three heads and carried all some distance. Two they dropped by the wayside and one was taken right away. Four heads were taken in the week's fighting that followed, and two wretched babies of four and seven months were castrated; both died subsequently. I have "raided" Turkish territory, and visited the scene of this affair and had the details from the survivors. The brother of one of the beheaded men told of finding the head and burying it with the body. One of the miserable children I saw myself; the military doctor sent for me to bear witness to its state.

The Serb tribe thus attacked is part of a tribe divided in half; one half is Montenegrin, and was wild to go to the rescue of its kindred. But the Powers put such pressure on King Nikola that he dare not. So over a dozen villages were burnt and 160 in all killed and wounded . . . I hope that you will put the "head-hunting" in MAN, not only because it is a "custom" to record, because it is a fact that ought to be widely known. . . . M. E. DURHAM.

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**Africa, East.** **Hobley.**

**Kamba Game.** *By C. W. Hobley, C.M.G.* **95**

A rather novel children's game was recently observed among the A-Kamba near Ikutha, which is at south end of Kitui district, British East Africa; it is called *Kwatha ngu*.

About December in every year a lovely mauve crocus-like plant springs up in this area, and it is also very common around Kibwezi and Msongoleni; the leaves are very like those of a miniature canna, and the plant has a soft, fleshy stalk.

A collection of some thirty or forty stalks of this plant, which is called *Kisuti*, and a little wooden dagger about eight inches long called a *muku*, are the implements required for the game, and it is played by two or three persons. It has a great vogue

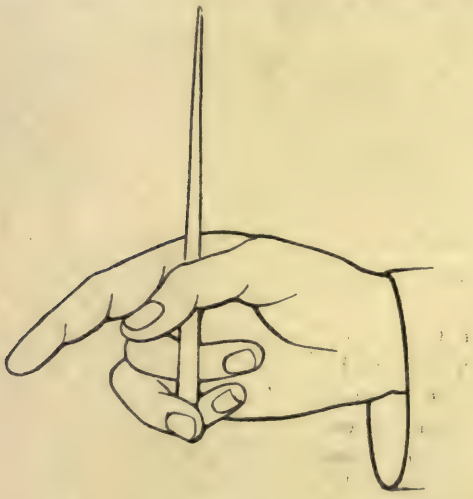

FIG. 1.

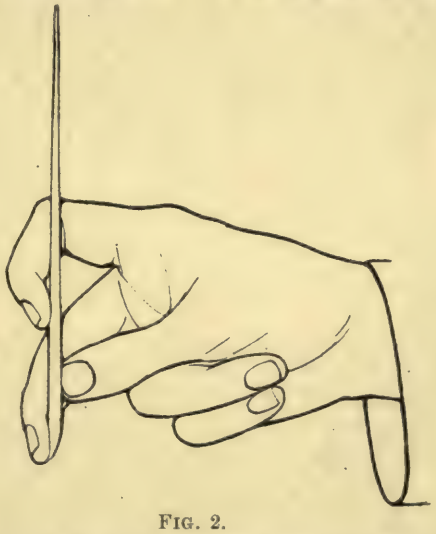

FIG. 2.

with the herd boys, and it is said that they become so engrossed that they sometimes lose in the bush the cattle they are sent to herd.

The *Kisuti* stalks are all cut to a length of about nine inches, and are placed in a common heap and, sitting down, each player takes an equal number from the heap, say five or six, or even ten at a time, and, holding the *muku* in his right hand, the player flicks it with considerable force at one of the *Kisuti* stalks which lie on the ground in front of him about twelve to eighteen inches away. There are two methods of holding the *muku*:—

(1) The *muku* is held between the thumb and the third finger; the thumb is suddenly withdrawn, and the *muku* is projected point first in the required direction (Fig. 1).

(2) The *muku* is supported on one side by the first and second finger, and is held in position by the thumb on the opposite side; the first finger is suddenly withdrawn, and the *muku* is projected forward in the desired direction (Fig. 2).

The object is to transfix the *kisuti* with the *muku*, and the players do this

time after time with extraordinary precision. Before the player flicks the *muku* he scratches a mark on the *kisuti* to help him to aim. Player No. 1 flicks at stalk after stalk, and those he hits he wins and places on one side; when he misses the next player has his turn, and when he breaks down the third player begins; the player who impales the last stalk in the common heap is the winner of the game. The accompanying sketches will show the method of holding the *muku* previous to its discharge at the *kisuti*.

The weapons of the A-kamba are the bow and arrow, and it may be that the arrow prompted the idea of the missile *muku*, and that the *kisuti* originally represented enemies which were picked off by arrows in war. C. W. HOBLEY.

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Australia. Brown.

**Beliefs concerning Childbirth in some Australian Tribes.** *By* **96**
*A. R. Brown, M.A.*

The following information was collected amongst tribes of Western Australia during my work as Anthony Wilkin Student in Ethnology, in the year 1911. The tribes quoted all have totemism with inheritance in the male line. Each totemic clan or group possesses not one, but several totems, that are all equally the totems of every member of the group. A man may eat or kill his totem. The members of a totemic group, men and women alike, take part in certain localised ceremonies (here called *talu*, *tauara*, or *nuka*), which are supposed to produce an abundant supply of the particular totemic animal, plant, or other object with which each ceremony is connected. These ceremonies are similar in many respects to those of Central Australia called by Messrs. Spencer and Gillen, *intichiuma*. Only men and women whose totem it is can take any active part in the ceremony for any particular totem. In almost all the tribes quoted it is usual to give a child a personal name that refers in some way, often very obscure, to one or other of his or her totems. There is no trace of any belief in the reincarnation of the dead or of totemic ancestors.

In the Ingarda tribe at the mouth of the Gascoyne River, I found a belief that a child is the product of some food of which the mother has partaken just before her first sickness in pregnancy. My principal informant on this subject told me that his father had speared a small animal called *bandaru*, probably a bandicoot, but now extinct in this neighbourhood. His mother ate the animal, with the result that she gave birth to my informant. He showed me the mark in his side where, as he said, he had been speared by his father before being eaten by his mother. A little girl was pointed out to me as being the result of her mother eating a domestic cat, and her brother was said to have been produced from a bustard. It may be noted that the girl (the elder of the two) was a half-caste, probably, from appearance, of a Chinese father, and had a hare-lip. The younger brother was a typical black-fellow boy. The bustard was one of the totems of the father of these two children and, therefore, of the children themselves. This, however, seems to have been purely accidental. In most cases the animal to which conception is due is not one of the father's totems. The species that is thus connected with an individual by birth is not in any way sacred to him. He may kill or eat it; he may marry a woman whose conceptional animal is of the same species, and he is not by the accident of his birth entitled to take part in the totemic ceremonies connected with it.

I found traces of this same belief in a number of the tribes north of the Ingarda, but everywhere the belief seemed to be sporadic; that is to say, some persons believed in it and others did not. Some individuals could tell me the animal or plant from which they or others were descended, while others did not know or in some cases denied that conception was so caused. There were to be met with, however,

some beliefs of the same character. A woman of the Buduna tribe said that native women nowadays bear half-caste children because they eat bread made of white flour. Many of the men believed that conception is due to sexual intercourse, but as these natives have been for many years in contact with the whites this cannot be regarded as satisfactory evidence of the nature of their original beliefs.

In some tribes further to the north I found a more interesting and better organised system of beliefs. In the Kariera, Ñamal, and Injibandi tribes the conception of a child is believed to be due to the agency of a particular man, who is not the father. This man is the *wororu* of the child when it is born. There were three different accounts of how the *wororu* produces conception, each of them given to me on several different occasions. According to the first, the man gives some food, either animal or vegetable, to the woman, and she eats this and becomes pregnant. According to the second, the man when he is out hunting kills an animal, preferably a kangaroo or an emu, and as it is dying he tells its spirit or ghost to go to a particular woman. The spirit of the dead animal goes into the woman and is born as a child. The third account is very similar to the last. A hunter, when he has killed a kangaroo or an emu, takes a portion of the fat of the dead animal which he places on one side. This fat turns into what we may speak of as a spirit-baby, and follows the man to his camp. When the man is asleep at night the spirit-baby comes to him and he directs it to enter a certain woman who thus becomes pregnant. When the child is born the man acknowledges that he sent it, and becomes its *wororu*. In practically every case that I examined, some 40 in all, the *wororu* of a man or woman was a person standing to him or her in the relation of father's brother own or tribal. In one case a man had a *wororu* who was his father's sister.

The duties of a man to his *wororu* are very vaguely defined. I was only told that a man "looks after" his *wororu*, that is, performs small services for him, and, perhaps, gives him food. The conceptional animal or plant is not the totem of either the child or the *wororu*. The child has no particular magical connection with the animal from which he is derived. In a very large number of cases that animal is either the kangaroo or the emu.

In one part of the Injibandi tribe I came across another interesting custom. When a woman is in labour the woman who is attending to her mentions one after another and at intervals the names of the pregnant woman's brothers. The name that is mentioned as the child is brought forth is that of the child's *kajadu*. I unfortunately only discovered this custom just as I was concluding the season's work, and was unable to make further enquiries. The custom exists side by side with the *wororu* relationship.

In several tribes I found totemic groups that claimed babies as their totem, and performed totemic ceremonies, the avowed object of which was to provide a plentiful supply of children. I found one such totemic group in each of the following tribes :—Baiong, Targari, Ngaluma, Kariera, Ñamal, and two in the Injibandi tribe. One such group in the Injibandi tribe performs its ceremony at a spot near the Fortescue River, where there is a sort of small cave. According to a legend, in the times long ago, the men and women once left the camp to go hunting, and left all the babies in the camp in the charge of one man. After the others had been gone some time the babies began to cry. This made the man in charge of them very angry, so he took them all to the cave and put them inside and lit a big fire of spinifex grass at the entrance, and so smothered them all. An essential part of the totemic ceremony consists in lighting a fire at the entrance of the cave.

There is a very interesting totemic group in the Kariera tribe. The group has a number of edible objects for totems, and also *wanangura*, whirlwind, *kămbuda*, baby, and *puna*, sexual desire. A man who belonged to this group told me that

when it was decided to attempt to produce an increase of children, the men and women of the totemic group first proceeded to Kalbana and performed the ceremony for the increase of sexual desire, which seems to have consisted of setting fire to the bark of a tree. After this, but only after it, they moved on to Pilguñ and performed the ceremony of the baby totem.* There is thus perfectly clear evidence, dating back to a time before the coming of the white man, that there was a distinct association in the native mind between sexual desire and the birth of children, amongst people who, at the same time, by their *wororu* custom, associate pregnancy with the eating of food. Those who believe that the beliefs of savages are strictly logical will, of course, be shocked at such inconsistency. Those of us, however, who, by actual contact with savages, have learnt that even if they do not heed logical consistency less than uneducated Europeans (or even the educated when their religious beliefs are in question), yet certainly do not heed it more, find in such an inconsistency nothing to surprise us. Finally, it may be noted that there are traces of a belief that the small whirlwinds so common in these parts of Australia may cause a woman to become pregnant. This would explain why the whirlwind, sexual desire, and babies are all associated by being the totems of a single clan.

I may add, to complete the account, two other answers that I received to the question "Where do babies come from?" One was "From the moon," and another "The magicians make them and send them into women." One old man, a magician, and a member of a baby-totem clan, nearly got killed a few years ago because a young woman of the same tribe died in child-birth. A. R. BROWN.

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**Nubia: Folklore.** **Murray.**

**The Fox who Lost his Tail—a Nubian Version.** *By G. W. Murray.* **97**

Told by Mohamed Bedda of Shellal in the Matokki dialect. Similar stories of the fox and his cunning may be found in Reinische's *Die Nuba Sprache* or the Marquis de Rochemonteix's *Quelques contes Nubiens.* I give the story just as it came from his lips, with the exception that many final consonants, which the people of Shellal omit in talking colloquially, have been added in brackets. The asterisks denote Arabic loanwords.

(J as in jug; ch as in cherry; ñ = ny in canyon.)

[1] *Eblisē(n)-tōd (w)ēr dākō(n), dān-gō(n) essigi nīrian shugur-jūsu(m). [2] Gūlud wēki injedirgi essi-ged iñkkirian, gūlut-kōn ēre-kōn, essi-gōn doringa gūlut joressu(m). Jeleg wē-kō(n) taichargi *eblisēngi jakin-gō(n) bōdessu(m).

*Eblisēn-gō(n) sarkē-ged bō(d)-jurgi *sheggi wer-ro bokkosu(m). Jelek-kō(n) [3] torar-ki marosirgi noksu(m). *Eblisēn-gō(n) tennan gūlud iñekkir-kagin, ērenga essi-gōn doringa *sheggit-tū(r) ajorē gūlud.

*Eblisēn-gō(n) jelek ter man [4] āgi(n), bokki-bu(l) *nahār dimingi tēgsu(m) sheggit-tū-r. *Ahar-ro-gō(n) norē tennan ur-tōki *sheggit-tū-rtōn osarigi jelek tēbkin *wala nokōkin ā-nali. Naledir-gō(n) jelek dā-meningi oiredirgi gūlutki issiksu(m). "Er terrē aigi ā-sarki-kidessi?" An *amāna! Ekki essis sellē-r ojjūrgi [5] kidirosmēkiri.

Ojjūrgi tennan ēw-ir gūlutki digredirgi essit-tū-r tub-torosu(m), gūlutki kidirian. Gūlut-kō(n) iñessiw *wattigi ēwgi noddedirgi kidosu(m).

*Eblisēn-gō(n) geugi surin-gō(n) bōd-kuj-bu(m).

Jelegī-gō(n) *eblisēnī-gō(n) tekki nalosirgi āg-usūra(n). Tekkō(n). "Ir minnai "[5] an dogō-r āg-usūru? Ai ambab-nan *batīhki ā-kalingō(n) ew mersu(m) *batīh-nan "digrikanē-ged. Tai-wē! Ir-gō(n) [5] kalarki ā-berikiru, beru moko kalkidiru." Tir-gō(n) wēsa(n). "Serē-m, tain jūrgi *amidēchir!" Tek-kō(n) "Serē-m, tai wē ki-ed-"bi-da-irsu!"

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* The man was unfortunately too old to take me to visit the ceremonial grounds, and he was the last male survivor of the clan.

*Batīh-nan sellē-r agidosir *batīh doro wērigi tijirsu(m). "Gerki urumeto, kal "wē!" Tir-gō(n). "Serē-m!" Esa(n). Tek-kō(n) ger-ked targi ēw mallēndigi *batīh-nan shalub-ir digdigosir, wētijirsu(m) "Ai jūrgi dogō-gettō(n) bi-tāri, kaligi "ber wē!" Ikke wērosijir bōdin-gō(n) jūrgi kulu wēr dogō-r tēbosirgi. "Wo! "*batīh-nan tirtīchi!" Gan uwenga. Mangū-gō(n) tinna ēwigi noddijunduros bōdossa(n) sarki-ge(d). Tek-kō(n) abdogō-rtō(n) shugurigi tin dogō-r usūrgi wētijirsu(m) "Ar mallē werē galganosu." [6] Ai-gō(n) tinnai yerin-gō(n) jurgi tāsi.

NOTES.

[1] Eblisēn, for Arabic Abul Hussein, the fox.

[2] Gūlud, an earthenware jar, Arabic qullah.

[3] Torar-ki marosirgi, "unable to enter," and below kalar-ki ā-berikiru, "ye want to eat." Note the use of the verbal noun in -ar as an infinitive.

[4] Jelek ter man āgin, "thought it was the wolf." *Cf.* ai jelek er man āgsi, "I thought you were the wolf."

[5] An dogo-r āg-usūru, "ye laugh at me," lit. "over me." Construction imitated from the Arabic, dahhaz aleh, "he laughed at him."

[6] The last sentence concludes nearly every Nubian narrative.

TRANSLATION.

There was a little fox, and he went down to the water to drink. Taking a pitcher to fill with water, and the pitcher being new, and the water reaching it, the pitcher made a noise (lit. wept). A wolf came, ran to seize the fox. The fox came running from fear and hid in a cave. And the wolf being unable to enter, went away. The fox (had) filled and carried his pitcher, and being new and the water reaching it, the pitcher wept in the cave. The fox thought it was the wolf and remained hidden ten days in the cave. And then he put his little head carefully out of the cave to see if the wolf was there or had gone. And seeing and knowing the wolf was not (there) he asked the pitcher, "Who are you that has frightened me? My faith, I "will bring you into the middle of the water and drown you."

Taking and fastening the pitcher to his tail, he went right into the water (lit., entered fording into the belly of the water) to drown the pitcher. And when the pitcher was filled with water, it broke his tail and sank. And the fox dripping blood came running up out. And the wolves and foxes saw him and laughed. He said, "Why "do ye laugh at me? I was eating my father's melons, and my tail broke from the "size of the melons. Come! ye want to eat, eat till you are full!" And they said, "It is good! come show us!" And he said, "It is good, come, be present!" And when they were come in the midst of the melons he gave them plump melons. "Do "not look behind you, eat." And they said "It is good!" And he coming from behind fastened everyone's tail to the stem of a melon, and said to them, "I will go "and come from above, eat, fill yourselves!" Saying thus he ran, went and stood on a hill. "O! owners of melons."

And they breaking their tails ran from fear. And he descended from above and laughed at them and said, "We are all become like each other." And I was with them and went and came.

Another piece of folklore which has its parallel in Europe is the belief that the month of Tuba (January) borrowed from the month Ibshîr (February) (Coptic Amshîr) ten days of heat, giving in return ten days cold. One is reminded of "March said to "Averill, &c., &c."

G. W. MURRAY.

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**Africa, East.** **Barrett.**

**A'Kikuyu Fairy Tales (Rogano).** *By Captain W. E. H. Barrett.* **98**

THE OLD WOMAN, HER SONS, AND THE PYTHON.

A girl named Kasoni, on her way to get water for her father to drink, saw a large python basking in the sun near the path. The python had two mouths and

its hair was beautifully arranged like that of a warrior. Kasoni stood and admired it for some moments. The python, seeing the girl looking at him, said, "I am "hungry; will you give me enough food to satisfy my hunger?" She replied, "Certainly I will; follow me to my village and I will give you as much as you can "eat." She then took up her water-gourd and proceeded in the direction of her home, followed by the python. Reaching the village she took it to a grain hut and invited it to eat. The monster put its head inside the hut and in a few minutes devoured all the contents. She then took it to another store, which it soon finished. Gradually it ate up all the grain in the village, but still was not satisfied. Kasoni then took it to the goat huts, and told it to eat them if it wished. One by one the goats were eaten, until none were left. The python then started eating the men, women, and children of the village, until Kasoni was the only one left. The monster asked her for more food, saying his hunger was not nearly satisfied. She replied that the only people of her village still left alive in addition to herself were a bad-tempered old woman, the wife of the Chief, and her two infant sons who lived in the forest, because the Chief would not allow his wife near him. "Well," said the python, "I will go and look for them, but will first eat you," saying which it opened one of its huge mouths and swallowed her at a gulp. It then went to search for the old woman and her children in the forest.

The woman, who was sitting near her hut, hearing a noise, looked up, and saw the monster approaching. Seizing both her children in her arms she fled and hid herself. The python searched for her for a long time, but not finding her went back to its abode. The old woman and her sons lived in the forest for many years, until the latter had grown into men. They one day asked their mother why it was that they were alone in the world and had no relations. She then told them the story of how the python had eaten up everybody in her village, but they laughed at her and said such a thing was impossible.

A few years after she had told them this story, she said to them one morning, "The time has now come for you to avenge the death of your father." She then told them to bring their swords, and taking them to a path near their hut, hid them in the bush close to the path, placing each about 100 yards from the other. Having done this she told them that she was going to call the monster who had destroyed their village, and instructed the younger that when he saw the monster come along he was to allow it to pass and not to strike until he saw his brother jump from his hiding place and strike it. She told the elder brother that as soon as the monster's head came near to him he was to rise at once and cut it off with his sword. She then went to the river and sang:—

"Evil one; you who ate up my people, and still were not satisfied,
Come out of your resting place and I will give you a feast,
So plentiful is the food I have prepared that even you will hunger no more."

Hearing her voice the python raised itself from the water and followed her. In a short time they passed the hiding place of the younger brother and soon came to that of the elder. The latter at once jumped up and cut the monster's head off with one blow of his sword, the former at the same time rose and cut off its tail. As soon as they had done this they heard a babel of voices calling out to them to strike no more, and to their amazement saw a large number of men, women, children, and goats emerge from the body of the dead python. One old man on seeing their mother, called her by name and asked her who these two bold warriors were who had rescued them from their enemy. She told him that they were his two sons who were small children on the day that he had been eaten by the monster.

Great rejoicings took place, and the chief at once set the people to work to rebuild their village and to make a large house for his wife, and one for each of

his sons. All set to work with a right good will, and in a short period the village was as flourishing as it had ever been, and the old woman and her sons were ever afterwards treated with great respect. W. E. H. BARRETT.

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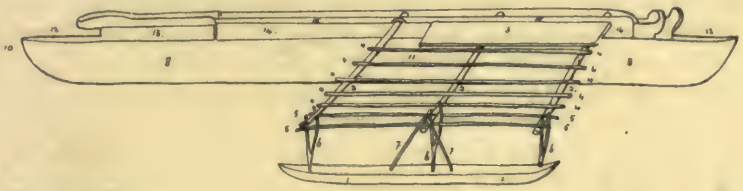
Polynesia : Stewart's Island. Woodford.

**Description and Names of various parts of a Canoe of Sikaiana or Stewart's Island.** To accompany illustration. *By Charles M. Woodford, C.M.G.* 99

1. The outrigger - - - - - - - Te ama.
2. The three main bearers of outrigger platform - - - Te giato.
3. The squared plank on outrigger platform - - - - Te pama.
4. The five inner cross-pieces on platform - - - - Te kauwiuwi.
5. The two outer cross-pieces on platform - - - - Te halo.
6. The three forked pieces fixing the outrigger to the three main bearers and to the two outer cross-pieces - - - Hagatu.
7. The two single pieces fixing the outrigger to the central main bearer and to the two outer cross-pieces - - - Te tugi.
8. The main canoe, hull, dug out of solid tree - - - Te waka.
9. Forward - - - - - - - - Amua.
10. Aft - - - - - - - - Amuri.
11. Amidships - - - - - - - - Aloto.
12. The stem and stern - - - - - - Tarapusi.



13. The after combing - - - - - - Te pani.
14. The washboard - - - - - - - Te horno.
15. The chafing piece along top of washboard to protect it from the friction of the paddles - - - - - - Balama.
16. The paddles - - - - - - - Te hoi.
17. The paddle blade - - - - - - - Te lolo.
18. The paddle handle - - - - - - Te kau.
19. The lashing twine, of cocoa-nut fibre - - - - Wosana.
20. The oakum, for caulking seams - - - - - Esula.
21. The baler - - - - - - - - Edata teriu.
22. The portside ; away from the outrigger - - - - Gadea.
23. The starboard side ; outrigger side - - - - Tama.
24. The steersman - - - - - - - Elula.
25. The paddlers, including the bow man when using the paddle - Ealu.
26. The bow man, when poling in shallow water - - - Etoko.
27. The tree, growing in bush, from which the hull is cut - - Te pinipini.
28. The tree, growing in bush, from which the bearers of platform (*see* No. 2) are made - - - - - - Te salahalu.
29. The tree, growing in bush, from which the cross-pieces of platform (*see* Nos. 4 and 5) are made - - - - - Te hau.
30. The tree, growing on beach, from which the forked and straight sticks (*see* Nos. 6 and 7) are made - - - - - Tauraura.

C. M. WOODFORD.

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## REVIEWS.

**Egypt.** **Elliot Smith.**

*The Ancient Egyptians and their Influence upon the Civilisation of Europe.* By G. Elliot Smith, M.A., M.D., F.R.S., Professor of Anatomy in the University of Manchester. London and New York: Harper, 1911. (Harper's Library of Living Thought.) 2*s.* 6*d.* net. **100**

This little book offers at the same time more, and less, than its title suggests. It is in the first place a popular summary of the author's conclusions as to the composition of the Egyptian breed of man, formed on intimate acquaintance with a very large mass of material in Cairo and elsewhere. The point on which chief stress is laid is this: that about the time of the Pyramid-builders a definitely alien element appears in the population of the Nile Valley. This conclusion itself is, of course, not new; but the fresh sources of evidence which Professor Elliot Smith brings in broaden and secure its foundation. The "alien traits" on which he lays most stress are the broader and larger head, square face, longer and narrower nose, oblique orbits, characteristic jaw, and copious face-hair. The last-named character is not so easy as the others to demonstrate summarily, and much weight is allowed to the argument that national modes of dressing the hair and beard either tend to enhance natural characteristics, or (when they do not clearly do this) are influenced by the desire for contrast with some other national type. The latter motive, though it clearly operates sometimes, is precarious and needs rather fuller proof than is given here. Moreover, the rare examples of moustache without beard, among "aliens" in early Egypt, fall just as well under the other category; for this fashion, especially in the young (for the moustache appears earlier in life than the beard) has the optical effect of increasing the apparent breadth of the face, and so enhances a marked character of these "alien" people. The same may be watched in our own day throughout Central Europe, and the practice is commended by barbers on this very ground. The chin-beard, conversely, "gives length" to a long face, and can be used on occasion to simulate this.

Secondly, search is made for the origin of this "alien" type, outside Egypt; and the suggestion is that it comes in from Syria, and is essentially "Alpine" or "Armenoid." Armenoid, as Professor Elliot Smith sees, is not necessarily the same thing as Semitic; and it would have made this part of his essay clearer if he had given rather fuller explanation of the sense in which he uses his terms, and of the distribution of the various types, as he understands it. Unfortunately, his book came out just too early to take account of von Luschan's Huxley Lecture on the population of this region, or of the fuller publication (this year) of human remains from Gezer in South Palestine, showing that there has been a markedly "Armenoid" population through the whole length of Syria since neolithic times, while something (climatic, we may guess) has prevented the desert-bred Arab, with whom the whole Syrian coast land has been drenched since history began, from establishing his breed here at all. Since then Armenoid man reached the neighbourhood of Egypt so early at this point, and has reached it nowhere else, the conclusion seems well founded, that evidence as to Armenoid intrusion into Egypt, is an approximate indication of the date when movements of such Syrian people began to affect the Nile Valley. This, however, obviously proves nothing in itself as to the date at which Armenoid people first occupied Syria; the human stresses which brought them from their northern highlands into Palestine were not necessarily the same as brought them from Palestine into Egypt.

The third point, therefore, which Professor Elliot Smith puts forward—that the entry of the "alien" Armenoid type into Egypt is to be connected with the first coming of "Semitic" folk into Sumerian Babylonia—does not seem to be so clear.

It is, in fact, full early still to carry anthropographic speculation into this region; since early remains of man himself—apart from his works—are as rare by the Euphrates as they are common by the Nile. Unsupported by such osteological evidence, moreover, sculpture is rather a perilous guide. When personages, certainly "Semitic" so far as language goes, are represented with "Armenoid" beards, an archæologist inclines to infer, not "Armenoid" physique among Semites, but conservatism among Sumerian sculptors. Egyptian art itself, once conventionalized, retains the scanty chin-beard, which is only appropriate, on Professor Elliot Smith's view, to pre-alien Egyptian men.

Westward, the converse difficulty meets us. In Sicily and the Canary Islands, it is the pictorial evidence which fails, and without it the identification of a similar "alien" type (resulting from the same intrusion of people who should be ultimately of Syrian or Armenoid origin, and transmitted to the west by way of Egypt) rests only on the evidence of bones. The reality of this human variation is admitted; the causes of its geographic distribution are obscure, and may be numerous. One such cause Professor Elliot Smith tries to isolate and explain, in what to many people will be the most suggestive chapters of his book. Readers of Dr. Reisner's reports of excavations on early sites at Naga-ed-Der (University of California Publications, 1908) and of the Report of the Archæological Survey of Nubia for 1907–8, are familiar with his ingenious view that the origin of copper-working is to be sought on the Upper Nile. But not everyone accepts this conclusion; and it is a pity that room was not found, even in so small a volume as this, for a fuller discussion of the evidence for it. The weak point in Reisner's argument is that the process of making copper from malachite is, in fact, so simple that the same discovery seems equally likely to have been made sooner or later in all regions where malachite is found: the argument, in fact, proves rather too much. Certainly copper was used very early in Egypt, but the differences between the earliest Egyptian forms of copper axes and daggers, and the earliest in adjacent areas, such as Syria, Cyprus, and Asia Minor, is so slight that it is not easy to conclude which way the discovery passed. Also, while Egypt has a few forms which are wanting elsewhere, Cyprus and Syria, even in the earliest stages, have some which are wanting in Egypt.

Taking Reisner's theory, however, for granted, as basis for further argument, Professor Elliot Smith sees in this Egyptian discovery of copper, achieved somewhere about the time of an Armenoid immigration into Egypt, the occasion for widespread ethnic ferment: once equipped with metal weapons, the Egyptians first unified their own country, then exploited Sinai and other neighbouring regions, and soon spread the knowledge of their discovery in Northern Syria, whence it spread, he thinks, eastward into Mesopotamia and northward into Asia Minor. Here there are further difficulties, which can only be noted shortly. Knowledge of the malachite process, easy though this process is held to be by Reisner, is frankly of very little use to anyone who has to deal not with malachite, which is a carbonate, but with the copper sulphides (pyrites, glance, and the like) which are the principal source of copper in Cyprus, and in most other ancient copper fields. A second discovery, therefore, seems inevitable at this point, far more widely useful, hardly less original, and least likely to have been made by people who had access to plenty of malachite, which is what Reisner has shown about the Egyptians.

Again, was the invasion of Egypt by Syrian Armenoids the cause or the effect of the spread of the new discovery? On the archæological evidence the first copper implements and the first alien skeletons stand very nearly abreast chronologically. If the Egyptian discovery of copper came first, how did the Armenoids enter Egypt in face of copper-armed Egyptians? If it came later, then the spread of the Armenoids began without it, and the argument seems to fail, unless the Armenoids had

earlier copper of their own. Again, Professor Elliot Smith underestimates the antiquity of copper implements in Babylonia. To synchronise such early events, in regions so far apart as Babylonia and Egypt, would be perilous; but apart from this it seems probable that copper was in use among the Sumerian population before the first recorded conquest of Babylonia by Semitic-speaking people; and if so, how is this Sumerian copper to be affiliated to the Egyptian or to the North Syrian sources? The suggestion that it came direct from Egypt is a little difficult to reconcile with the strong line adopted elsewhere in the book as to the freedom of primitive Egyptian culture from Sumerian taints. What did Egyptians take back from Sumer in return for this priceless product?

Incidentally it is not quite easy to gather the author's real view as to the physique of the first Sumerians; on p. 138 they seem to be Armenoids, though they disguise, instead of enhancing, their natural hairiness by clean shaving, apparently to prevent confusion with "unshaven Arabs"; on pp. 146, 147, they are an eastern wing of "the brown race whose western flank was in Britain," and akin, therefore, to pre-Armenoid Egypt. The hair-criterion, in fact, seems to break down here; and as there are as yet almost no early bones from this region, it is not easy to come to a decision. The same ambiguity besets the Arabs, who on p. 139 are "unshaven," and should, therefore, have Armenoid blood in them like the "Babylonian Semites" on p. 148; yet on p. 147 "Egyptians, Arabs, and Sumerians may have been kins-"men of the Brown Race." All this part of the argument, in fact, will need restatement presently; and inevitably conveys the impression that the basis of observed fact is still precarious. But this is no shame to anyone but the Turk, who retards inquiries which he is powerless to prevent.

Finally, what of the influence of Egypt upon the civilisation of Europe? The author finds this influence in two main fields. Armed with the "Egyptian" invention of copper, Armenoid-Alpine man pushed westward overland, in a broad homogeneous flood; and oversea, from Egypt itself, by way of Crete and Greece, spread the dilute "alien" or "Giza" type of man, with the same copper-culture as in Egypt. Here, again, the data are for the most part familiar and undisputed; the novelty is in Professor Elliot Smith's treatment of them; the chief difficulty in following him is the cursory treatment of so large a matter, which was inevitable in so short an essay. With copper tools, much more elaborate forms and constructions may be essayed, both in wood and in masonry, than with stone implements only. It is accordingly suggested that the reason both for the abrupt appearance of megalithic monuments, and for their peculiar geographical distribution, may be that they represent the new skill of a copper-using people, mainly Egyptian in origin and culture, and mainly of "Giza" physique, dispersed by means of sea transport, which (a friendly critic may add) is itself greatly facilitated by the new copper tools of Egyptian shipwrights, employed upon cedars of Lebanon, and such-like reasons for intercourse with Armenoid Syria. Something of this kind has been foreshadowed recently by Newberry, and is supported by what we know at present about the earliest boats of the Nile and the Greek islands, and about the methods of ship construction which have prevailed until recent times in all Mediterranean lands; see, for instance, E. Hahn, *Die Entwicklung des Schiffs* in *Z. Verband D. Diplom-Ingenieure*, Heft 22, 1911 (Berlin: Krayn).

What is new here, too, in Professor Elliot Smith's treatment of the matter is the connection on one hand between megalithic architecture and copper working, and on another between chamber-burial (whether megalithic, as in Tunis, Malta, and Sardinia, or cavernous as in Sicily, Sardinia, and the Canary Islands), and the change from contracted to extended burial, which appears on many Mediterranean coasts at about the same me as chamber-tombs. To connect all this with the spread

of the "Giza" type of skull is a further combination, very tempting, but certain to arouse controversy, and itself susceptible of more than one interpretation; particularly in view of the widespread early use of cavern-burial in Asia Minor, Cyprus, and Syria, and of the strong probability that the "alien" types of skull which intrude into Crete in the late Minoan Age come directly from Anatolia and from the Balkan promontory. The arrival of these types in Crete is, moreover, approximately dateable, but it coincides far more closely with the eighteenth dynasty than with the pyramid-building fourth, whereas Professor Elliot Smith's essay deals almost exclusively with a far earlier period. It is in this respect, indeed, that (as hinted above) this book falls a little short of its title; Egyptian influence on European civilisation is but incompletely surveyed if we stop at æneolithic Sicily.

The upshot of the whole argument is, then, a restatement of important sections of Sergi's Mediterranean hypothesis, with much fresh detail, both archæological and anthropometric, and a very tempting hypothesis as to the source of those broader-headed varieties which Sergi himself, like all recent observers, detects as a widespread ingredient in the Mediterranean complex of human breeds. Weak points in a long and complete argument of this kind are easy enough to detect, especially where they do not affect a main issue, but not at all so easy for a critic to amend; and questions are easy to put, which are as likely to be "posers" for the questioner as for Professor Elliot Smith. What is not so easy to do is to carry through a vast quantity of minute routine work, such as lies behind his brief descriptive paragraphs, and yet at the same time to draw in any kind of perspective the main outlines of the picture, and to keep touch with so large a part of the current work in departments which are not his own. Not everyone will agree with all the positions which are here maintained; but few will read this essay without finding in it many of those "provocative questions" which breed fresh work, and criticism no less stimulating.

In two passages a slip of the pen seems to pervert the sense; on p. 140, line 14, the clause "was left unoccupied" has surely lost a negative; on p. 150, line 2, bottom, "westward" should be "eastward." And on pp. 167–8 the presence of "alien" types in æneolithic Sicily seems to be first denied (as on p. 37) then asserted.

JOHN L. MYRES.

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**New Guinea.** **Williamson.**

*The Mafulu Mountain People of British New Guinea.* By R. W. Williamson. **101**

The elucidation of the complex ethnological problems in British New Guinea is proceeding apace, and the anthropologist is rapidly acquiring reliable data whereby he may hope to determine with some accuracy the physical and cultural characteristics of the several ethnic stocks which are traceable among the native inhabitants of the region, and to diagnose those inter-relationships which have often bred confusion, owing to the resultant intermediate types, both physical and cultural. The general information supplied by the earlier observers has been succeeded by more detailed and accurate data, tending to differentiate more surely between the Negritic, Papuan, and Papuo-Melanesian stocks. The generalisations contained in Dr. Seligmann's admirable book on *The Melanesians of British New Guinea* are based upon recent careful investigations by Dr. Haddon, Dr. Seligmann himself, and others, but there still remains to be done a vast amount of detailed descriptive work, before it will be possible to treat exhaustively of the geographical distribution of the several stocks and intermediate varieties. Nor is there time for delay, since the country is rapidly being "opened up," and the ever-changing conditions tend to confuse the ethnological material. A hearty welcome should, therefore, be given to Mr.

Williamson's monograph upon the Mafulu people, which fills an important gap in our knowledge of the inland tribes.

The work is none the less welcome for being for the most part purely descriptive, since it is the result of personal research among the natives of the Mafulu (Mambule) hill district, reinforced by information derived from the fathers of the Mission of the Sacred Heart, established in the district, who readily gave their valuable help.

The description of the Mafulu proper would appear to be applicable practically to the whole of the north-westerly portion of the Fuyuge-speaking area.

Although the book is chiefly descriptive of one people, valuable comparisons are made between the culture of the Mafulu and that of the neighbouring tribes—the Ambo, Kuni, &c.—and also that of the Mekeo district, nearer to the coast.

The probable origin of the Mafulu is discussed by the author, who regards them as a people of mixed ancestry, combining Papuan and Melanesian characteristics, together with a distinct infusion of Negrito blood. This Negritic affinity is a very interesting feature, since it is likely that many, if not all, of the inland mountain tribes may be found to show, to a varying extent, traces of the Negrito element, differentiating them more or less sharply from the peoples of the plains and coast. The recent discovery by the expedition organised by the British Ornithologists' Union, of a "pigmy" people in southern Dutch New Guinea, lends support to the theory. Dr. Keith, who examined Mr. Williamson's material, finds evidence of a very strong Negrito element among the Mafulu. A comparative table is given at the end of the book, showing the main physical characters of the Andamanese, Semang, Aetas, and the Tapiro pigmies of Dutch New Guinea, as compared with those of the Mafulu, and a strong case is made out. Resemblances are noted, moreover, between certain cultural peculiarities of the Mafulu and of some peoples of true Negrito stock, *e.g.*, the Andamanese and the Semang.

The greater part of the book deals with the culture of the Mafulu, which is very thoroughly treated. The material arts are described in detail, though here and there the descriptions of particular objects are somewhat meagre. It is not, for instance, a sufficient description of a musical instrument to say that "the flute is "merely a small simple instrument made out of a small bamboo stem, with one or "two holes bored in it." There are many distinct kinds of "flutes" answering this sketchy description, which conveys very little and does not admit of the classification of the Mafulu instrument. Similarly the description of the process of fire-making is not adequate. In general, however, the accounts are very good, and are given often with ingenious clearness, as, for example, in the account of the native string-work, the processes of which are admirably described.

The most interesting portion of the book is perhaps that dealing with social structure, customs, and institutions, starting with the division of the people into communities, each of which comprises two or more villages. This grouping is combined with a clan system, and there is usually more than one clan within a community, There is no *general* organisation of the Mafulu people, the numerous communities looking upon one another as "outsiders," quite distinct from and unrelated to each other; and, whereas a given community, as a unit composed of so many villages, each comprising one or more clans, will act when necessary as one composite whole, yet it is only under very exceptional circumstances that two or more communities will act together, even for purposes of defence. Chieftainship and administration are somewhat vaguely developed. There is at the head of each clan a principal chief, the *amidi*, whose position is one of respect and who plays a leading part in ceremonials, but whose disciplinary powers are practically *nil*. His *emone*, or clubhouse, is the important centre of the village or group of villages within the clan. Next to the *amidi* there are sub-chiefs, *em'ubabe*, at the head of each village, having similar

though more localised powers, each being allowed an *emone* of his own. Next in rank come certain notables, a kind of aristocracy, occupying a position of dignity, but having no special power, though each entitled to an *emone*. Both chieftainship and aristocracy are attained only by heredity in the male line, except in rare instances. In regard to property, it is interesting to note that whereas the bush-land with its timber and the cultivated plot occupied by a man are his own property, the game and fish found upon his property or estate are owned by the community.

A very interesting section of the book deals with the Big Feast and other lesser ceremonials. The former is an important affair, apparently concerned to a great extent with the ceremonial "laying" of the ghost of a dead chief. Preparations extend over a long period, say, a year or two, the accumulation of a huge supply of food and tobacco being an essential feature. The major chief's *emone* is often entirely rebuilt, and is destined to be the central point upon which the whole ceremonial is focussed. Platforms are erected for spectators. The invitation to other communities is issued in a formal manner, though the actual date of the ceremony cannot be fixed exactly, since it depends upon the arrival of the guests, the timing of which is a matter of considerable uncertainty. Mr. Williamson describes in elaborate detail the whole course of the ceremony, which includes processional and dramatic dancing and pig killing. Upwards of a hundred pigs may be killed for the feast, and the bones of chiefs are dipped in their blood. There appears, in fact, to be some deep significance in this process. The pigs are killed on the site of the burial platform upon which were laid the skulls and bones of chiefs, and which is cut down during the ceremony. After the conclusion of the ceremony, the bones, which have been anointed with the pigs' blood, are usually discarded and will not again be employed ceremonially. One would like to know what is the true symbolic status of the pig—why, for instance, a child at initiation is made to stand upon the body of a pig; why a newly-elected chief is placed upon one; and why those who are appointed to keep vigil over the body of a dead chief, are said to be "watching "over the blood of the killed pigs?" What is the nature of the intimate connection existing between the animals' blood and the dead or living people?

Mr. Williamson is cautious and does not speculate. Throughout the book, indeed, there runs a pleasing tone of caution, and while we long to learn "true inwardnesses," we may feel grateful to the author for his reserve and for not making rash pronouncements upon insufficient data. As a lawyer, he knows the value of evidence and also how not to abuse it. He just states the facts as he has found them or learnt them from other observers, and he indulges in diagnosis only when he feels reasonably sure of his ground. As far as possible, he has set out the whole life of the Mafulu people from birth to death, the life industrial and the life social and ceremonial, and his account is straightforward, concise, and convincing. One would have welcomed some account of his own personal experiences, of how he reached the Mafulu country, and of his life among the natives. Above all, one's curiosity prompts one to ask, what was the call which lured a successful solicitor, not specially trained in anthropology, to go out into the field and make himself a successful ethnographer? May we hope that the personal narrative will be forthcoming; it certainly should prove interesting. At least we recognise from his book that a legal training and a well-developed capacity for sifting evidence, are valuable assets to one who wishes to observe facts and to record them faithfully.

The linguistic material has been dealt with by Mr. S. H. Ray with his usual skill and discernment, and his appendices form a valuable addition to the volume. Dr. A. C. Haddon has furnished an interesting introduction.

One slight piece of criticism of the publishers suggests itself to one who has done more than merely skim the book through. Why are the plates, which, by the

way, are excellent, scattered promiscuously through the volume, instead of being so placed as to be adjacent to the passages in the text which they illustrate? It is distinctly annoying to be compelled to hunt through the volume for a plate referred to in the text, and, while such arrangement may be attractive as "ground bait" to the prospective purchaser, who sees illustrations at frequent and regular intervals, as he casts a hasty eye over the volume, it is very trying, to the serious reader and by no means welcome to those who will make most use of the book. A review without a growl in it is apt to savour of insincerity, but this is our chief, almost our only growl, and even this is well intentioned. HENRY BALFOUR.

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**Africa, West.** **Benton.**

*Notes on Some Languages of the Western Sudan.* By P. Askell Benton, B.A., F.R.G.S. Henry Frowde, Oxford University Press, 1912. **102**
Pp. 304. Price 7*s.* 6*d.* net.

*Kanuri Readings.* By the same author. Henry Frowde, Oxford University Press. Price 6*d.* net.

These little books show great application and hard work on the part of the author, and the material collected will be most useful to officials in the Bornu Province of Northern Nigeria—even to those in other parts of the Protectorate—and also, as he hopes, "to those who are able to use it for purposes of comparative philology."

The first includes notes on Bolanchi and the Budduma language, 24 unpublished vocabularies of Barth, extracts from correspondence regarding Richardson's and Barth's expeditions, and a few Hausa riddles and proverbs, all of which are valuable and interesting.

The other book, as its title indicates, contains a few stories, with facsimiles of the Kanuri writing (Arabic characters), interlinear translation, and notes, also an English-Kanuri vocabulary. The notes are very numerous, and they and the vocabulary will be a great help to students of the language. A. J. N. T.

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## ANTHROPOLOGICAL NOTE.

On Saturday, September 14th, 1912, at the concluding session of the Fourteenth Congrès International d'Anthropologie et d'Archéologie préhistoriques, the following proposition was submitted by the Council and passed *nem. con.*:— **103**

> Ayant été informé officiellement de la prochaine fondation d'un nouveau congrès devant s'occuper particulièrement d'ethnographie et d'anthropologie somatique, le conseil et le bureau de la XIV Session du Congrès d'Anthropologie et d'Archéologie préhistoriques, réunie à Genève, propose aux membres du congrès d'émettre le voeu que des relations amicales s'établissent dès à présent entre les deux congrès, afin d'éviter tout ce qui pourrait nuire à l'un ou à l'autre, et qu'au contraire tout soit mis en œuvre pour favoriser leurs intérêts réciproques.

The organising committee of the new Congress was represented at Geneva by Messrs. Capitan, Duckworth, Hrdlička, and myself. We were received with the greatest courtesy by the members of the Council and Bureau of the Geneva Congress, who one and all showed themselves perfectly ready to welcome the idea of a congress interesting itself primarily in the various aspects of the nature and life of the primitive man of to-day. Their expressed desire that the two Congresses should not stand in each other's light can be met to a large extent by arranging that if, as is probable, their Congress next assembles in 1915, the new Congress be held in the following year. R. R. MARETT, Organising Secretary.

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1971

FIG. 1.

FIG. 2.

CEREMONIAL OBJECTS FROM RAROTONGA

## ORIGINAL ARTICLES.

Pacific, Eastern. With Plate M. Partington.

**Ceremonial Objects from Rarotonga.** *By J. Edge-Partington.* **104**

The British Museum has recently acquired two very interesting specimens from Rarotonga, in the Eastern Pacific. The carving of the small figures, with their pointed oval eyes, is typical of Rarotonga. Both pieces are evidently of considerable age.

No. 1 of Plate M is a staff of hard wood, oval in section, both sides being alike; the human figures are carved back to back, there being three pairs on each half, the double pair in the middle is represented feet to feet, and the rest correspond in position to them. The intervening spaces are neatly wrapped with sinnet, the two outer ones in a rectangular pattern, and the two inner ones with ordinary wrapping. There can be little doubt, I think, that this staff was put to some religious or ceremonial use, being probably an idol.

No. 2. The appearance is axe-shaped, and the whole surface is deeply grooved in a herring-bone pattern, both sides being similarly treated. The butt-end is carved with the little figures feet to feet, and is pierced with three holes for a wrist cord. From the two holes pierced at the lower end, it is evident that this object was used at dances, and probably had a plume of feathers attached.

J. EDGE-PARTINGTON.

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Africa, East. Werner.

**Note on Bantu Star-Names.** *By Miss A. Werner.* **105**

My impression, so far, has been that nearly, if not quite all, the people with whom I have been brought in contact have lost much of the star knowledge which they once possessed. This is shown (i) by the small number of stars known by name; (ii) by the same name being applied to different stars or groups of stars.

Some Nyasaland names were collected by Captain Stigand and appear in his paper published in the *Journal* of the Royal Anthropological Society, and there is much valuable information in a paper communicated some years ago to the South African Association for the Advancement of Science by the Rev. Father Norton. This is full of interest, and throws light on some points previously obscure. Neither of their papers is now within reach; but I think that Captain Stigand gives more additional names beyond those I was able to obtain in Nyasaland; also (if I can trust my memory) that the names for the same star were sometimes, but not always, the same in both lists. The stars for which I have heard names are:—

(1) The Pleiades.—These are the most widely known, from their association with agriculture. The name, I think (I cannot just now recall it for any of the Congo languages) is always derived from the "applied" form of the verb *lima* = "cultivate." Thus: Zulu *isi-limela*, Swahili *Ki-limia*, Giryama *kirimira*, &c. In Yao and in Pokomo, the plural is used: *i-rimira** (from *chi-limila*) and *vimia* (pl. of *Kimia*) respectively. In connection with this fact it may be noticed (1) that my Yao informant gave me the name as that of the three stars in Orion's belt; (2) that the Pokamo seem to apply the name to two different groups of stars, known as "male" and "female" *vimia* (*vimia viume* and *vimia vike* respectively), but I have not yet been able to ascertain what the second is. The Rev. W. E. Taylor, in his valuable *Giryama Vocabulary and Collections*, has the following note (*s.v.* "Pleiades," p. 73): "The two stars to the east of the Pleiades, *uniwula*." This, like some other astronomical references in the same work, is unfortunately vague. Possibly the stars meant are the Hyades, or, if "east" is to be taken strictly, $\beta$ and Tauri. I hope

* So heard at Blantyre. The l and r sounds are interchangeable in Yao.

to settle this point later on. The word *uniwula* is evidently connected with *vula* (*wula*) = "rain," which suggests the Hyades. I would hardly venture to make this suggestion but that Taurus is above the horizon during the time of the "lesser rains" (*vuli*) in October and November and also during the beginning of the *Mwaka* rains (usually in March). The Swahili proverb "Kilimia kikizama kwa jua huzuka kwa mvua, kikizama kwa jua huzuka kwa jua" (Taylor, *African Aphorisms*, section 150: "When the Pleiades set in sun they rise in rain," and *vice versâ*) has certainly been fulfilled this year, when there were heavy showers at the beginning of November; but May has been exceptionally dry. (Mr. Taylor's comment, "Taurus, in the Southern Hemisphere, rises in May and sets in November," is—at any rate as regards this latitude—surely a mistake.) I have the name *Machinga usiku* noted for the Pleiades in Nyasaland. It might mean "fence" or "rampant of the night," but I am not sure that it really belongs to them.

(ii) Orion's Belt.—These three stars seem everywhere to have been noticed and are often known by some name connected with *hunting*. On the Lower Congo they are known as "the Leopard, the Dog, and the Hunter," which names are embodied in a little song quoted in Bentley's *Kongo Dictionary*, *s.v.*

On the Lower Shire (and I think elsewhere, but have no definite note on the subject), it is *Mauta*, "the Bows"—or rather "the Bow and Arrows," for I think the plural has this collective force. At Mombasa, and apparently also at Zanzibar, they are called *Tamaa* (طمع) *na Mwanadamu na Mauti* (موت)—the names, as well as the explanation (viz., that, as the son of Adam follows after Desire, so Death in turn follows him) being obviously Arabic). *Dzangwe* is another name for these stars in Nyasaland, of which I can give no explanation; it is sometimes said to mean the Pleiades and may be given to any bright group of stars. In "Chisochiri" (a language at the north end of Lake Nyasa of whose identity I am uncertain) they are called *Akadzera*. I should be glad of some further light on this name. The Giryama name is *Kifunguchore* (given by Rebmann* as *Kifungudzore*, "the name of a constellation"), of which I am unable as yet to explain the meaning.

(iii) The Planet Venus.—Usually associated with the Moon as "his wife." In Barnes' *Nyanja Vocabulary*, *s.v.* Mwezi, will be found the myth (as told at Likoma) of the moon's two wives, Chekechani and Puikani, which (supposing the morning and evening star to be two separate bodies) connects them with the waxing and waning of the moon. This story, without the names and in less detail, I have also heard at Blantyre. It seems to have a fairly wide range. In Giryama the name *Mukazamwezi*, "the moon's wife," is used. Taylor says (*Voc.*, p. 97), if a "planet seen near the moon." It does not seem to be known in Pokomo.

In Nyasaland the name *Ntanda* (*Mtanda ?*) is used, which means "the central post of the hut," and perhaps suggests the idea of a fixed point round which the other stars revolve. But this suits Jupiter rather than Venus, and I noticed, more than once in Nyasaland, that names seemed to be attributed to any bright star indiscriminately. Most of my information comes from children, who would be quite likely to make mistakes; but a note from Livingstone (probably *Zambesi Expedition*, first edition, p. 176) shows that I am not alone in this error. The names there given for Venus are *Ntanda* and *Manjika*—concerning the latter I have no other information.

The Yao name for Venus is *Tekuteku* and the Chisochiri *Bwivi*. I should be glad of any information tending to throw light on these. I have heard of no Swahili names for this planet, except the Arabic Zohara. In fact, my teacher at Mombasa disclaimed all knowledge of the stars on his own account, apparently thinking there

* *Nika Dictionary*, p. 164. *Dzore* is evidently plural of *chore*. The word (which is not in Taylor) was given to me by a Giryama at Kaloleni.

was something unholy about it; it was *kazi ya waganga* he said. Taylor gives *ndata* ("a walking stick") as a Giryama name for the "evening star and morning star")*—which, perhaps, refers not to Venus but to Jupiter, as being, to quote Father Norton from memory, "the peg or pin on which the night hangs." (If I am not mistaken this is the name given by the Basuto to Jupiter.) One native informant, however, says that *ndata* is the same as *mkazamwezi* and I have failed, as yet, to get any explanation of the name. My Pokomo informant tells me of a *nyoha ya magura* "morning star," but as it evidently cannot be Venus, it will be better to place this under the next heading.

I may add here the Zulu name for the morning star, *u(lu)-kwezi*, evidently from *kweza*, causative of *kwela*, "to ascend"—the one who "brings up" the dawn, as though drawing it after her from below the horizon. Livingstone (*loc. cit.*) gives *kuewa usiku* = "drawer of night," as the Nyanja name for Sirius; but this may be a mistake.†

IV. Jupiter.—This planet seems to have attracted attention everywhere owing to its brilliancy and its variable position in relation to other stars. The Chinyanja name is *ng'andu*, and the "Chisochiri" *Cheze*, of which I have no explanation. It is, I suspect, the star called by the Pokomo *nyoha ya magura*, of which my informant says that hunting expeditions are regulated by it; the old men (without whose permission the hunters cannot start) watch this star night after night, till they find that it is overhead just before dawn. This is considered to be the propitious time. The fact of its being overhead at this time (*ingana na kits wa*) seems decisive against its being Venus.

Father Norton, if I remember rightly, gives as the Suto name for Jupiter a word meaning, as already stated, the "peg" or "pin" of the night—probably with the idea that, being a conspicuous and, as it were, a central object in the sky, it draws the night up after it as it ascends.

I have only once found the constellation Ursa Major recognised, and that not as a whole. My house-boy, a Zanzibar Swahili, tells me that the three stars ($\varepsilon$, $\zeta$, $\eta$), usually known as the "horses" of Charles's Wain, are called *Homankuhome*, which he explains as "*pigankupige*" = "Hit (him) and I'll hit you"—the third being supposed thus to address the second, who is pursuing the first. This verb *ku homa* is not either in Knapf's *Swahili Dictionary* or Steere's *Handbook*.

He also pointed out a star—Sirius, if I am not mistaken—which he called *Nyota jaa*, and said that people found their way by it if lost at night. Probably the name is equivalent to "the north star," as Steere gives *Shika majira ya jaa* = "steer "northwards."

The Giryama word for "star" is the same as that used in Chinyanja, *nyenyezi*. In Swahili and several neighbouring languages the word is *nyota*, which Meinhof takes to be an original Bantu root, *tota*. In Yao the word is *ndondwa*, which seems to be identical with Maka *etotwa*. In Pokomo it is interesting to find that *nyẽnyezi* means the fixed stars, "those that keep on winking" and "follow the whole "sky" (*Hufuata mbingu yote*), *i.e.*, move round in a body and not independently; while *nyoha* (= *nyota*) are the plants. Probably the distinction exists in other languages, but has not been noticed. I find in one dialect of Makuan *etendevi*, which may be the same word as *nyenyezi*.

* I am told that is the name of the three-sided club used by the Giryama for killing snakes, which is not, strictly speaking, a walking-stick. But a variety of forms appear to be in use, some of which serve both purposes.

† Possibly the name *mpika-tsiku* (*tsiku* = day), which I have noted from Nyasaland has the same meaning, though I cannot recall to what star it was applied. The usual meaning of *pika* is "to cook," but it may have others.

Judging from Father Norton's paper the Basuto would seem to know more about the stars—or pay more attention to them—than many other Bantu. Was this due to contact with the Bushmen, who were well versed in star-lore?

The Zulus, I believe, have a good many star-names, but, at a distance from books or informants regarding that language, I am compelled to leave them out of account.

A. WERNER.

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## Archæology.

Smith.

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**Flint Flakes of Tertiary and Secondary Age.** *By Worthington G. Smith.*

Naturally-formed flint flakes with bulbs and conchoidal curves are not uncommonly found in post-Pliocene Boulder-Clay, but the clear demonstration of the natural production of bulbed and faceted flakes in the very much older lower Eocene sands (Thanétien) of Belle Assize, Clermont (Oise) by the Abbé Breuil* is most instructive. The separate flakes and cores would have possessed much less value had they been merely found distributed in Eocene sand, but examples were met with lying opposed to the mother block of flint from which they had become naturally detached.

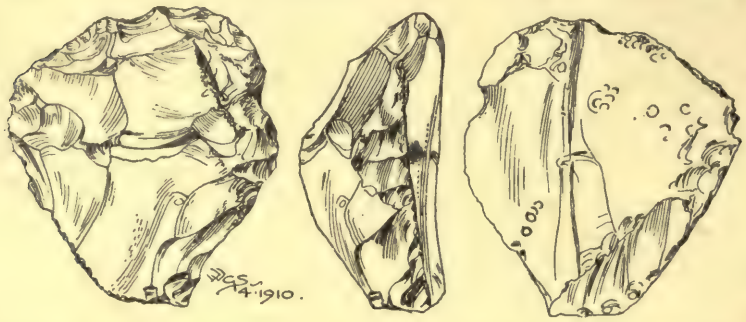

FIG. 1.—NATURAL SCRAPER-LIKE FLINT OF TERTIARY AGE. (ACTUAL SIZE.)

In connection with naturally-formed pseudo-implements of Tertiary age the two following cases support the facts published by the Abbé Breuil. The scraper-like unabraded example, illustrated actual size in Fig. 1, was found by me *in situ* in the Lower Tertiary deposit which covers the chalk of Dunstable Downs. The deposit includes black flint pebbles, irregular blocks of flint, Hertfordshire conglomerate, sand, greywethers, ironstone, and other materials, accompanied by a ferruginous clay.

The flint illustrated, with its numerous artificial-looking facets and its naturally trimmed edge owes its origin entirely to the pressure of small Eocene pebbles. The face of the stone illustrated on the right clearly shows the effect of the squeezing of pebbles against it. The example is black and new looking, but it is really very old, as is proved by the ferruginous concretions on its facets, derived from ironstone and ferruginous clay.

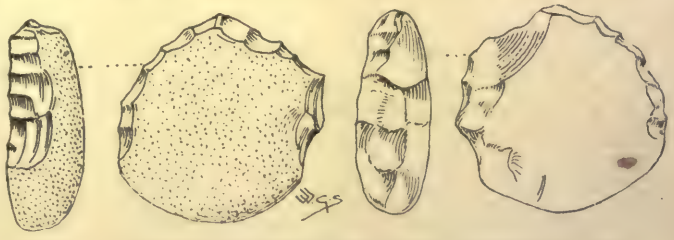

FIG. 2.—NATURAL SCRAPER-LIKE FLINT OF TERTIARY AGE. (ACTUAL SIZE.)

The second example (Fig. 2 illustrates actual size) is part of a Lower Tertiary pebble of scraper-like appearance, found and sent to me by a friend, together with other broken flint fragments from Knock Mill, Kingsdown, not far from the Portobello

* *Anthropologie*, 1910, xxi; W. J. Sollas, *Ancient Hunters*, pp. 68, 69.

Tower. It belongs to Tertiary gravel of Oldhaven and Blackheath age. Every fracture is due to the natural pressure of pebbles. The crust is liver-brown, the fractured parts liver-yellow-brown.

On the higher grounds of the Lower Chalk district of Dunstable the well-known deposit of Chalk-with-flints occurs in an undulating line at from 530 to 700 feet O.D. Very little Upper Chalk remains, but the hard cream-coloured chalk, known as Chalk Rock, occurs. The chalk is overlain by Tertiary beds associated with ferruginous brick-earth. The flints in the chalk are, of course, of Secondary or Cretaceous age. They are all white-crusted except where stained from above by the adjacent Tertiary deposits, they then become clouded with iron oxide. Sometimes pipes of Tertiary clay and stones pierce the stratum of Chalk-with-flints. The most useful sections for observation are those seen where roads and lanes cut through the flint stratum, and it is from a little-used lane by Caddington, near Dunstable, that the two next examples originated.

FIG. 3.—NATURAL FLINT OF SECONDARY AGE WITH FLAKE FOUND *IN SITU*. (ONE HALF ACTUAL SIZE.)

Fig. 3 is a small block of flint derived from red Clay-with-flints (*argile à silex*). The lane in which the section is exposed from which this and the next were derived had been cleared and made tidy by a hedger. In clearing up the lane, the bank had been slightly disturbed, and this stone with a few others had tumbled out of the stratum of red Clay-with-flints. When picked up by me the flake A was still slightly adherent to the mother block ; its original position is shown by the dotted line on the core on the left. Three views of the flake, when free, are given. It will be observed that the flake does not entirely cover the naked places seen on the core, this is because other flakes, which I could not find, formerly covered the naked surface shown at B. The upper part of the block or core shows convincing evidence of natural pressure. The flint is white, faintly tinted greyish ; the crust is buff.

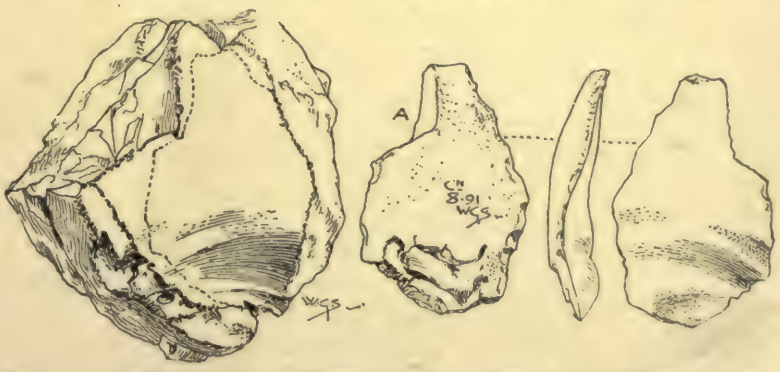


FIG. 4.—NATURAL FLINT OF SECONDARY AGE, WITH FLAKE FOUND *IN SITU*. (ONE HALF ACTUAL SIZE.)

The example illustrated in Fig. 4 is of the same class as the last. It came from the same stratum of Chalk-with-flints. It is white in colour, but in parts very slightly stained ferruginous from adjacent red clay. Like the last, when I found it twenty-one years ago, it had recently fallen out of its original chalky home into a little dry drain below. When I picked it up the flake A was still slightly adherent,

its original position is shown by the dotted line on the mother block, where, as in the last, the hollow is not completely filled. This appearance is caused by the very thin, weak edges of the flake being broken away by age and pressure whilst still *in situ*. Both sides of the flake are white as well as that portion of the matrix on which it was originally fixed. It is, without doubt, of Secondary age. It quite likely owes its origin to the far-off time when the chalk of this district originally emerged from the sea. The incised side of the flake is not quite smooth, but slightly crape-like to the touch, with age. The block weighs 1 lb. 2¼ oz. but so very old and absorbent of water is it, that after immersion for a few hours it weighs 1 lb. 4 oz.

WORTHINGTON G. SMITH.

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France: Archæology. Lewis.

**On some Prehistoric Monuments in the departments Gard and Bouches du Rhone, France.** *By A. L. Lewis.* **107**

The prehistoric remains in the country round Nîmes and Arles have been so completely overshadowed by the great Roman buildings which have been so well preserved there, that it was thought by some that the Congrès préhistorique de France was making rather a mistake in going to Nîmes as the centre for its annual meeting in 1911; but, as a matter of fact, that part of France is almost as full of prehistoric objects as any other. At Nîmes itself the Tour Magne would seem to have been an ancient Gaulish citadel strengthened and faced by the Romans. The department of the Gard, in which Nîmes is situated, stood sixth, with a total of 185 in a departmental list of megalithic monuments compiled in 1880; in 1893 this total had been increased by further discoveries to 260, putting the department of the Gard third on the list instead of sixth, provided other departments had not meanwhile also increased their totals by fresh discoveries—a very unlikely assumption.* Of these 260 megalithic monuments nearly all are in the arrondissement of Alais, in a difficult country at the farthest end of the department from Nîmes, and were not visited by the Congress, which nevertheless found plenty of things to occupy its attention in the country (also trying enough in the great heat which prevailed) between and around Nîmes and Arles.

There are especially numerous caverns in which neolithic pottery and flints, relics of the bronze age, bracelets of the Hallstattien epoch, and pottery of the early iron age have been found, many specimens of which are preserved in the museum of the "Groupe Spéléo-archéologique" at Uzés.

On the hill of La Liquière, near the village of Cinsens, about eighteen kilometres from Nîmes, there are considerable remains of huts and enclosures of dry masonry. Those on the north side of the hill were mostly bee-hive huts, but have collapsed into shapeless heaps; on the south side of the hill there are, however, remains of walls of considerable size, the two sides of which are often supported at the base by upright slabs. Flints and neolithic pottery are said to be rare, but early iron age and Gaulish pottery very abundant here.

About four kilometres further south, on the hill of Canteperdrix, there is a curious necropolis of a circular shape, formed of a group of tombs dug in the ground, each one having a small passage of dry masonry terminated by a beehive chamber, a type which is called by some archæologists "Ægeo-Iberic," and connected by them with some found in Spain and Portugal, and derived, as they say, from Greece. Burial and burning were both practised at this place. The objects found appear to have belonged to the end of the neolithic period, or to the beginning of the copper or eneolithic epoch.

Two kilometres further south, beyond the village of Congénies, is a small

* A. Lombard Dumas, *Catalogue Descriptif de Monuments megalithiques du Gard*, 1894.

menhir, called *Peyra Plantada*, 7½ feet high, 4 feet wide from east to west by compass, and 1½ foot thick; this has some crosses and other markings upon it.

About four kilometres from Arles is an interesting spot called La Montagne de Cordes: it is an islet of soft, shelly, miocene stone, formerly surrounded by ponds and pools, and appears to have been a place of refuge at various times; many sling stones and fragments of pottery are found upon it. It is ascended by an ancient stairway between rocks, amongst which dry masonry and other artificial works are to be found. On the summit is a tomb, called the Trou des Fées, Trau da Fado, or Epée de Roland, and officially described to the Congress as an immense and splendid hypogée, of a type unique in France, dug in the mass of soft miocene as an open trench, and then covered by enormous slabs of stone, worked to shape; there are also a flight of steps by which to descend to it cut in the rock, and two lateral chambers forming a sort of vestibule to an immense sepulchral gallery, 24 metres long, nearly 4 metres wide, and 3¼ metres high, the length of the whole work being more than 42 metres in an east and west line, with the entrance at the west. On a mound at the east side are two large slabs, concerning which there was some discussion, Dr. Baudouin maintaining that one was a fallen "menhir indicatif," and others suggesting that both were slabs for roofing in some other hypogée which had been abandoned on the way to it.

At a short distance from this tomb and mound is the Dolmen de Coutignargues, the side walls of which are of dry masonry, while the end is a large single unshaped stone, and the *allée* was covered by similar stones; it was enclosed in a tumulus, on which a menhir formerly stood; the axis is east and west, the entry being at the west; the whole length of the structure was about 25 feet, and its breadth 4½ feet, the stone at the east end is 6 feet high. It was described to the Congress as a transition monument, intermediate between the *allée couverte* and vaulted types, but oriented like the hypogées in the neighbourhood.

Quite near to this dolmen is the Grotte Bounias, a hypogée like that already described, but smaller, being only 19 metres in length; it has an arched entry but no side chambers.

Further on is another hypogée, called the Grotte de la Source; it also is a trench cut in the soft stone, and roofed with large slabs shaped to some extent, some of which have cup marks. The chamber thus formed is about 36 feet long, 9 feet high; and 7 feet wide; it had stairs cut down to it, and a low arched entry. The whole length of the structure is given as 16·60 metres.

At a short distance further is the Grotte du Castellet, another hypogée of similar construction, 18·10 metres long in all. In this were found the remains of more than one hundred bodies, two gold objects, a great number of stone beads, more than thirty arrow or javelin heads, one of which was fixed in a human vertebra, and some pottery and other objects, including a cup and a goblet of the kind called "caliciform," which in the south of France, as in Portugal and Sicily, belongs to the earliest bronze period. These valuable discoveries were made in 1876 by Messrs. Cartailhac, Cazalis de Fondouce, and Huart. Altogether five of these hypogée tombs have been found, all of which have their entrances at the west, in regard to which Dr. Marcel Baudouin has said: "As these hypogées are oriented to the west—that is "to say, in a direction contrary to the dolmens and true *allées couvertes*—they cannot "be of the same period, nor belong to the same civilisation. Moreover, their contents "are of the copper age of the Mediterranean centre: we have nothing like them in the "west of France. It is difficult to say positively that they are a little later than the "megalithic structures; but everything points in that direction [contents not exclu-"sively neolithic, megaliths in transition (Coutignargues, &c.), orientation different."]*

* *Bulletin de la Société préhistorique Française*, 1911, p. 309.

Whether later than other megalithic structures in France or not, these hypogée tombs are another and very distinct variety to be added to those which I have spoken of here on former occasions, and yet not so different as to be altogether out of the class of megalithic monuments, for, though it is easy enough to distinguish between a hypogée tomb and an ordinary dolmen, it is difficult to draw a line between the dolmen of Coutignargues and most other dolmens on the one hand, and between it and the hypogée tombs on the other. It may, indeed, in some points be difficult to draw a hard-and-fast line between any sort of megalithic structure and any other, because of the connecting links of purpose and construction between them. The Inverness and Aberdeen circles, though widely differing from each other and from all others, were both primarily sepulchral, and in their respective localities take the place of dolmens, which are not found there, though they are, on the other hand, plentiful in other places where circles are scarce. In many other circles in Britain, however, there is no evidence of burial as a primary object, and very strong presumption in favour of their having been set up for other purposes. Again, the resemblance between the New Grange monument in Ireland (and I may add the Inverness circles, which are very like it on a small scale) and some prehistoric buildings in Greece has often been remarked. In consequence of the great variety and intermixture of forms it seems impossible to select any one type of monument and to say that wherever it is found it has been the work of some one migrating or invading race, though the influence of one race upon another by individual travellers may have been considerable. It seems, on the contrary, necessary to regard megalithic construction as a whole, and as the product of a phase of civilization common to many though not to all races; not to all, for there are places where megalithic monuments are not known to exist, and perhaps, for some reason or other, never did exist; but these places are, possibly, neither so numerous nor so extensive as has been supposed; the south-east of Europe, for instance, has been mentioned as one of them, but W. C. Borlase (*Dolmens of Ireland*, pp. 508–511) gives an account, with illustrations, of some in Bulgaria, on the authority of V. Radimsky,* who says that in the Sakar Planina, in the district of Gerdeme, north of Adrianople, there are remains of no less than sixty dolmens, together with a stone circle, and some other objects. Borlase, I may add, remarks on the resemblance between the ancient camps and "certain bronze implements, ornaments, and fictilia," in Ireland and Bosnia and Herzegovina.

A. L. LEWIS.

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England: Archæology. Cunnington.

## The Discovery of a Skeleton and "Drinking Cup" at Avebury. 108

*By Mrs. M. E. Cunnington.*

It will, perhaps, be remembered that one of the standing stones at Avebury fell on December 2nd, 1911. The stone is one of the two remaining of the three stones that are believed to have once formed a cell, or cove, at the site of the Beckhampton, or western avenue, that issued from the great circle of Avebury. The third stone fell and was broken up many years ago. The group is known as Longstone Cove, or the Longstones, but the two remaining stones are now sometimes spoken of locally as "Adam and Eve," the larger one, Adam, being the one that fell in 1911. The Wiltshire Archæological Society decided to re-erect the stone, with the object of averting from it, as far as may be, a fate similar to that which befell the third member of the group, on the principle that a stone standing is more likely to be respected than one fallen.

Preparatory to re-erection it was necessary to clear out the hole in which the stone had stood, as it was encumbered with sarsen boulders that had been

* *Die prähistorischen Fundstätten . . . . . auf Bosnien und die Hercegovina*, 1891, pp. 130, 131, 145.

originally used as packing to help support the great stone and loose soil, that had found its way into the cavity when the stone fell. Mr. and Mrs. B. H. Cunnington were entrusted by the committee of the Wiltshire Archæological Society with the superintendence of this work, which was done with the aid of two labourers on May 24th and 26th of this year (1912).

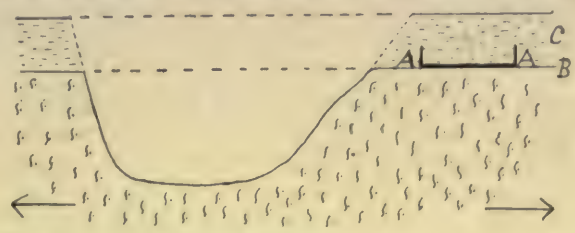


FIG. I.—SECTION ACROSS THE MIDDLE OF THE HOLE IN WHICH THE STONE STOOD, SHOWING THE RELATIVE POSITION OF THE BURIAL. A—A, THE AREA OF THE BURIAL; B, TOP OF CHALK; C, SOIL.

When cleared the hole was found to measure 13½ feet in length, in a direction from east-south-east to west-north-west; the hole widened out somewhat at its easterly end, its greatest width being 6½ feet, while it was 6 feet wide in the middle, and only 4½ feet wide at the westerly end: the hole was 3 feet 8 inches deep measured to the surface level, thus the soil being 15 inches in depth, the stone had stood only 2 feet 5 inches in the solid chalk. The stone had been packed round with 150 sarsen boulders of various sizes, some of them weighing by computation more than a hundredweight. It is remarkable that some of these flatter boulders had been laid on the floor of the hole prepared to receive the stone. A large piece had split off the stone and was found resting against the southern wall of the hole with packing boulders behind it; this piece of stone was itself broken across, and fell into two pieces on being moved.

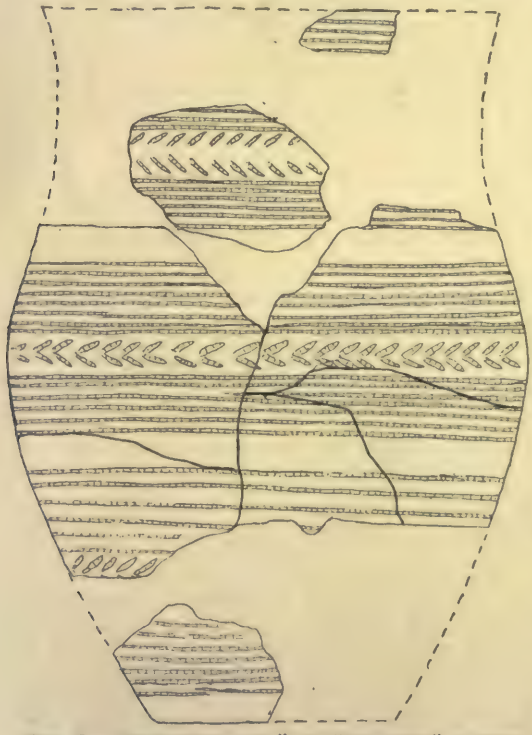

FIG. 2.—"DRINKING-CUP" OR "BEAKER" FOUND WITH SKELETON AT FOOT OF STONE AT AVEBURY. (ONE HALF NATURAL SIZE.)

It is difficult to see why the stone should have cracked after its burial in the ground, and it is possible that it was actually cracked before; if, on the other hand, the stone could have broken in the ground comparatively recently, it may have caused the final collapse of the stone. Most of the packing boulders were found at the eastern and wider end of the hole, the natural irregularity in the shape of the stone requiring a greater amount of packing on that side, to give it a firm support, than at the other angle of the stone.

A discovery that has an important bearing on the date of the erection of the stone, and therefore presumably on the date of the monument of Avebury as a whole, was made in removing the soil in front of the hole preparatory to clearing it out. The discovery was that of the remains of a human skeleton and fragments of a "drinking cup" or "beaker," close to, and immediately in front of, the hole in which the stone had stood.

The section here given is drawn across the middle of the hole, and shows how very near the burial must have been to the side of the stone when standing; this section, drawn through the centre of the hole at right angles to its length, cuts, as nearly as it was possible to ascertain, through the middle of the burial, showing that it was placed exactly in the centre on the northern side of the stone. (Presuming that the three stones of the Cove originally formed a sort of triangular enclosure, this face of the stone would have been the inner one.) The burial had been laid on the level surface of the undisturbed chalk, without the slightest depression or hollow having been made to receive it. The bones were found to have been disturbed and broken in the ground so that it was not possible to ascertain accurately the original position of the skeleton, but it was crouched and with the head to the east. With the exception of a few fragments found scattered in the soil over a rather larger area, the bones and pottery lay in a small space of some 3 feet by 2 feet.

The soil at this spot is at the present time 15 inches deep, so that the burial must have been a very shallow one, unless, as is not impossible, there was originally a slight mound banked up against the stone that has been levelled down by cultivation. It appears that cultivation is quite enough to account for the broken and disturbed state in which the burial was found; labourers on the spot stated that as it is not possible to plough quite close to the side of the standing stones the ground immediately round them is sometimes dug over by hand, and this would account for disturbance of the soil at a rather greater depth than that of ordinary ploughing.

It is now generally recognised that the "drinking cup" type of pottery belongs to the transition from the neolithic, or to the earliest bronze age in Britain, and as it seems clear that the burial must have been made at the foot of the stone after its erection, the importance of the discovery with regard to the date of the monument is considerable. It appears to be good evidence that this stone, and therefore presumably the whole of Avebury, must have been standing at least as early as the beginning of the bronze age in England.

The "drinking cup" or "beaker" of which fragments were found with the bones, is a well-decorated and well-made example of the ovoid cup with re-curved rim, and must have stood not less than eight inches in height. The ware is thin and baked to a bright red both on the inside and outside of the vessel, showing the grey paste in the middle; the paste is fine and sparingly mixed with sand. The cup was decorated from rim to base with a series of horizontal lines, alternating with rows of herring-bone pattern, and bands of the plain polished surface. The horizontal lines, and the lines forming the herring-bone pattern, are notched, as if impressed by a notched or serrated tool, as is so often the case on this type of vessel.

When the stone fell a considerable quantity of loose soil slipped into the cavity among the packing stones that were loosened at the same time. A piece of the rim of the cup, together with a small fragment of Samian ware, and pieces of a modern glass bottle, were found in this loose earth. A fragment of another decorated "drinking cup" was found two feet deep among undisturbed packing boulders against the wall of the hole on the opposite side to the burial. A bone splinter and the phalange of a sheep or goat were found under a flattish boulder lying undisturbed on the floor of the hole. Several fragments of pottery that may be Romano-British (the small piece of Samian ware found makes this the more likely) were found in the soil round the hole.

The bones of the skeleton are unfortunately too incomplete to permit of measurement, but they seem to have belonged to an individual of medium size, and

of middle age. A fragment of collar bone is stained green, apparently from contact with some small bronze object, but no fragment of the metal could be found. The fragments of pottery and the bones of the skeleton will be placed in the Museum of the Wiltshire Archæological Society at Devizes. M. E. CUNNINGTON.

## REVIEWS.

### Palæolithic Man and his Art. Sollas. 109

*Ancient Hunters and their Modern Representatives.* By W. J. Sollas, D.Sc., LL.D., F.R.S., &c. London : Macmillan & Co., 1911. Pp. xvi + 416. Figs. 235. Price 12*s.* net.

English anthropologists owe a debt of gratitude to Professor Sollas for the labour that has been expended on the production of this book. For the first time we have brought together in a book written in the English language a reliable summary of the evidences relating to the history of palæolithic man that recent continental investigations have brought to light.

From the point of view of the general reader it is perhaps unfortunate that more is not made of the discoveries that have been recorded in this country. Although our own English palæolithic discoveries are less important than those that have been made on the continent of Europe, where material is so much more abundant, yet much good work has been done by men like Mr. Worthington G. Smith and many others. Still, although this may be a disadvantage to the general reader, who might well be instructed more fully in the work of his own countrymen, it certainly has its compensating advantages to that considerable band of amateur workers in "prehistorics" who already have a more intimate knowledge of English discoveries than of those that have been made abroad.

It is particularly gratifying at the present juncture to find such caution expressed upon many controverted questions, particularly with regard to the eolithic problem and to the time-scale of the palæolithic epochs. Upon the latter subject, namely that of chronology, the author suggests an antiquity of 12,000 years for the Magdalenian epoch and apparently one of about 30,000 years for the Acheuléen. As Professor Sollas very wisely says : "I think this fairly represents the conclusions which follow "from an impartial review of the evidence, but I am by no means so sure of its "truth." No suggested time-scale can be anything more than temporary, but such moderation is certainly a welcome corrective to the extravagant claims of antiquity that are frequently made. There can be no doubt that the geological processes of river erosion and the like went on during the Pleistocene Age at a rapid pace. Existing conditions in this country give no parallel to the formation of the river-drifts ; existing conditions must therefore give a very misleading measure to the palæolithic time-scale.

Professor Sollas draws close analogies between both the skull form and the culture of certain modern savages and those of the palæolithic races. He compares the Tasmanians with the earliest palæoliths ; the Australian aborigines with the Mousterians : the Bushmen with the Aurignacians ; and the Eskimo with the Magdalenians. There is much that is illuminating in such comparisons. Indeed, it is only by the study of the artefacts of modern savages, and by endeavouring to understand the part that these productions play in their daily lives, that we can hope to obtain a real grasp of the meaning of those relics of prehistoric man which we treasure in our cabinets. At the same time, there is so much that we do not yet know, particularly with regard to the racial types which inhabited Europe during the various phases of palæolithic culture, that detailed comparison between any one particular modern race and any one particular ancient epoch in Europe is a matter of very great difficulty.

The application of the term "palæolithic" to the Australian aborigines leads at once to difficulties, as these people, although palæolithic in the sense of being hunters and not agriculturists, use axes of polished stone. It is surely better, for the sake of clearness and precision of thought, to confine the use of the term palæolithic to those races of men which are associated with a fauna which can be grouped as pleistocene for the country in which their remains are found. "Palæolithic" has always been understood to imply a period of time, as well as a state of culture. Its wider application to modern races must be somewhat confusing. This is particularly the case when the lithic culture of this modern race is in direct contradiction to the primary definition of the term; namely, that palæolithic implements are never polished.

We are all—black men and white men alike—of necessity the descendants of the palæolithic races which formerly inhabited various parts of the world. Some races have undoubtedly remained more nearly in the "palæolithic" stage than other races. Or it may be that, having advanced, they have again fallen back; time must have wrought its changes. We owe a debt of gratitude to Professor Sollas for bringing together the comparative evidences of similarity between modern races and palæolithic man. But how far we may be justified in construing comparison into identification is a subject that may long remain a matter of controversy.

The strongest evidence for identification is found between the painters of the cave frescoes and the Bushmen. Here there are certainly many points that are very suggestive. Professor Sollas argues that the ancestors of the Bushmen occupied the country north of the Pyrenees during the Aurignacian epoch, and that they gradually migrated to South Africa, leaving behind them the rock drawings of Northern Africa as evidence of their former presence in that area. Some rock paintings from Cogul, near Lerida, on the southern side of the Pyrenees, are reproduced. In the artistic treatment of the oxen, and of the human beings, these paintings resemble Bushmen work to an extraordinary degree. Since the publication of *Ancient Hunters*, further discoveries on the southern side of the Pyrenees have been described by the Abbé H. Breuil and M. J. C. Aguilo in *L'Anthropologie* (Vol. XXII, 1911, p. 641). These consist of paintings on two rock-shelters near the town of Albarracin, and they maintain the same style as those previously described from Cogul in Lerida, and Calapata in Aragon. This additional evidence that has now accumulated concerning the rock frescoes south of the Pyrenees may have an important bearing on Professor Sollas' argument.

The rock frescoes north of the Pyrenees are found in the dark recesses of the caves, and human beings are rarely represented and then only in grotesque form. Those to which allusion is now made are found on the back of rock-shelters in open daylight, and the human beings are abundantly represented. In both of these characters they resemble Bushman work. But, what is much more important, the general feeling and artistic style of these more southern works is absolutely Bushman and contrasts strongly with the style of the French paintings. The importance of the difference in the style of art north and south of the Pyrenees seems to have escaped observation, but no one who carefully compares them with each other, and with Bushman work, can doubt the fact. Does this represent—to follow up the suggestion of our author—the change in the style of art in the same people as they migrated across the chain of the Pyrenees? If so, it is not a little remarkable that their art should change so much in so short a part of their migration, and should have continued practically fixed from that time to the present day during their long sojourn from Spain to South Africa. Unfortunately there is as yet no direct evidence to indicate the age of the Spanish frescoes of Cogul, Calapata, Cretas, and Albarracin.

It is significant that Altamira, on the extreme northern coast of Spain, should group itself with the French work, and should show no nearer resemblance to that of the Bushman. A certain amount of resemblance there is between the art of the Bushman and that of the French caves, as indeed there is between rock drawings and frescoes all the world over. But when one compares the Spanish works beside the Bushman, the resemblance is so extraordinary that one can only ask, "What are they?" and "What do they mean?" without as yet finding a satisfactory answer. First and foremost we want to know their age; but upon this most important point there is as yet no evidence.

With regard to the age of the French cave drawings, a considerable change of opinion has recently taken place. It was originally believed that the cave drawings were Magdalenian. This view is supported by their artistic style, which is the same as that found in the Magdalenian relic beds. It is further supported by the special case of the sandstone lamp from the cave of La Mouthe described by M. Rivière. This was found in an undoubted Magdalenian deposit; it had upon its underside a replica of a drawing of an ibex shown upon a larger scale upon the walls of the cave; and it apparently served to give the necessary artificial light by which the mural drawings could alone be executed in the dark recesses of the cave. All this seems strong evidence. On the other hand, in the cave of Le Pair-non-Pair (Gironde) the paintings are partially buried under an Aurignacian deposit. It has accordingly now been concluded that all the rock drawings belong to this earlier stage. One may perhaps be forgiven for still entertaining a suspicion that perhaps the earlier interpretation is after all the right one, in spite of the appearances of things at Pair-non-Pair. The newer view certainly leads us into very puzzling complications concerning the course of evolution of palæolithic art.

For my own part, I cannot help thinking that there may be something wrong about the interpretation of the section at Pair-non-Pair. I do not feel prepared to abandon the theory of the Magdalenian age of the cave drawings in general, as it is supported by such wide and varied evidence, until some fuller confirmation of the Pair-non-Pair evidence has been discovered. The recent revival of interest in the peculiar Aurignac style of flint working is undoubtedly justified, but there is always a tendency for the swing of the pendulum to overshoot the mark; one feels that the Aurignacian period is threatening to absorb much that may not belong to it.

A great deal of valuable information is given upon the development of the art of the palæolithic flint worker. But, from the point of view of the general reader, who is not a specialist in this study, the importance of the difference between the Levallois flake and the trimmed flake of true Le Moustier form is, perhaps, not made sufficiently clear. In the Levallois flake the lateral facets on the outer face were made as primary working on the core, before the detachment of the flake, while in the true Le Moustier type the lateral facets represent secondary chipping executed after the detachment of the flake from the core.

The greatest development of the Levallois industry, during palæolithic times, is found in the Upper Acheuléan, or Lower Mousterian, if we prefer to draw the boundary at a lower horizon. The present writer has, however, numerous Levallois flakes in his possession which are earlier than this stage. In the neolithic age the same technique was sometimes adopted, notably in the celebrated factory of Pressigny-le-Grande. The present writer also has a Levallois, or "turtle-back" core, which he found in the Lea Valley in 1896. This was probably the first example to be found in this country; in fact, with the exception of the magnificent series more recently discovered at Northfleet, very few have been found elsewhere.*

Professor Sollas' work is divided into fourteen chapters. It is confined to a

* I have, however, some diminutive examples, 2½ to 3 inches in diameter, from the Isle of Wight.

consideration of the palæolithic culture-stages, and of the modern savage races which show the nearest analogy with them. The later prehistoric times are purposely excluded.

In the first chapter we have a discussion of the Ice Age, with an admirably lucid account of Professor Penck's theory of glacial and inter-glacial periods. This is a necessary foundation to much that follows in the book, particularly of the relation of early man to the glacial period, and also to the problems of chronology that are discussed in the final chapter of the book.

In the next chapter the characters of *Pithecanthropus erectus* and of the jaw of *Homo heidelbergensis* are ably and clearly set forth. Following this is a short critical history of the eolithic controversy : the views of the present writer being fairly well known upon this stormy subject, he will refrain from entering more fully upon it here. The fourth chapter is devoted to an account of the Tasmanians, and to the affinities of their lithic industry, which is so frequently claimed to be "eolithic."

In this chapter Professor Sollas proposes a new name for the characteristic implement of palæolithic times. In French this was formerly called a "hâche," and is now usually spoken of by the somewhat clumsy name of a "coup de poing." In honour to the memory of Boucher de Perthes, our author proposes that this implement should be called a "boucher." We might well adopt this suggestion if it be not a slight to our own countrymen, Conyers and John Frere.

The fifth chapter, after opening with a discussion on palæolithic stratigraphy, introduces us into the heart of our subject, into which we need not further enter here.

In a subject of this nature where science is pushing her way from the known into the unknown, there are, as there must be, numerous points upon which there may be differences of opinion.

In conclusion one would like to say that there is one point upon which no difference of opinion is permissible ; and this is upon the value of the book that is before us, with its profuse and well-chosen illustrations. It is indispensable to every student of prehistoric man, while the ease and fluency of its style enable it to appeal to a wider public.

S. HAZZLEDINE WARREN.

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**Bismarck Archipelago : Ethnology & Linguistics.** **Friederici.**

**110** *Wissenschaftliche Ergebnisse einer amtlichen Forschungsreise nach dem Bismarck-Archipel im Jahre*, 1908. *Beitrage zur Völker-und Sprachenkunde von Deutsch Neuguinea.* Von Dr. Georg Friederici, Hauptmann, A. D. mit 33 Abbildungen auf 4 Tabeln and 1 Karte. Wissenschaftliche Beiheft zum Deutschen Kolonial Blatte. Mitteilungen aus den Deutschen Schutzgebieten. Erganzungheft, Nr. 5, Berlin, 1912.

This is the second volume of the reports of an expedition undertaken by Dr. Friederici and Dr. Sapper under the auspices of the "Hanseatic South Sea Syndicat," chiefly in New Mecklenburg. It was written by Dr. Friederici, and is not confined to New Mecklenburg alone, but forms a valuable contribution to the ethnology, not only of the Bismarck Archipelago, but in some aspects also of the Oceanic people in general. It will, doubtless, become the standard authority on this part of the Pacific. The author makes an extensive use of linguistics throughout his volume, for, as he remarks towards the end, it is impossible to gain reliable results in ethnography and cultural history and neglect the languages. He opens with an account of the history of discovery in German New Guinea, in which he takes occasion to prove that the earliest vocabularies from this part of the world, collected by Le Maire, and said to have come from New Guinea, really came from New Mecklenburg (New Ireland). This had only been suggested

by the present writer, but Dr. Friederici, with his fuller information, shows that Lemaire's so-called New Guinea vocabulary is almost identical with that of Nokon in South New Mecklenburg. He also shows that the Moyse Island vocabulary of Le Maire represents mainly the dialect of Kowamerara in the Tabar Islands, off the middle east coast of New Mecklenburg.

The ethnographical account deals mainly with the people of West New Pommern (the Kilenge, Barriai, Talasea, and Kobe), and chiefly relates to the Barriai. All these coast people appear from a linguistic point of view to be Melanesian. The descriptions of houses, implements, and weapons are treated throughout in a comparative method with reference to the names in Indonesia and Melanesia, and this part is illustrated by numerous woodcuts in the text. One misses, however, the discussion of kinship with its attendant duties and privileges, and in the account of string figures, the method of forming them is not indicated. The comparison of names is of much interest, and shows in the case of several instruments very remarkable uniformity. Thus one name for "bow" (*busur*, *usu*, &c.) is shown to extend in an unbroken line from the Malay Peninsula to the borders of Polynesia. The shield has the same name in Northern Celebes and the Bismarck Archipelago, and the spear of New Mecklenburg is indicated there by the same word as in New Guinea and the New Hebrides.

At pages 167–185 Dr. Friederici gives a sketch of the grammar of the Barriai language, followed by a Barriai-German vocabulary and a close examination of the word store as compared with other languages. This is a valuable treasury of Oceanic words containing examples from the whole Oceanic region, including Indonesia, Polynesia, New Guinea, and the Melanesian Islands. From the results of these comparisons, and from the correspondences in implements, Dr. Friederici reaches the important conclusion that the Barriai and related people of the Bismarck Archipelago in a not far distant past ethnological period reached their present settlements from a region which may be indicated by a line drawn from the Southern Philippines through north-east Celebes and the Moluccas. The language appears more especially near to that of the (so-called) Alfurs of Minahasa. Also whilst the Barriai and their relations were settling on the west coast of New Pommern, about Vitiaz Strait, a portion of the people passed onward and established themselves in the south-east peninsula of New Guinea, whilst another branch seems to have gone on to the Solomon and New Hebrides groups.

Dr. Friederici's conclusion, it will be seen, differs both from that of Father Schmidt, who regards the Louisiades as the separation point of the New Guinea and Island Melanesians, and also from Mr. Churchill, who postulates two streams of immigration, one north and the other south of New Guinea. The chief difficulty appears when the grammar is investigated. The actual forms of the Barriai pronouns of the singular number, for example, are not common in New Guinea, though there is a good deal more likeness in the plural. The genitive construction compared with that in New Guinea shows the important difference that the third person singular possessive (unlike the other persons) is a prefix : *abei i warwar*, tree its root, where, *e.g.*, Motu would have *āu badi-na*, tree root-its, in Bugotu (Ysabel) *na oga-gna na gai*, the root-its the tree. Yet some Barriai genitive constructions approach the Bugotu, as, *e.g.*, *ai-m i temia*, foot-thy its nail, and *bag-em temia*, hand-thy nail, in Bugotu *na guugugu i kaukaumu*, the nail of finger-thy. There is also in Barriai a variation in the possessive form as in New Guinea, according to the kind of thing possessed —*legñ*, *lĕm*, *ĕlĕ*, &c. (my, thy, his), for ordinary possessions, *agñ*, *am*, *aia*, &c., for food, and the suffixes *-gñ*, *-m* (my, thy), and prefix *i* (his) for names of parts of the body and relationships. All the Barriai verbal particles are found in New Guinea, but no language has the set exactly the same ; the second person singular does not appear.

Other languages illustrated by notes and vocabularies in this section of Dr. Friederici's work are those of Kobe, Nakanai, Kilĕnge, and Lona (North New Pommern), Liebliche and Roos Islands (on the south side of New Pommern), Vitu or Französische Islands, and various dialects of Paluan, Lou, Pak, Mouk (Admiralty Islands) and Graget (in Astrolabe Bay). Some of these are Papuan.

A further important section of Dr. Friederici's book is an extended account of Malayo-Polynesian navigation, with especial reference to that within the German Protectorate. This is fully illustrated by means of 136 diagrammatic woodcuts, and by a careful comparison in great detail of the construction and names of boats and parts of boats in the Pacific, from Bali to Polynesia.

Dr. Friederici has produced a volume of great value to students of the ethnography and philology of the Pacific races. SIDNEY H. RAY.

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## Hinduism and Caste. Sridhar V. Ketkar.

111 Vol. I. *The History of Caste in India: Evidence of the Laws of Manu on the Social Conditions in India during the Third Century A.D. interpreted and examined; with an Appendix on Radical Defects of Ethnology.* By Sridhar V. Ketkar, A.M. Ithica, N.Y.: Taylor and Carpenter, 1909. 19 × 13 cm.

Vol. II. *An Essay on Hinduism, its Formation and Future.* London: Luzac and Co., 1911.

It is satisfactory to find a native scholar devoting his attention to the problems of caste in India and its relation to Hinduism. The author possesses considerable acquaintance with the native literature of the subject, and he knows something of the work done by European writers. Though his book bears obvious evidence of defects of style and want of precise arrangement, it contains some information which no student can safely ignore. Caste he defines to be "a social group, membership "in which is confined to those born of members, and including all persons so born, "the members being forbidden by an inexorable social law to marry outside the "group"—a definition which might be easily improved by the use of the terms current among anthropologists. He points out the difficulty of selecting any infallible test of race, and, accepting with some reservations Sir H. Risley's division of India into seven racial zones, he denies that the evidence at present available is sufficient to decide the origin of these races. He regards the whole population of India, including the Dravidians, as members of the Caucasian race, the people of the south not differing essentially from the Caucasians of Europe save in complexion. He thus apparently tries to approach the question of the relation of the higher castes to the "untouchable" outcastes in a more liberal spirit than that usually adopted by the high-caste Hindu; but his position on this question is, perhaps judiciously, left somewhat vague. We cannot, he believes, easily distinguish the descendants of the Aryan-speaking invaders from the indigenous races, and he questions the identity of caste and race. In all this there is much which is not so novel as the writer seems to believe, much which will not meet with the general concurrence of anthropologists. The second volume is in every way more valuable, and the discussion of the close relations between religion and the social structure are much to the point. If he would condense and rearrange his material he might produce a short book which would be useful to students of caste and Hinduism. W. CROOKE.

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## ANTHROPOLOGICAL NOTE.

112 On November 19th the Huxley Memorial Medal of the Royal Anthropological Institute was presented to Professor W. Gowland, F.R.S., who delivered a lecture on "The Metals in Antiquity."

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